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INDIAN TEXTS SERIES

VEDIC INDEX
OF
NAMES AND SUBJECTS

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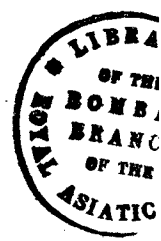

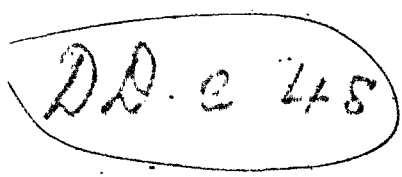

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VEDIC INDEX OF NAMES AND SUBJECTS.

Puruṣa, or **Pūruṣa,** is the generic term for 'man' in the Rigveda[1] and later.[2] Man is composed of five parts according to the Atharvaveda,[3] or of six according to the Aitareya Brāhmaṇa,[4] or of sixteen,[5] or of twenty,[6] or of twenty-one,[7] or of twenty-four,[8] or of twenty-five,[9] all more or less fanciful enumerations. Man is the first of animals,[10] but also essentially an animal (see **Paśu**). The height of a man is given in the Kātyāyana Śrauta Sūtra[11] as four Aratnis ('cubits'), each of two Padas ('feet'), each of twelve Aṅgulis ('finger's breadths'); and the term Puruṣa itself is found earlier[12] as a measure of length.

Puruṣa is also applied to denote the length of a man's life, a 'generation';[13] the 'pupil' in the eye;[14] and in the grammatical literature the 'person' of the verb.[15]

[1] vii. 104, 15; x. 97, 4. 5. 8; 165, 3.

[2] Av. iii. 21, 1; v. 21, 4; viii. 2, 25; 7, 2; xii. 3, 51; 4, 25; xiii. 4, 42, etc.; Taittirīya Saṃhitā, ii. 1, 1, 5; 2, 2, 8; v. 2, 5, 1, etc.

[3] xii. 3, 10; Pañcaviṃśa Brāhmaṇa, xiv. 5, 26; Aitareya Brāhmaṇa, ii. 14; vi. 29.

[4] ii. 39.

[5] Śāṅkhāyana Srauta Sūtra, xvi. 4, 16.

[6] Pañcaviṃśa Brāhmaṇa, xxiii. 14, 5.

[7] Taittirīya Saṃhitā, v. 1, 8, 1; Śatapatha Brāhmaṇa, xiii. 5, 1, 6; Aitareya Brāhmaṇa, i. 18; Aitareya Āraṇyaka, i. 2, 4, etc.

[8] Śatapatha Brāhmaṇa, vi. 2, 1, 23.

[9] Śāṅkhāyana Śrauta Sūtra, xvi. 12, 10; Śāṅkhāyana Āraṇyaka, i. 1; Aitareya Āraṇyaka, i. 2, 4.

[10] Śatapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 17. He is the master of animals, Kāṭhaka Saṃhitā, xx. 10.

[11] xvi. 8, 21. 25.

[12] Śatapatha Brāhmaṇa, i. 2, 5, 14; xiii. 8, 1, 19; Taittirīya Saṃhitā, v. 2, 5, 1.

[13] Taittirīya Saṃhitā, ii. 1, 5, 5; v. 4, 10, 4; Śatapatha Brāhmaṇa, i. 8, 3, 6; *dvi-puruṣa* ('two generations'), Aitareya Brāhmaṇa, viii. 7, etc.

[14] Śatapatha Brāhmaṇa, x. 5, 2, 7. 8; xii. 9, 1, 12; Bṛhadāraṇyaka Upaniṣad, ii. 3, 9.

[15] Nirukta, vii. 1. 2.

Puruṣa Mṛga, the 'man wild beast,' occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.[1] Zimmer's[2] view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,[3] refers to the ape and its cry (*māyu*); but this sense is not necessary, and it is not adopted by Bloomfield,[4] though Whitney[5] does not think the rendering 'cry of a man' satisfactory, the term *māyu* not being properly applicable to the noise made by human beings.

[1] Taittirīya Saṃhitā, v. 5, 15, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 35.

[2] *Altindisches Leben*, 85.

[3] vi. 38, 4; xix. 39, 4.

[4] *Hymns of the Atharvaveda*, 117.

[5] Translation of the Atharvaveda, 309.

Puruṣa Hastin ('the man with a hand') is found in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.[1] It must be the 'ape.'

[1] Vājasaneyi Saṃhitā, xxiv. 29; Maitrāyaṇī Saṃhitā, iii. 14, 8.

Puruṣanti is a name that occurs twice in the Rigveda,[1] in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of **Dhvasanti** or **Dhvasra.** The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcaviṃśa Brāhmaṇa[2] is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvasre Puruṣantī*, 'Dhvasrā and Puruṣanti,' is exclusively feminine, though here as well as elsewhere Sāyaṇa[3] interprets the names as masculines. See also **Taranta** and **Purumīḷha.**

[1] i. 112, 23; ix. 58, 3.

[2] xiii. 7, 12. Roth thinks the feminine form *Dhvasre* here is a corruption, based on the dual form occurring in the Rigveda, *Dhvasrayoḥ*, which might be feminine as well as masculine.

[3] Also on the Śāṭyāyanaka, cited on Rv. ix. 58, 3, and on Rv. i. 112, 23.

Cf. Weber, *Episches im vedischen Ritual*, 27, n. 1; Sieg, *Die Sagenstoffe des Ṛgveda*, 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1.

Puru-hanman is the name of a Ṛṣi in a hymn of the Ṛigveda,[1] an **Āṅgirasa,** according to the Rigvedic Anukramaṇī (Index), but according to the Pañcaviṃśa Brāhmaṇa[2] a **Vaikhānasa.**

[1] viii. 70, 2.
[2] xiv. 9, 29. *Cf.* Ludwig, Translation of the Rigveda, 3, 107.

Purū-ravas is the name of a hero in a hymn of the Ṛigveda[1] containing a curious dialogue between him and a nymph, Urvaśī, an Apsaras. He is also mentioned in the Śatapatha Brāhmaṇa,[2] where several verses of the Ṛigvedic dialogue find a setting in a continuous story. In the later literature he is recognized as a king.[3] His name is perhaps intended in one other passage of the Ṛigveda.[4] It is impossible to say whether he is a mythical figure pure and simple, or really an ancient king. His epithet, Aila,[5] 'descendant of Idā' (a sacrificial goddess), is certainly in favour of the former alternative.

[1] x. 95.
[2] xi. 5, 1, 1. *Cf.* iii. 4, 1, 22; Kāṭhaka Saṃhitā, viii. 10; Nirukta, x. 46.
[3] See Geldner, *Vedische Studien*, 1, 283 *et seq.*
[4] i. 31, 4.
[5] Śatapatha Brāhmaṇa, xi. 5, 1, 1. *Cf.* Weber, *Indische Studien*, 1, 196; Max Müller, *Chips*, 4^2, 109 *et seq.*; Kuhn, *Die Herabkunft des Feuers*, 85 *et seq.*; Roth, *Nirukta, Erläuterungen*, 153; Macdonell, *Vedic Mythology*, 124, 135; Oldenberg, *Sacred Books of the East*, 46, 28, 323.

Purūru is the name of a poet, an **Ātreya,** in the Ṛigveda,[1] according to Ludwig.[2] But the only form of the word found, *purūruṇā*, seems merely an adverb meaning 'far and wide.'

[1] v. 70, 1.
[2] Translation of the Rigveda, 3, 126. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215, n. 1; *Ṛgveda-Noten*, 1, 360.

Purū-vasu ('abounding in wealth') is the name of a poet, an **Ātreya,** according to Ludwig,[1] in one passage of the Ṛigveda.[2] But this is very doubtful.

[1] Translation of the Rigveda, 3, 126.
[2] v. 36, 3. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215, n. 1; *Ṛgveda-Noten*, 1, 333.

Puro-ḍāś is the name of the sacrificial cake in the Rigveda[1] and later.[2]

[1] iii. 28, 2; 41, 3; 52, 2; iv. 24, 5; vi. 23, 7; viii. 31, 2, etc.

[2] Av. ix. 6, 12; x. 9, 25; xii. 4, 35; xviii. 4, 2; Taittirīya Saṃhitā, ii. 3, 2, 8; vii. 1, 9, 1; Vājasaneyi Saṃhitā, xix. 85; xxviii. 23, etc.

Cf. Zimmer, *Altindisches Leben*, 270.

Puro-dhā denotes the office of **Purohita**, 'domestic priest.' Its mention as early as the Atharvaveda,[1] and often later,[2] shows that the post was a fully recognized and usual one.

[1] v. 24, 1.

[2] Taittirīya Saṃhitā, ii. 1, 2, 9; vii. 4, 1, 1; Taittirīya Brāhmaṇa, ii. 7, 1, 2; Pañcaviṃśa Brāhmaṇa, xiii. 3, 12; 9, 27; xv. 4, 7; Aitareya Brāhmaṇa, vii. 31; viii. 24. 27; Śatapatha Brāhmaṇa, iv. 1, 4. 5.

Puro-'nuvākyā ('introductory verse to be recited') is the technical term for the address to a god inviting him to partake of the offering; it was followed by the **Yājyā**, which accompanied the actual oblation.[1] Such addresses are not unknown, but are rare, according to Oldenberg,[2] in the Rigveda; subsequently they are regular, the word itself occurring in the later Saṃhitās[3] and the Brāhmaṇas.[4]

[1] Oldenberg, *Religion des Veda*, 387, 388.

[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 243 *et seq.*, against Bergaigne, *Recherches sur l'histoire de la liturgie védique*, 13 *et seq.*

[3] Taittirīya Saṃhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Saṃhitā, xx. 12, etc.

[4] Aitareya Brāhmaṇa, i. 4, 17; ii. 13, 26; Taittirīya Brāhmaṇa, i. 3, 1, 3; Śatapatha Brāhmaṇa, ii. 5, 2, 21, etc.

Puro-ruc is the technical description of certain **Nivid** verses which were recited at the morning libation in the Ājya and Praüga ceremonies before the hymn (*sūkta*) of the litany or its parts. It occurs in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39; iii. 9; iv. 5; Kauṣītaki Brāhmaṇa, xiv, 1. 4. 5; Śatapatha Brāhmaṇa, iv. 1, 3, 15; 2, 1, 8; v. 4, 4, 20, etc.

Cf. Hillebrandt, *Rituallitteratur*, 102.

Puro-vāta, the 'east wind,' is mentioned in the later Saṃhitās and the Brāhmaṇas.[1] Geldner[2] thinks it merely means the wind preceding the rains.

[1] Taittirīya Saṃhitā, i. 6, 11, 3; ii. 4, 7, 1; iv. 3, 3, 1; 4, 6, 1; Maitrāyaṇī Saṃhitā, iii. 1, 5; Śatapatha Brāhmaṇa, i. 5, 2, 18; Chāndogya Upaniṣad, ii. 3, 1, etc.

[2] *Vedische Studien*, 3, 120, n. 2.

Puro-hita ('placed in front,' 'appointed') is the name of a priest in the Rigveda[1] and later.[2] The office of Purohita is called Purohiti[3] and **Purodhā**. It is clear that the primary function of the Purohita was that of 'domestic priest' of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.[4] Examples of Purohitas in the Rigveda are **Viśvāmitra**[5] or **Vasiṣṭha**[6] in the service of the **Bharata** king, **Sudās**, of the **Tṛtsu** family; the Purohita of **Kuruśravaṇa**;[7] and **Devāpi**, the Purohita of **Śantanu**.[8] The Purohita was in all religious matters the *alter ego* of the king. In the ritual[9] it is laid down that a king must have a Purohita, else the gods will not accept his offerings. He ensures the king's safety and victory in battle by his prayers;[10] he procures

[1] i. 1, 1; 44, 10. 12; ii. 24, 9; iii. 2, 8; 3, 2; v. 11, 2; vi. 70, 4, etc.

[2] Av. viii. 5, 5; Vājasaneyi Saṃhitā, ix. 23; xi. 81; xxxi. 20; Aitareya Brāhmaṇa, viii. 24, etc.; Nirukta, ii. 12; vii. 15.

[3] Rv. vii. 60, 12; 83, 4.

[4] Geldner, *Vedische Studien*, 2, 144, thinks that several Purohitas were possible, quoting Sāyaṇa, on Rv. x. 57, 1, who gives the tale of the Gaupāyanas and King Asamāti from the Śāṭyāyanaka, and comparing the case of Vasiṣṭha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudās. But that the two were contemporaneous is most unlikely, especially if we adopt the very probable view of Hopkins (*Journal of the American Oriental Society*, 15, 260 *et seq.*) that Viśvāmitra was with the ten kings (Rv. vii. 18) when they unsuccessfully attacked Sudās. The other narrative has, as Oldenberg, *Religion des Veda*, 375, n. 3, observes, a markedly fictitious character; while every other passage that mentions a Purohita speaks of him in the singular, and as there was only one Brahman priest at the sacrifice, so the Purohita acted as Brahman.

[5] iii. 33. 53. *Cf.* vii. 18.

[6] Rv. vii. 18. 83.

[7] Rv. x. 33. See Geldner, *Vedische Studien*, 2, 150, 184.

[8] Rv. x. 98.

[9] Aitareya Brāhmaṇa, viii. 24.

[10] See Av. iii. 19; Rv. vii. 18, 13, from which Geldner, *op. cit.*, 2, 135, n. 3, concludes that the priest prayed in the **Sabhā**, 'house of assembly,' while the king fought on the field of battle. See Āśvalāyana Gṛhya Sūtra, iii. 12. 19. 20. *Cf.* **Pūru**, n. 2.

the fall of rain for the crops;[11] he is the flaming fire that guards the kingdom.[12] Divodāsa in trouble is rescued by Bharadvāja;[13] and King **Tryaruṇa Traidhātva Aikṣvāka** reproaches his Purohita, **Vṛśa Jāna**, when his car runs over a Brahmin boy and kills him.[14] The close relation of king and Purohita is illustrated by the case of **Kutsa Aurava**, who slew his Purohita, **Upagu Sauśravasa**, for disloyalty in serving Indra, to whom Kutsa was hostile.[15] Other disputes between kings and priests who officiated for them are those of **Janamejaya** and the **Kaśyapas**, and of **Viśvantara** and the **Śyāparṇas**;[16] and between **Asamāti** and the **Gaupāyanas.**[17] In some cases one Purohita served more than one king; for example, **Devabhāga Śrautarṣa** was the Purohita of the **Kurus** and the **Sṛñjayas** at the same time,[18] and **Jala Jātūkarṇya** was the Purohita of the kings of **Kāśi, Videha,** and **Kosala.**[19]

There is no certain proof that the office of Purohita was hereditary in a family, though it probably was so.[20] At any rate, it seems clear from the relations of the Purohita with King **Kuruśravaṇa**, and with his son **Upamaśravas,**[21] that a king would keep on the Purohita of his father.

Zimmer[22] thinks that the king might act as his own Purohita, as shown by the case of King Viśvantara, who sacrificed without the help of the Śyāparṇas,[23] and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.[24] But neither opinion seems to be justified. It is not said that

[11] Rv. x. 98.

[12] Aitareya Brāhmaṇa, viii. 24. 25.

[13] Pañcaviṃśa Brāhmaṇa, xv. 3, 7.

[14] *Ibid.*, xiii. 3, 12. See Sieg, *Die Sagenstoffe des Ṛgveda*, 64 *et seq.*

[15] *Ibid.*, xiv. 6, 8.

[16] Aitareya Brāhmaṇa, vii. 27. 35.

[17] See Śāṭyāyanaka, cited by Sāyaṇa, on Rv. x. 57, 1; and *cf.* Jaiminīya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18, 41).

[18] Śatapatha Brāhmaṇa, ii. 4, 4, 5. According to Sāyaṇa, on Rv. i. 81, 3, it was **Rāhūgaṇa Gotama** who was Purohita; but this is hardly more than a mere blunder. See Geldner, *Vedische Studien*, 3, 152; Weber, *Indische Studien*, 2, 9, n.

[19] Śāṅkhāyana Śrauta Sūtra, xvi. 29, 5.

[20] See Oldenberg, *Religion des Veda*, 375, who compares the permanent character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Aitareya Brāhmaṇa, viii. 27.

[21] See Rv. x. 33, and n. 7.

[22] *Altindisches Leben*, 195, 196.

[23] Aitareya Brāhmaṇa, vii. 27; Muir, *Sanskrit Texts*, 5, 436-440.

[24] Rv. x. 98.

Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,[25] and there is no reason to suppose that Yāska's view expressed in that work is correct.

According to Geldner,[26] the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasiṣṭha is mentioned both as Purohita[27] and as Brahman:[28] at the sacrifice of **Śunaḥśepa** he served as Brahman,[29] but he was the Purohita of Sudās;[30] Bṛhaspati is called the Purohita[31] and the Brahman[32] of the gods; and the Vasiṣṭhas who are Purohitas are also the Brahmans at the sacrifice.[33] It is thus clear that the Brahman was often the Purohita; and it was natural that this should be the case when once the Brahman's place became, as it did in the later ritual, the most important position at the sacrifice.[34] But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg[35] seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer *par excellence*, when he took any part at all in the ritual of the great sacrifices with the **Ṛtvijs**. So Devāpi seems clearly to have

[25] ii. 10.

[26] *Op. cit.*, 2, 144; 3, 155. *Cf.* Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420; Hillebrandt, *Rituallitteratur*, 13. Rv. i. 94, 6, does not prove that the Purohita was a Ṛtvij; it merely shows that he could be one when he wished.

[27] Rv. x. 150, 5.

[28] Rv. vii. 33, 11. But this need mean no more than Brahmin.

[29] Aitareya Brāhmaṇa, vii. 16, 1; Sāṅkhāyana Srauta Sūtra, xv. 21, 4.

[30] Śāṅkhāyana Śrauta Sūtra, xvi. 11 14.

[31] Rv. ii. 24, 9; Aitareya Brāhmaṇa, iii. 17, 2; Taittirīya Brāhmaṇa, ii. 7, 1, 2; Śatapatha Brāhmaṇa, v. 3, 1, 2; Śāṅkhāyana Śrauta Sūtra, xiv. 23, 1.

[32] Rv. x. 141, 3; Kauṣītaki Brāhmaṇa, vi. 13; Śatapatha Brāhmaṇa, i. 7, 4, 21; Śāṅkhāyana Śrauta Sūtra, iv. 6, 9.

[33] Taittirīya Saṃhitā, iii. 5, 2, 1. This point is not in the parallel versions, Kāṭhaka Saṃhitā, xxxvii. 17 (but *cf.* xxvii. 4: *brahma-purohitaṃ kṣatram*, unless this means 'the Kṣatra is inferior to the Brahma'); Pañcaviṃśa Brāhmaṇa, xv. 5, 24, and *cf.* Gopatha Brāhmaṇa, ii. 2, 13. The Atharvan literature (Bloomfield, *Hymns of the Atharvaveda*, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brāhmaṇa, viii. 24-28. *Cf.* Macdonell, *Sanskrit Literature*, 193, 195.

[34] See Bloomfield, *op. cit.*, lviii, lxii, lxv, lxviii *et seq.*

[35] *Religion des Veda*, 380, 381.

been a Hotṛ;[36] Agni is at once Purohita[37] and Hotṛ;[38] and the 'two divine Hotṛs' referred to in the Āprī litanies are also called the 'two Purohitas.'[39] Later, no doubt, when the priestly activity ceased to centre in the song, the Purohita, with his skill in magic, became the Brahman, who also required magic to undo the errors of the sacrifice.[40]

There is little doubt that in the original growth of the priesthood the Purohita played a considerable part. In historical times he represented the real power of the kingship, and may safely be deemed to have exercised great influence in all public affairs, such as the administration of justice and the king's conduct of business. But it is not at all probable that the Purohita represents, as Roth[41] and Zimmer[42] thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see **Varṇa**).

[36] Rv. x. 98; and *cf.* Pañcaviṃśa Brāhmaṇa, xiv. 6, 8; Āśvalāyana Gṛhya Sūtra, i. 12, 7.

[37] Rv. i. 1, 1; iii. 3, 2; 11, 1; v. 11, 2. In viii. 27, 1; x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotṛ priest.

[38] Rv. i. 1, 1; iii. 3, 2; 11, 1; v. 11, 2, etc.

[39] Rv. x. 66, 13; 70, 7.

[40] *Cf.* Aitareya Brāhmaṇa, vii. 26.

[41] *Zur Litteratur und Geschichte des Weda*, 117 *et seq.*

[42] *Altindisches Leben*, 195.

Cf. Zimmer, *Altindisches Leben*, 168, 169; 195 *et seq.*; Max Müller, *Ancient Sanskrit Literature*, 485; Weber, *Indische Studien*, 10, 31-35; 138; Haug, *Brahma und die Brahmanen*, 9 *et seq.*; Geldner, *Vedische Studien*, 2, 144; Oldenberg, *Religion des Veda*, 374-383; Bloomfield, *Hymns of the Atharvaveda*, lxx *et seq.*

Pulasti[1] or **Pulastin**[2] in the Yajurveda Saṃhitās denotes 'wearing the hair plain,' as opposed to *kapardin*, 'wearing the hair in braids.'

[1] Taittirīya Saṃhitā, iv. 5, 9, 1; Vājasaneyi Saṃhitā, xvi. 43.

[2] Kāṭhaka Saṃhitā, xvii. 15. *Cf.* Zimmer, *Altindisches Leben*, 265.

Pulinda is the name of an outcast tribe mentioned with the **Andhras** in the Aitareya Brāhmaṇa,[1] but not in the Śāṅkhāyana Śrauta Sūtra,[2] in connexion with the story of **Śunaḥśepa.** The Pulindas again appear associated with the Andhras in the time of Aśoka.[3]

[1] vii. 18. [2] xv. 26. [3] Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 652.

Pulīkaya. See **Purīkaya.**

Pulīkā seems to designate some kind of bird in the Maitrāyaṇī Saṃhitā (iii. 14, 5). The name appears in the form of Kulīkā in the Vājasaneyi Saṃhitā (xxiv. 24).

Puluṣa Prācīna-yogya ('descendant of Prācīnayoga') is the name of a teacher, a pupil of **Dṛti Aindroti Śaunaka**, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2). He taught **Pauluṣi Satyayajña.**

Puṣkara is the name in the Rigveda[1] and later[2] of the blue lotus flower. The Atharvaveda[3] mentions its sweet perfume. The lotus grew in lakes, which were thence called *puṣkariṇī*, 'lotus-bearing.'[4] That the flower was early used for personal adornment is shown by an epithet of the Aśvins, 'lotus-crowned' (*puṣkara-sraj*).[5]

Presumably because of its likeness in shape to the flower of the lotus, the bowl of the ladle is called Puṣkara, perhaps already in the Rigveda,[6] and certainly in the Aitareya Brāhmaṇa.[7] Moreover, according to the Nirukta,[8] Puṣkara means 'water,' a sense actually found in the Śatapatha Brāhmaṇa.[9]

[1] vi. 16, 13; vii. 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, *s.v.* 3, and Geldner, *Rigveda, Glossar*, 112, prefer to see in these passages a reference to the bowl of the sacrificial ladle.

[2] Av. xi. 3, 8; xii. 1, 24; Taittirīya Saṃhitā, v. 1, 4, 1; 2, 6, 5; 6, 4, 2; Vājasaneyi Saṃhitā, xi. 29; Taittirīya Brāhmaṇa, i. 2, 1, 4; Śatapatha Brāhmaṇa, iv. 5, 1, 16; Maitrāyaṇī Saṃhitā, iii. 1, 5.

[3] Av. xii. 1, 24.

[4] Rv. v. 78, 7; x. 107, 10; Av. iv. 34, 5; v. 16, 17; Bṛhadāraṇyaka Upaniṣad, iv. 3, 11, etc.

[5] Rv. x. 184, 2; Av. iii. 22, 4; Śatapatha Brāhmaṇa, iv. 1, 5, 16, etc.

[6] Rv. viii 72, 11, where the sense is doubtful, and the bowl of the ladle is not particularly appropriate. See also note 1.

[7] vii. 5.

[8] v. 14.

[9] vi. 4, 2, 2.

Cf. Zimmer, *Altindisches Leben*, 71.

Puṣkara-sāda, 'sitting on the lotus,' is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice')

in the Yajurveda Saṃhitās.[1] It can hardly be a 'snake,'[2] but rather either, as Roth[3] thinks, a 'bird,' or perhaps, according to the commentator on the Taittirīya Saṃhitā,[1] a 'bee.'

[1] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.

[2] Zimmer, *Altindisches Leben*, 95, so takes it.

[3] St. Petersburg Dictionary, *s.v.*

Puṣṭi-gu is the name of a Ṛṣi mentioned in a Vālakhilya hymn of the Rigveda.[1]

[1] viii. 51, 1. *Cf.* Ludwig, Translation of the Rigveda, 3, 140, 141.

Puṣpa in the Atharvaveda[1] and later[2] denotes a 'flower' generally.

[1] viii. 7, 12. *Cf.* x. 8, 34.

[2] Vājasaneyi Saṃhitā, xxii. 28; Pañcaviṃśa Brāhmaṇa, viii. 4, 1; xv. 3, 23; Taittirīya Saṃhitā, v. 4, 4, 2; Chāndogya Upaniṣad, iii. 1, 2; Bṛhadāraṇyaka Upaniṣad, vi. 4, 1, etc.

Puṣya is the name in the Atharvaveda (xix. 7, 2) for the **Nakṣatra** called **Tiṣya** elsewhere.

Cf. Weber, *Naxatra*, 2, 371. On Tiṣya, see also *Journal of the Royal Asiatic Society*, 1911, 514-518; 794-800.

Pūta-kratā is the name of a woman in a Vālakhilya hymn of the Rigveda,[1] perhaps the wife of **Pūtakratu**, but this is doubtful, since the more regular form would be Pūtakratāyī,[2] which Scheftelowitz[3] reads in the hymn.

[1] viii. 64, 4.

[2] Pāṇini, iv. 1, 36.

[3] *Die Apokryphen des Ṛgveda*, 41, 42.

Pūta-kratu ('of clear insight') is the name of a patron in the Rigveda,[1] apparently the son of **Aśvamedha.**

[1] viii. 68, 17. *Cf.* Ludwig, Translation of the Rigveda, 3, 163. Scheftelowitz, *Die Apokryphen des Ṛgveda*, 41, reads Pūtakratu for Pautakrata in Rv. viii. 56, 2, but this is improbable. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237, 238; Weber, *Episches im vedischen Ritual*, 39, n. 4.

Pūti-rajju is the name of a certain plant of unknown kind in the Atharvaveda[1] according to Roth.[2] The Kauśika Sūtra[3] treats it as a 'putrid rope,' but Ludwig[4] suggests that a snake is meant.

[1] viii. 8, 2.
[2] St. Petersburg Dictionary, *s.v.*
[3] xvi. 10.
[4] Translation of the Rigveda, 3, 527. *Cf.* Whitney's Translation of the Rigveda, 503; Bloomfield, *Hymns of the Atharvaveda*, 583.

Pūtīka is the name of a plant often mentioned[1] as a substitute for the Soma plant. It is also given in the Taittirīya Saṃhitā[2] as a means of making milk curdle, being an alternative to the bark of the *Butea frondosa* (*parṇa-valka*). It is usually identified with the *Guilandina Bonduc*, but Hillebrandt[3] makes it out to be the *Basella Cordifolia*.

[1] Kāṭhaka Saṃhitā, xxxiv. 3 (*pūtika*, as quoted in the St. Petersburg Dictionary, *s.v.*); Śatapatha Brāhmaṇa, xiv. 1, 2, 12. *Cf.* iv. 5, 10, 4; Pañcaviṃśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.
[2] ii. 5, 3, 5.
[3] *Vedische Mythologie*, 1, 24, n. 3. *Cf.* Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 689; Zimmer, *Altindisches Leben*, 63, 276.

Pūtu-dru is another name for the Deodar (*deva-dāru*) in the Atharvaveda[1] and the Yajurveda Saṃhitās.[2] The longer form, Pūtu-dāru, is found in the Kauśika Sūtra.[3]

[1] viii. 2, 28.
[2] Taittirīya Saṃhitā, vi. 2, 8, 4 (in 6 the fruit is meant); Maitrāyaṇī Saṃhitā, iii. 8, 5.
[3] viii. 15; lviii. 15. *Cf.* Zimmer, *Altindisches Leben*, 59.

Pūru is the name of a people and their king in the Rigveda. They are mentioned with the **Anus, Druhyus, Turvaśas,** and **Yadus** in one passage.[1] They also occur as enemies of the **Tṛtsus** in the hymn of **Sudās'** victory.[2] In another

[1] i. 108, 8.
[2] vii. 18, 13. *Cf.* **Turvaśa**. Apparently, as Hopkins, *Journal of the American Oriental Society*, 15, 263, n., and Geldner, *Vedische Studien*, 2, 135, think, in this verse the words *jeṣma Pūruṃ vidathe mṛdhravācam* refer to the Pūru king and to the priest **Viśvāmitra**, who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words *vidathe mṛdhravācam* generally as 'the false speaker in the assembly'; but, according to Geldner, the meaning intended is that, while the king fought, the Purohita prayed in the Sabhā, or meeting house of the people.

hymn[3] Agni of the **Bharatas** is celebrated as victorious over the Pūrus, probably a reference to the same decisive overthrow. On the other hand, victories of the Pūrus over the aborigines seem to be referred to in several passages.[4]

The great kings of the Pūrus were **Purukutsa** and his son **Trasadasyu**, whose name bears testimony to his prowess against aboriginal foes, while a later prince was **Tṛkṣi Trāsadasyava.**

In the Rigveda the Pūrus are expressly[5] mentioned as on the **Sarasvatī.** Zimmer[6] thinks that the **Sindhu** (Indus) is meant in this passage. But Ludwig[7] and Hillebrandt[8] with much greater probability think that the eastern Sarasvatī in Kurukṣetra is meant. This view accords well with the sudden disappearance of the name of the Pūrus from Vedic tradition, a disappearance accounted for by Oldenberg's[9] conjecture that the Pūrus became part of the great Kuru people, just as **Turvaśa** and **Krivi** disappear from the tradition on their being merged in the **Pañcāla** nation. Trāsadasyava, the patronymic of **Kuruśravaṇa** in the Rigveda,[10] shows that the royal families of the Kurus and the Pūrus were allied by intermarriage.

Hillebrandt,[11] admitting that the Pūrus in later times lived in the eastern country round the Sarasvatī, thinks that in earlier days they were to be found to the west of the Indus with **Divodāsa.** This theory must fall with the theory that Divodāsa was in the far west. It might, however, be held to be supported by the fact that Alexander found a Πῶρος—that is, a Paurava prince on the Hydaspes,[12] a sort of half-way locality between the Sarasvatī and the West. But it is quite simple to suppose either that the Hydaspes was the earlier home of the Pūrus, where some remained after the others had

[3] Rv. vii. 8, 4.

[4] i. 59, 6; 131, 4; 174, 2; iv. 21, 10; 38, 1; vi. 20, 10; vii. 5, 3; 19, 3. *Cf.* note 13.

[5] vii. 96, 2. Perhaps they are also meant as living on the **Śaryaṇāvant** in Rv. viii. 64, 10. 11.

[6] *Altindisches Leben*, 124.

[7] Translation of the Rigveda, 3, 175.

[8] *Vedische Mythologie*, 1, 50, 115; 3, 374.

[9] *Buddha*, 404. *Cf.* Ludwig, 3, 205.

[10] x. 33, 4.

[11] *Op. cit.*, 1, 114 *et seq.*

[12] Arrian, *Indica*, viii. 4; ix. 1; xix. 3, etc. See Hillebrandt, *Vedische Mythologie*, 1, 132, 133.

wandered east, or that the later Paurava represents a successful onslaught upon the west from the east.

In several other passages of the Rigveda[13] the Pūrus as a people seem to be meant. The Nirukta[14] recognizes the general sense of 'man,' but in no passage is this really necessary or even probable. So utterly, however, is the tradition lost that the Śatapatha Brāhmaṇa[15] explains Pūru in the Rigveda[16] as an Asura Rakṣas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmiṣṭhā.[17]

[13] In Rv. i. 36, 1, *Pūrūṇām* might be read for *purūṇām*, with improvement in the sense. In i. 63, 7, there is a reference to the Pūru king, Purukutsa, and Sudās, but in what relation is uncertain (see **Purukutsa**). In i. 130, 7, the Pūru king and Divodāsa Atithigva are both mentioned, apparently as victorious over aboriginal foes. See also i. 129, 5; iv. 39, 2; v. 17, 1; vi. 46, 8; x. 4, 1; 48, 5.

[14] vii. 23; Naighaṇṭuka, ii. 3.

[15] vi. 8, 1, 14.

[16] vii. 8, 4.

[17] Pargiter, *Journal of the Royal Asiatic Society*, 1910, 26, etc. *Cf.* Hillebrandt, *op. cit.*, 1, 110 *et seq.*; Max Müller, *Sacred Books of the East*, 32, 398.

Pūruṣa has in several passages[1] the sense of 'menial' or 'dependent,' like the English 'man.'

[1] Rv. vi. 39, 5 (*cf.*, however, Pischel, *Vedische Studien*, 1, 43); x. 97, 4; Av. iv. 9, 7; x. 1, 17; Śatapatha Brāhmaṇa, vi. 3, 1, 22, etc. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 383.

Pūrṇa-māsa denotes the full moon and the festival of that day, occurring frequently in the later Saṃhitās.[1] *Cf.* **Māsa.**

[1] Taittirīya Saṃhitā, i. 6, 7, 2; ii. 2, 10, 2; 5, 4, 1; iii. 4, 4, 1; vii. 4, 8, 1; Taittirīya Brāhmaṇa, i. 2, 1, 14; iii. 5, 7, 13; Śatapatha Brāhmaṇa, xi. 2, 4, 8, etc.

Pūrta,[1] or **Pūrti,**[2] occurs in the Rigveda and later denoting the reward to the priest for his services. *Cf.* **Dakṣiṇā.**

[1] Rv. vi. 16, 18; viii. 46, 21; Av. vi. 123, 5; ix. 5, 13; 6, 31; Vājasaneyi Saṃhitā, xviii. 64; Aitareya Brāhmaṇa, vii. 21, 24, etc.

[2] Rv. vi. 13, 6; x. 107, 3; Taittirīya Saṃhitā, i. 2, 3, 2; ii. 4, 7, 1, etc.

Pūr-pati, 'lord of the fort,' occurring only once in the Rigveda,[1] is of somewhat doubtful interpretation. The term

[1] i. 173, 10.

may denote a regular office,[2] similar to that of the **Grāmaṇī**: the **Pur** would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

[2] *Cf.* Sāyaṇa's note on Rv. i. 173, 10; Muir, *Sanskrit Texts*, 5, 456. *Cf.* Ludwig, Translation of the Rigveda, 3, 204.

Pūrva-pakṣa denotes the first half of the month. See **Māsa.**

Pūrva-vayasa, the 'first period of life,' is a term used in the Brāhmaṇas[1] to denote 'youth.'

[1] Pañcaviṃśa Brāhmaṇa, xix. 4, 3; Śatapatha Brāhmaṇa, xii. 2, 3, 4; 9, 1, 8; *pūrva-vayasin*, Taittirīya Brāhmaṇa, iii. 8, 13, 3. *Cf.* Aitareya Āraṇyaka, v. 3, 3, where *vatsa* and *tṛtīya*, 'the third (stage),' are used to cover 'youth' and 'old age,' as opposed to manhood, when the knowledge of the doctrines of the Āraṇyaka is to be imparted.

Pūrva-vah is a term applied to the horse (**Aśva**) in the Taittirīya Brāhmaṇa[1] and elsewhere.[2] It may either refer to a horse fastened in front as a 'leader,' or merely mean 'drawing (a chariot) for the first time,' as understood by the commentator on the Taittirīya Brāhmaṇa.

[1] i. 1, 5, 6. [2] Satapatha Brāhmaṇa, ii. 1, 4, 17; Kāṭhaka Saṃhitā, xiii. 3. *Cf.* St. Petersburg Dictionary, *s.v.*

Pūrvāhṇa, 'the earlier (part of the) day,' 'forenoon,' is a common designation of time from the Rigveda[1] onwards.[2] *Cf.* **Ahan.**

[1] x. 34, 11.
[2] Aitareya Brāhmaṇa, vii. 20; Satapatha Brāhmaṇa, i. 6, 3, 12; iii. 4, 4, 2; Chāndogya Upaniṣad, v. 11, 7; Nirukta, viii. 9, etc.

Pūlya, or **Pūlpa**, in the Atharvaveda[1] seems to mean shrivelled grain' (*cf.* **Lājā**).

[1] xiv. 2, 63. *Cf.* Whitney, Translation of the Atharvaveda, 765.

Pṛkṣa (literally, perhaps 'swift') is the proper name of a man in an obscure verse of the Rigveda.[1]

[1] ii. 13, 8. *Cf.* Pischel, *Vedische Studien*, 1, 97.

Pṛkṣa-yāma occurs once in the plural in the Rigveda.[1] Roth[2] suggests the sense of 'faring with swift steeds,' and thinks a proper name is meant. Pischel[3] holds that the word is an epithet of the **Pajras**, and that it means 'performing splendid sacrifices.'

[1] i. 122, 7. [2] St. Petersburg Dictionary, *s.v.*
[3] *Vedische Studien*, 1, 97, 98.

Pṛḍa. See **Mṛḍa.**

Pṛt[1] and **Pṛtanā**[2] denote, in the Rigveda and later, 'contest,' whether in arms or in the chariot race. Pṛtanā has also the concrete sense of 'army' in some passages;[3] in the Epic system[4] it denotes a definite body of men, elephants, chariots, and horses. Pṛtanājya[5] has only the sense of 'combat.'

[1] Only in the locative, Rv. ii. 27, 15; 26, 1; iii. 49, 3; vi. 20, 1, etc.; *pṛtsuṣu*, i. 129, 4 (with double case-ending).
[2] Rv. i. 85, 8; 91, 21; 119, 10; 152, 7; ii. 40, 5; iii. 24, 1; vi. 41, 5; x. 29, 8; Vājasaneyi Saṃhitā, xi. 76; Kauṣītaki Brāhmaṇa, xv. 3; Taittirīya Brāhmaṇa, iii. 1, 1, 6; 2, 6, etc.
[3] Rv. vii. 20, 3; viii. 36, 1; 37, 2; Av. vi. 97, 1; viii. 5, 8; Nirukta, ix. 24; perhaps also as neuter in Taittirīya Brāhmaṇa, ii. 4, 7, 5.
[4] Mahābhārata, i. 291.
[5] Rv. iii. 8, 10; 37, 7; vii. 99, 4; viii. 12, 25; ix. 102, 9; Taittirīya Saṃhitā, iii. 4, 4, 1.

Pṛtha, the 'palm' of the hand in the sense of its breath, is used as a measure of length in the Taittirīya Brāhmaṇā.[1]

[1] i. 6, 4, 2. 3; *cf.* Kātyāyana Śrauta Sūtra, vi. 1, 28; Āpastamba Śrauta Sūtra, ii. 2, 7; viii. 5, 10.

Pṛthavāna is in the Rigveda[1] the name of a man, perhaps also called **Duḥśīma**, but this is uncertain. *Cf.* **Pṛthi.**

[1] x. 93, 14. *Cf.* Zimmer, *Altindisches Leben*, 433.

Pṛthi,[1] **Pṛthī**,[2] or **Pṛthu**[3] is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a Ṛṣi, and more specially as the inventor of agriculture[4] and the lord of both worlds, of men and of animals.[5] He bears in several passages[6] the epithet Vainya, 'descendant of Vena,' and must probably be regarded as a culture hero rather than as a real man. According to other accounts,[7] he was the first of consecrated kings. *Cf.* **Pārthiva.**

[1] Rv. i. 112, 15, as a seer; as Vainya, Taittirīya Brāhmaṇa, i. 7, 7, 4, and perhaps ii. 7, 5, 1 (*Pṛthaye*).

[2] As Vainya, Rv. viii. 9, 10; Av. viii. 10, 24; Pañcaviṃśa Brāhmaṇa, xiii. 5, 19; as Pṛthi or Pṛthī, Taittirīya Brāhmaṇa, ii. 7, 5, 1; as Vainya, Śatapatha Brāhmaṇa, v. 3, 5, 4; Kāṭhaka Saṃhitā, xxxvii. 4 (*Indische Studien*, 3, 463). Venya mentioned with Pṛthī in Rv. x. 148, 5, may be meant for his patronymic (= Vainya): *cf.* **Tugrya**, n. 1.

[3] Jaiminīya Brāhmaṇa, i. 186 (*Journal of the American Oriental Society*, 19, 125); Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 9; 34, 6; 45, 1.

[4] Av., *loc. cit.*

[5] Pañcaviṃśa Brāhmaṇa, *loc. cit.* *Cf.* Taittirīya Brāhmaṇa, ii. 7, 5, 1.

[6] See notes 1-3.

[7] Śatapatha Brāhmaṇa, *loc. cit.*; Kāṭhaka Saṃhitā, *loc. cit.*; Taittirīya Brāhmaṇa, i. 7, 7, 4.

Cf. Ludwig, Translation of the Rigveda, 3, 166; Weber, *Indische Studien*, 1, 221, 222; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 50, n. 2; Zimmer, *Altindisches Leben*, 134. Eggeling, *Sacred Books of the East*, 26, 81, gives the name as Pṛthin Vainya; but the oblique cases, when found, are all in favour of Pṛthi or Pṛthī as the stem.

Pṛthivī denotes the 'earth' as the 'broad' one in the Rigveda[1] and later,[2] being often personified as a deity[3] both alone and with **Div**, 'heaven,' as Dyāvā-Pṛthivī.[4] Mention is often made of three earths,[5] of which the world on which we live is the highest.[6] The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa.[7] The Nirukta[8] places one of the three earths in each of the worlds into which the universe is divided

[1] Rv. vii. 7, 2. 5; 99, 3; v. 85, 1. 5; viii. 89, 5, etc.

[2] Av. xii. 1, 1 *et seq.*; Vājasaneyi Saṃhitā, xi. 53, etc.

[3] Rv. iv. 3, 5; 51, 11; v. 49, 5; 84, 1 *et seq.*; vi. 50, 13. 14; vii. 34, 23, etc.; Vājasaneyi Saṃhitā, xii. 103, etc.

[4] Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, *Vedic Mythology*, pp. 20, 21, 123, 126.

[5] Rv. i. 34, 8; iv. 53, 5; vii. 104, 11; Av. iv. 20, 2; Vājasaneyi Saṃhitā, v. 9, etc.

[6] Av. vi. 21, 1; xix. 27, 3; 32, 4; 53, 5; Śatapatha Brāhmaṇa, iii. 5, 1, 31; v. 1, 5, 21.

[7] viii. 20. This idea is not found in the Saṃhitās, Macdonell, *op. cit.*, p. 9.

[8] ix. 31; xi. 36; xii. 30; Naighaṇṭuka, v. 3. 5. 6. *Cf.* Bruce, *Journal of the Royal Asiatic Society*, 19, 321 *et seq.*

(see **Div**). In the Śatapatha Brāhmaṇa[9] the earth is called the 'firstborn of being,' and its riches (*vitta*) are referred to;[10] hence in a late passage of the Śāṅkhāyana Āraṇyaka[11] the earth is styled *vasu-matī*, 'full of wealth.' The word also occurs in the Rigveda,[12] though rarely, in the form of Pṛthvī.[13]

[9] xiv. 1, 2, 10.
[10] Śatapatha Brāhmaṇa, xi. 5, 6, 3.
[11] xiii. 1.
[12] vi. 12, 5; x. 187, 2. *Cf.* Macdonell, *op. cit.*, 34.
[13] The regular adjectival feminine form of *pṛthu*, 'broad.'

Pṛthu. See **Pṛthi.** Ludwig[1] also finds a mention of the Pṛthus as a tribe, allied with the **Parśus**, in one passage of the Rigveda[2] as opponents of the **Tṛtsu Bharatas.** But this interpretation is certainly incorrect.[3] See **Parśu.**

[1] Translation of the Rigveda, 3, 196 *et seq.*
[2] vii. 83, 1.
[3] Zimmer, *Altindisches Leben*, 134 *et seq.*; 433, 434; Geldner, *Vedische Studien*, 2, 184, n. 3; Bergaigne, *Religion Védique*, 2, 362, n.

1. **Pṛthu-śravas** ('far-famed') is mentioned in connexion with **Vaśa** in two hymns[1] of the Rigveda. In the second passage the generosity of Pṛthuśravas Kānīta to Vaśa Aśvya is celebrated, and the Śāṅkhāyana Śrauta Sūtra[2] refers to the episode.

[1] i. 116, 21; viii. 46, 21. *Cf.* Ludwig, Translation of the Rigveda, 3, 162.
[2] xvi. 11, 13.

2. **Pṛthu-śravas Daure-śravasa** ('descendant of Dūreśravas') is the name of the Udgātṛ priest at the snake festival mentioned in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

Pṛdāku, the name of a 'snake' in the Atharvaveda,[1] is mentioned in the list of victims at the Aśvamedha ('horse sacrifice'), in the Yajurveda Saṃhitās,[2] and occasionally else-

[1] i. 27, 1; iii. 27, 3; vi. 38, 1; vii. 56, 1; x. 4, 11 *et seq.*; xii. 3, 57.
[2] Taittirīya Saṃhitā, v. 5, 10, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33.

where.[3] Its skin was specially valuable, according to the Atharvaveda.[4]

[3] Vājasaneyi Saṃhitā, vi. 12; Śāṅkhāyana Āraṇyaka, xii. 27.

[4] i. 27, 1. *Cf.* Zimmer, *Altindisches Leben*, 94.

Pṛdāku-sānu, 'having the surface of a snake,' is taken by Ludwig[1] and Griffith[2] as the name of the institutor of a sacrifice in one hymn of the Rigveda.[3]

[1] Translation of the Rigveda, 3, 161.

[2] *Hymns of the Rigveda*, 2, 141.

[3] viii. 17, 15.

Pṛśana in one passage of the Rigveda[1] is considered by Ludwig[2] to denote a place where a battle was fought.

[1] ix. 97, 54.

[2] Translation of the Rigveda, 3, 164.

1. **Pṛśni-gu** is the name of a man who is mentioned with **Purukutsa** and **Śucanti** as a protégé of the Aśvins in one hymn of the Rigveda (i. 112, 7). Possibly the word is only an epithet of Purukutsa.

Cf. Geldner, *Rigveda, Glossar*, 114.

2. **Pṛśni-gu**, pl., is taken in one passage of the Rigveda[1] by Geldner[2] as denoting the name of a people. But this is not probable.

[1] vii. 18, 10.

[2] *Rigveda, Glossar*, 114.

Pṛśni-parṇī ('having a speckled leaf') is the name of a plant mentioned in a hymn of the Atharvaveda[1] as a protection against evil beings procuring abortion, called Kaṇvas (presumably a sign of hostility to the **Kaṇva** family).[2] It also appears in the Śatapatha Brāhmaṇa,[3] being identified with *Hermionitis cordifolia* by the St. Petersburg Dictionary, but

[1] ii. 25, 1 *et seq.*

[2] *Cf.* Lanman in Whitney's Translation of the Atharvaveda, 65; Bergaigne, *Religion Védique*, 2, 465; Hillebrandt, *Vedische Mythologie*, 1, 207.

[3] xiii. 8, 1, 16.

Roth[4] in a subsequent contribution suggests that it is the same as a plant later called *lakṣmaṇā*, and regarded as curing barrenness. The scholiast on the Kātyāyana Śrauta Sūtra[5] thinks that the *Glycine debilis* is meant.

[4] Cited by Whitney, *loc. cit.*
[5] xxv. 7, 17.
Cf. Weber, *Indische Studien*, 13, 187; Zimmer, *Altindisches Leben*, 69; Bloomfield, *Hymns of the Atharvaveda*, 302.

Pṛṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] The dappled antelope or gazelle seems to be meant.[2]

[1] Taittirīya Saṃhitā, v. 5, 17, 1; Maitrāyaṇī Saṃhitā, iii. 14, 9. 21; Vājasaneyi Saṃhitā, xxiv. 27. 40.
[2] Nirukta, ii. 2.
Cf. Zimmer, *Altindisches Leben*, 83.

Pṛṣatī in some passages[1] clearly means a 'speckled' cow. The term is, however, generally[2] applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'speckled antelope.' But Mahīdhara,[3] followed by Roth,[4] prefers to see in it a 'dappled mare': it is true that the Maruts are often called[5] *pṛṣad-aśva*, which is more naturally interpreted as 'having dappled steeds,' than as 'having Pṛṣatīs as steeds.'[6] In the later literature, which Grassmann[7] prefers to follow, the word means the female of the dappled gazelle.

[1] Rv. viii. 64, 10. 11, where 'deer' is nonsense, and 'mares' is improbable. The regular donation is 'cows'; Kāṭhaka Saṃhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, *Sacred Books of the East*, 41, 125); Vājasaneyi Saṃhitā, xxiv. 2 (though this is not certain); Śāṅkhāyana Śrauta Sūtra, xv. 14, 23, etc.
[2] Rv. i. 37, 2; 39, 6; 64, 8; 85, 4. 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6; 58, 6; 60, 2; i. 162, 21.
[3] On Vājasaneyi Saṃhitā, ii. 16.
[4] St. Petersburg Dictionary, *s.v.* He had earlier (*ibid.*, 1, 1091) been inclined to follow the usual interpretation given by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, *Orient und Occident*, 2, 250, accepted.
[5] Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.
[6] So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Pṛṣatī and Aśva is concerned, by such passages as v. 55, 6, where the Maruts are said to yoke the Pṛṣatīs as *aśvān* to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, *Vedische Studien*, 1, 226.
[7] *Wörterbuch*, *s.v.*

Aufrecht[8] concurs in the view of Roth, but Max Müller[9] is inclined to accept the traditional interpretation, while Muir[10] leaves the matter open.

[8] See Muir, *Sanskrit Texts*, 5, 152.
[9] *Sacred Books of the East*, 32, 70; 184.
[10] *Op. cit.*, 5, 151, 152. *Cf.* Zimmer, *Altindisches Leben*, 83.

Pṛṣad-ājya denotes 'sprinkled butter'—that is, butter (**Ājya**) mixed with sour milk, in the Rigveda[1] and later.[2]

[1] x. 90, 8.
[2] Taittirīya Saṃhitā, iii. 2, 6, 2; vi. 3, 9, 6; 11, 4; Śatapatha Brāhmaṇa, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc. *Cf.* Eggeling, *Sacred Books of the East*, 12, 404, n. 1.

Pṛṣadhra occurs in a Vālakhilya hymn of the Rigveda[1] as the name of a man. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra[2] as a patron of **Praskaṇva**, and called Pṛṣadhra Medhya Mātariśvan (or Mātariśva); but for once there is a discrepancy between the statement of the Sūtra and the text of the Rigveda, for the hymns[3] there attributed to Praskaṇva as in praise of Pṛṣadhra have nothing in them connected with Pṛṣadhra, while the Anukramaṇī (Index) ascribes to Pṛṣadhra himself the authorship of one of them.[4] On the other hand, **Medhya** and **Mātariśvan** appear as separate persons in the Rigveda[1] along with Pṛṣadhra.

[1] viii. 52, 2.
[2] xvi. 11, 25-27.
[3] viii. 55. 56.
[4] viii. 56. *Cf.* Weber, *Episches im vedischen Ritual*, 39.

Pṛṣātaka is the name of a mixture like **Pṛṣadājya**, and consisting, according to the late Gṛhyasaṃgraha,[1] of curds (**Dadhi**), honey (**Madhu**), and **Ajya**. It is mentioned in a late passage of the Atharvaveda[2] and in the Sūtras.[3]

[1] ii. 59.
[2] xx. 134, 2.
[3] Mānava Gṛhya Sūtra, ii. 3, etc. *Cf.* Bloomfield, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 580.

Pṛṣṭyā[1] denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

[1] So Böhtlingk, Dictionary, *s.v.* Pṛṣṭhyā is read in the St. Petersburg Dictionary. See, however, Grill, *Hundert Lieder*,[2] 169; Bloomfield, *Hymns of the Atharvaveda*, 513.

Pṛṣṭy-āmaya denotes in the Atharvaveda[1] a pain in the sides or ribs.[2] It appears to be mentioned there merely as an accompaniment of fever (**Takman**).

[1] xix. 34, 10. *Cf.* Zimmer, *Altindisches Leben*, 65, 391.

[2] The derivative adjective *pṛṣṭy-āmayin*, 'suffering from a pain in the side,' occurs in Rv. i. 105, 18.

Petva is found twice in the Atharvaveda.[1] In the first passage reference is made to its *vāja*, which Zimmer[2] argues can only mean 'strength,' 'swiftness,' though naturally the sense of 'male power' would seem more appropriate in a spell intended to remove lack of virility. In the second passage the Petva is mentioned as overcoming the horse (see **Ubhayādant**), a miracle which has a parallel in the Rigveda,[3] where the Petva overcomes the female[4] lion. The animal also occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās,[5] and occasionally elsewhere.[6] It appears to be the 'ram' or the 'wether,' the latter[7] being the sense given to it by the commentator on the Taittirīya Saṃhitā. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the Atharvaveda, in which *vāja* is found, accords best with the sense of 'ram.' Hopkins,[8] however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with **Pitva** or **Pidva** is quite uncertain.

[1] iv. 4, 8; v. 19, 2.

[2] *Altindisches Leben*, 229, 230.

[3] vii. 18, 17.

[4] *Siṃhyaṃ* in the text. Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *siṃyum*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *siṃhī* as fem. seems to be still more pointed than *siṃha*, contrasting with the masculine *petva*.

[5] Taittirīya Saṃhitā, v. 5, 22, 1. Though not in the parallel passage of the Vājasaneyi Saṃhitā, it appears to be found in the Kāṭhaka, according to Weber's note in his edition of the Taittirīya Saṃhitā.

[6] Taittirīya Saṃhitā, vi. 2, 8, 4; Vājasaneyi Saṃhitā, xxix. 58. 59; Taittirīya Brāhmaṇa, i. 2, 5, 3, etc.

[7] *Galita-vetasko meṣaḥ*.

[8] *Loc. cit.*; *India, Old and New*, 58. He thinks the horn of the goat pierced the lion. Curiously enough, Whitney, Translation of the Atharvaveda, 253, renders the word as 'goat' in Av. v. 19, 2, but (p. 151) as 'ram' in iv. 4, 8; and Bloomfield, *Hymns of the Atharvaveda*, 434, speaks both of a 'ram' and a 'goat' in connexion with v. 19, 2.

Pedu is the name in the Rigveda[1] of a protégé of the Aśvins, who gave him, in order, as it seems, to replace a bad steed, a mythical horse, hence called Paidva,[2] which probably represents the horse of the sun.[3]

[1] Rv. i. 117, 9; 118, 9; 119, 10; vii. 71, 5; x. 39, 10.
[2] Rv. ix. 88, 4; Av. x. 4, 5 *et seq.*
[3] Macdonell, *Vedic Mythology*, pp. 52, 149.

Peruka occurs in an obscure verse of the Rigveda[1] as the name of a patron of the poet.

[1] vi. 63, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 158.

Peśas denotes in the Rigveda[1] and later[2] an embroidered garment such as a female dancer would wear.[3] The fondness of the Indians for such raiment is noted by Megasthenes[4] and by Arrian,[5] who refer to their *ἐσθῆς κατάστικτος*. So in one passage[6] a garment (*vastra*) is called *peśana*, with which Roth[7] happily compares the Roman *vestis coloribus intexta*. The making of such garments was a regular occupation of women, as is indicated by the Peśas-kārī, the 'female embroiderer,' figuring in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[8] though the commentator on the Taittirīya Brāhmaṇa interprets the word as 'wife of a maker of gold.'[9] Pischel,[10] however, thinks that Peśas never means anything but colour or form.

[1] ii. 3, 6; iv. 36, 7; vii. 34, 11; 42, 1.
[2] Vājasaneyi Saṃhitā, xix. 82. 89; xx. 40; Aitareya Brāhmaṇa, iii. 10, etc.
[3] Rv. i. 92, 4. 5.
[4] See Strabo, p. 509, where he refers to a *σιδὼν εὐανθής*.
[5] *Indica*, 5, 9.
[6] Rv. x. 1, 6.
[7] St. Petersburg Dictionary, *s.v.*
[8] Vājasaneyi Saṃhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 5, 1.
[9] *Cf.* perhaps *suvarṇaṃ hiraṇyaṃ peśalam* in the Taittirīya Brāhmaṇa, iii. 3, 4, 5, where *peśala* probably refers to cunningly-worked gold. But this does not suit the compound *peśas-kārī*, which must denote a 'maker of *peśas*,' and *peśas* has not the sense of wrought gold in any passage. *Cf.* also Bṛhadāraṇyaka Upaniṣad, iv. 4, 5; Zimmer, *Altindisches Leben*, 261.
[10] *Vedische Studien*, 2, 113-125.

Peśitṛ is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] The sense is quite

[1] Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.

uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber[2] as 'one who cuts in pieces,' a 'carver,' but Sāyaṇa[3] thinks that it means one who causes an enmity which has been lulled to rest to break out again.

[2] *Indische Streifen*, 1, 75, n. 5. [3] On Taittirīya Brāhmaṇa, *loc. cit.*

Paiṅga-rāja is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] That a bird is meant is certain, but what particular kind is quite unknown.

[1] Taittirīya Saṃhitā, v. 5, 13, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vājasaneyi Saṃhitā, xxiv. 34. *Cf.* Zimmer, *Altindisches Leben*, 99.

Paiṅgī-putra ('son of a female descendant of Piṅga') is the name of a teacher, pupil of **Śaunakīputra**, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyaṃdina).

Paiṅgya, 'descendant of Piṅga,' is the name of a teacher who is repeatedly mentioned as an authority in the Kauṣītaki Brāhmaṇa,[1] where[2] also his doctrine is called the Paiṅgya. This teacher is further referred to in the Śatapatha Brāhmaṇa,[3] which also speaks of **Madhuka** Paiṅgya.[4] It is, of course, impossible to say whether there was only one Paiṅgya or several Paiṅgyas. The followers of Paiṅgya are called Paiṅgins in the Nidāna[5] and Anupada[6] Sūtras. His text-book is called Paiṅga in the Anupada Sūtra,[7] while the Āpastamba Śrauta Sūtra[8] mentions a Paiṅgāyani Brāhmaṇa. It is clear that Paiṅgya was a teacher of a Rigveda school allied to the Kauṣītakis. Paiṅgi is a patronymic of **Yāska** in the Anukramaṇī of the Ātreyī Śākhā.[9]

[1] viii. 9; xvi. 9; xxvi. 3. 4. 14; xxviii. 7. 9; Kauṣītaki Upaniṣad, ii. 2.

[2] iii. 1; xix. 9; xxiv. 4. *Cf. Paiṅgī saṃpad*, xxv. 7. Paiṅgya is found also in the Sāṅkhāyana Srauta Sūtra, iv. 2, 11; xi. 11, 5; 14, 9; xv. 3, 1; xvii. 7, 1. 3; 10, 3; Aitareya Brāhmaṇa, vii. 11.

[3] xii. 2, 2, 4; 4, 8. (Bṛhadāraṇyaka Upaniṣad, vi. 3, 17.)

[4] xi. 7, 2, 8; 16.

[5] iv. 7.

[6] i. 8; ii. 2. 4. 10; vi. 7; xi. 8.

[7] ii. 4; iii. 12; iv. 5.

[8] v. 15, 8; 29, 4.

[9] Weber, *Indische Studien*, 1, 71, n.; 3, 396.

Cf. Weber, *Indische Studien*, 1, 44, 45, 404 *et seq.*; 2, 295; *Indian Literature*, 41, 46, 47, 56, 81, 90, 130, etc.

Paijavana, 'descendant of **Pijavana**,' is the patronymic of **Sudās**.[1] It seems most probable that Pijavana intervened in the line of succession between **Divodāsa** and Sudās, because the two kings have, according to tradition, quite different Purohitas, the former being served by the **Bharadvājas** as his priests, the latter by **Vasiṣṭha** and **Viśvāmitra**;[2] this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,[3] however, identifies Divodāsa and Pijavana.

[1] Rv. vii. 18, 22. 25; Nirukta, ii. 24. 25; Aitareya Brāhmaṇa, vii. 34; Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

[2] See Hillebrandt, *Vedische Mythologie*, I, 104 *et seq.*

[3] *Rigveda, Glossar*, 115.

Paidva. See **Pedu.**

Potṛ is the name of one of the priests (**Ṛtvij**) of the sacrificial ritual. Already known to the Rigveda,[1] he is frequently mentioned later in the Brāhmaṇas.[2] But as Oldenberg[3] observes, the Potṛ is not in the later literature a priest of any importance, but is practically a mere name. Judging by the derivation of the name from the root *pū*, 'purify,' it would seem that he was properly engaged in the purification of the *Soma pavamāna*, 'Soma purifying itself,' and was perhaps employed to sing hymns to this Soma. Potra[4] denotes both the office and the Soma vessel of the Potṛ.[5]

[1] i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5; ix. 67, 22.

[2] Aitareya Brāhmaṇa, vi. 10 *et seq.*; Satapatha Brāhmaṇa, iv. 3, 4, 22; v. 4, 5, 22; xii. 1, 1, 8, etc.

[3] *Religion des Veda*, 383, 391, 395.

[4] Rv. ii. 1, 2, and probably i. 76, 4, though the St. Petersburg Dictionary, *s.v.*, gives this as an example of the second use.

[5] Rv. i. 15, 2; ii. 36, 2; 37, 2. 4.

Pauṃścaleya in the Taittirīya Brāhmaṇa (iii. 8, 4, 2) denotes the son of a courtesan (**Puṃścalī**).

Pauṃsāyana is the patronymic of **Duṣṭarītu** in the Śatapatha Brāhmaṇa (xii. 9, 3, 1).

Pauñji-ṣṭha is the form in the Atharvaveda,[1] the Vājasaneyi Saṃhitā,[2] and the Taittirīya Brāhmaṇa,[3] of the word **Puñjiṣṭha**, denoting 'fisherman.' It is probably a caste name, 'son of a Puñjiṣṭha,' as the designation of a functional caste.

[1] x. 4, 9. [2] xxx. 8. [3] iii. 4, 5, 1, where Sāyaṇa glosses it with the word *kaivarta*, also probably the name of a functional caste.

Pauṇḍarīka is the patronymic of **Kṣemadhṛtvan** in the Pañcaviṃśa Brāhmaṇa (xxii. 18, 7)

Pauta-krata, 'descendant of **Pūtakratā**,' is the metronymic of a man, apparently **Dasyave Vṛka**, in the Rigveda.[1] Schefte-lowitz[2] proposes to read Pūtakratu with the Kashmir MS. of the Rigveda, arguing that in the same hymn Pūtakratāyī, the wife of Pūtakratu, is referred to, and that therefore Pūtakratu is appropriate, Pūtakratāyī[3] being the feminine, like Manāyī,[4] for Manāvī. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg[5] has pointed out.

[1] viii. 56, 2. [2] *Die Apokryphen des Ṛgveda*, 41, 42. [3] See Pāṇini, iv. 1, 36. [4] Maitrāyaṇī Saṃhitā, i. 8, 6; Pāṇini, iv. 1, 38. Perhaps also Vasāvī, Rv. x. 73, 4. [5] *Göttingische Gelehrte Anzeigen*, 1907, 237.

Pautimāṣī-putra, 'son of a female descendant of Pūtimāṣa,' is the metronymic of a teacher in the last Vaṃśa (list of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1).

Pauti-māṣya, 'descendant of Pūtimāṣa,' is the patronymic of a teacher, a pupil of **Gaupavana**, in the first two Vaṃśas (lists of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (ii. 6, 1; iv. 6, 1).

Pautimāṣyāyaṇa, 'descendant of **Pautimāṣya**,' is the patronymic of a teacher, who, with **Kauṇḍinyāyana**, taught **Raibhya**, in the first two Vaṃśas (lists of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Pautra ('descended from a son') is the regular term for a grandson' from the Atharvaveda[1] onwards.[2] When it is used beside **Naptṛ**,[3] the latter word must denote 'great-grandson.'

[1] ix. 5, 30; xi. 7, 16; xviii. 43, 9.
[2] Aitareya Brāhmaṇa, vii. 10; Taittirīya Brāhmaṇa, ii. 1, 8, 3, etc.
[3] Lāṭyāyana Śrauta Sūtra, i. 3, 18; Āpastamba Śrauta Sūtra, x. 11, 5; Aitareya Brāhmaṇa, vii. 10, 3.
Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 478.

Paura, 'descendant of Pūru,' is the name of a man, presumably a Pūru prince helped by Indra, in a hymn of the Rigveda.[1] The Greek Πῶρος, the name of Alexander's rival, is probably the representative of this word. Oldenberg[2] sees the same name in another passage also.[3]

[1] viii. 3, 12.
[2] *Ṛgveda-Noten*, 1, 362; as also Grassmann, *Wörterbuch*, *s.v.*
[3] v. 74, 4.

Pauru-kutsa,[1] **Pauru-kutsi**,[2] **Pauru-kutsya**,[3] are variant forms of the patronymic of **Trasadasyu**, the descendant of **Purukutsa**.

[1] Kāṭhaka Saṃhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3.
[2] Rv. vii. 19, 3.
[3] Rv. v. 33, 8; viii. 19, 36; Taittirīya Saṃhitā, v. 6, 5, 3.

Pauru-śiṣṭi, 'descendant of Puruśiṣṭa,' is the patronymic of **Taponitya** in the Taittirīya Upaniṣad (i. 9, 1 = Taittirīya Āraṇyaka, vii. 8, 1).

Paurṇa-māsī, denoting the 'night of the full moon,' is celebrated in the Atharvaveda[1] as sacred, while it is repeatedly mentioned later.[2] Gobhila[3] defines it as the greatest separation (*vikarṣa*) of the sun and the moon. *Cf.* **Māsa**.

[1] vii. 80.
[2] Taittirīya Saṃhitā, i. 6, 9, 1; ii. 2, 2, 1; iii. 4, 9, 6; Aitareya Brāhmaṇa, vii. 11; Śatapatha Brāhmaṇa, i. 2, 2, 4, etc.
[3] i. 5, 7. Three sorts of full moon are distinguished by Gobhila — that which occurs when the full moon rises at the meeting of day and night (*sandhyā*), when it rises shortly after sunset, or when it stands high in the sky. The two former alternatives are apparently those described in the passage (Aitareya Brāhmaṇa, vii. 11 = Kauṣītaki Brāhmaṇa, iii. 1) as *pūrvā* and *uttarā*. See Weber, Jyotiṣa, 51; Oldenberg, *Sacred Books of the East*, 30, 26, n.

Pauluṣi, 'descendant of Puluṣa,' is the patronymic of **Satyayajña** in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminīya Upaniṣad Brāhmaṇa (i. 39, 1) the form is Paulusita, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] The name also occurs in the Bṛhadāraṇyaka Upaniṣad[2] as that of a despised race of men, together with the **Cāṇḍāla**. The Maitrāyaṇī Saṃhitā[3] has the variant Puklaka or Pulkaka, clearly the same as Pulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (*cf.* **Kaulāla, Pauñjiṣṭha**). In the accepted theory[4] the Pulkasa is the son of a Niṣāda or Śūdra by a Kṣatriya woman, but this is merely speculative; the Paulkasa may either have been a functional caste, or, as Fick[5] believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

[1] Vājasaneyi Saṃhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.
[2] iv. 3, 22.
[3] i. 6, 11.
[4] *Cf.* St. Petersburg Dictionary, *s.v.*, *Pukkaśa*. Zimmer, *Altindisches Leben*, 217, takes Paulkasa as a mixed caste.
[5] *Die sociale Gliederung*, 206. *Cf.* Eggeling, *Sacred Books of the East*, 44, 416, n. 6.

Pauṣkara-sādi ('descendant of Puṣkarasādi') is the name of a teacher mentioned in the Śāṅkhāyana Āraṇyaka,[1] as well as the Taittirīya Prātiśākhya.[2] A Puṣkarasādi is mentioned in the Dharma Sūtra[3] of Āpastamba and elsewhere.

[1] vii. 17. *Cf.* Keith, *Journal of the Royal Asiatic Society*, 1908, 371.
[2] i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48; Vārttika, 3; Kielhorn, *Indian Antiquary*, 16, 103; Pischel, *ibid.*, 34, 26.
[3] i. 6, 19, 7; 10, 28, 1.

Pauṣpiṇḍya is the name of a teacher, a pupil of **Jaimini**, in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.[1]

[1] *Cf.* Weber, *Indische Studien*, 4, 377.

Pukṣṇa is found in the Śatapatha Brāhmaṇa (v. 3, 1, 11) denoting the 'covering' for a bow (**Dhanus**), presumably made of skin.

Praüga is apparently equivalent to *pra-yuga*, denoting the fore part of the pole of the cart, the part in front of the yoke. It is mentioned in the Yajurveda Saṃhitās[1] and the Śatapatha Brāhmaṇa,[2] where it is said to be the part of the pole behind the **Kastambhī**, or prop on which the pole rests.

[1] Taittirīya Saṃhitā, v. 4, 11, 1. 2; Kāṭhaka Saṃhitā, xxi. 4.
[2] Śatapatha Brāhmaṇa, i. 1, 2, 9; iii. 5, 3, 4, etc. *Cf.* Zimmer, *Altindisches Leben*, 248; Eggeling, *Sacred Books of the East*, 12, 14, n. 1.

Pra-kaṅkata is the name of some noxious insect in the Rigveda.[1]

[1] i. 191, 7. *Cf.* Zimmer, *Altindisches Leben*, 98.

Pra-karitṛ is the name of one of the victims at the Puruṣa-medha ('human sacrifice') in the Yajurveda.[1] The exact sense is uncertain; the commentator Sāyaṇa on the Taittirīya Brāhmaṇa explains it to mean the 'divider of dear ones by producing enmity,' but the sense of 'sprinkler'—that is, 'seasoner'—is more likely.

[1] Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1. *Cf.* Eggeling, *Sacred Books of the East*, 44, 315, n. 1; Weber, *Indische Streifen*, 1, 79, n. 6.

Pra-kaśa in the Atharvaveda (ix. 1, 21) seems to mean either the 'thong' or the 'lash' of a whip.

Pra-krama, 'stride,' is mentioned as a measure of distance in the Śatapatha Brāhmaṇa (x. 2, 3, 1 *et seq.*), but its exact length in unknown.

Prakṣa is the form in the Taittirīya Saṃhitā[1] of the usual name, **Plakṣa**, of a tree, being merely a phonetic alteration for the sake of the etymology. According to Aufrecht,[2] the same word is found in two passages of the Sāmaveda,[3] the same reading occurring in the Aitareya Āraṇyaka.[4] Oldenberg,[5] however, questions the correctness of the reading Prakṣa, both in the latter passage and in the Sāmaveda.

[1] vi. 3, 10, 2.
[2] *Rigveda*, 2, xlvi, n.
[3] i. 444; ii. 465.
[4] v. 2, 2, with Keith's notes.
[5] *Ṛgveda-Noten*, 1, 344.
Cf. Zimmer, *Altindisches Leben*, 59.

Pragātha is the name given in the Aitareya Āraṇyaka (ii. 2, 2) to the poets of the eighth Maṇḍala of the Rigveda, so called because they composed Pragātha strophes (that is, verses consisting of a Bṛhatī or Kakubh followed by a Satobṛhatī).

Pra-ghāta is found in the Yajurveda Saṃhitās[1] and the Śatapatha Brāhmaṇa[2] in the sense of the closely woven ends of a cloth from which depend the loose threads of the **Nīvi**, or unwoven fringe.

[1] Taittirīya Saṃhitā, vi. 1, 1, 3; Kāṭhaka Saṃhitā, xxiii. 1. The word does not occur in Maitrāyaṇī Saṃhitā, iii. 6, 2, 3.

[2] iii. 1, 2, 18. *Cf.* Eggeling, *Sacred Books of the East*, 26, 10, n. 1.

Prā-calākā in the Taittirīya Saṃhitā (vii. 5, 11, 1) and the Kāṭhaka Saṃhitā (Aśvamedha, v. 2) seems to mean a 'cloud-burst.'

Prajāvant Prājāpatya, 'descendant of Prajāpati,' is, according to the Aitareya Brāhmaṇa (i. 21), the author of a hymn of the Rigveda (x. 183).

Pra-ṇapāt in the Rigveda (viii. 17, 13) denotes 'great-grandson.'

Pra-ṇejana is the word used in the Śatapatha Brāhmaṇa (i. 2, 2, 18) to denote the 'water used for washing.'

Pra-tatāmaha, 'great-grandfather,' is found in the Atharvaveda (xviii. 4, 75).

Pra-tardana is the name in the Kāṭhaka Saṃhitā[1] of a king who had a **Bharadvāja** for his Purohita. In the Kauṣītaki Brāhmaṇa[2] he appears as arriving at the sacrifice of the Ṛṣis in the Naimiṣa forest, and asking them how errors in the sacrifice could be remedied; and as finding **Alīkayu Vācaspata**, the Brahman priest at the sacrifice, unable to say what was to be

[1] xxi. 10. [2] xxvi. 5.

done. In the Kauṣītaki Upaniṣad[3] it is said that Pratardana Daivodāsi went to Indra's world through his death in battle. The patronymic connects him with **Divodāsa,** the ancestor or father of **Sudās,** and the mention of Bharadvāja (probably 'a Bharadvāja' is meant) as his priest supports the patronymic, for Divodāsa is a special favourite of the singers of the Bharadvāja family. The name, moreover, is reminiscent of the Tṛtsus (the root *tard* appears in both) and of the *Pratṛdaḥ* (see **Pratṛd**). But he is not in Vedic literature a king of Kāśi.[4] Geldner[5] regards him as Divodāsa's son, but this is not likely. *Cf.* **Prātardani.**

[3] iii. 1.
[4] As in the Epic; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 38.
[5] *Vedische Studien*, 2, 138.

Pra-tithi Deva-taratha is the name of a teacher, pupil of **Devataras Śāvasāyana** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373, 385; Max Müller, *Ancient Sanskrit Literature*, 444.

Prati-dīvan denotes in the Rigveda (x. 38, 6) and the Atharvaveda (vii. 109, 4) 'opponent in the game of dice.'

Prati-duh has the specific sense of 'fresh milk,' warm from the cow, in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Av. ix. 4, 4; Taittirīya Saṃhitā, ii. 5, 3, 3; Kāṭhaka Saṃhitā, xxxvii. 6, etc.
[2] Pañcaviṃśa Brāhmaṇa, ix. 5, 5; xviii. 4, 2; Śatapatha Brāhmaṇa, iii. 3, 3, 2; Taittirīya Brāhmaṇa, ii. 7, 6, 2, etc.

Prati-dhā apparently means 'draught' or 'pull' in one passage of the Rigveda,[1] where Indra is said to have drunk thirty streams (*sarāṃsi*) with one Pratidhā.

[1] viii. 77, 4; Nirukta, v. 11.

Prati-dhi is mentioned in the Sūryā hymn of the Rigveda[1] as part of the chariot on which the bride is taken home. It is

[1] x. 85, 8.

impossible to determine with certainty exactly what is meant; Roth[2] understands it to mean a cross-piece of wood fastened to the pole.

[2] St. Petersburg Dictionary, *s.v.*

Prati-paṇa is found in the Atharvaveda (iii. 15, 4) denoting barter' or 'exchange.' *Cf.* **Paṇa.**

Prati-praśna occurs in the Śatapatha Brāhmaṇa[1] applied to Prajāpati as the decider of doubts; it may have been a technical term for an 'arbitrator' (*cf.* **Madhyamaśī** and **Dharma**).

[1] i. 4, 5, 11; iv. 1, 3, 14; Eggeling, *Sacred Books of the East*, 12, 131, and 26, 267, renders *pratipraśnam* by '(went to Prajāpati) for his decision,' which leaves it ambiguous how he took the passages.

Prati-pra-sthātṛ is the name of a priest (**Ṛtvij**), one of the assistants of the Adhvaryu, in the later Saṃhitās and the Brāhmaṇas.[1] He is not mentioned in the Rigveda,[2] but mention is once made in that Saṃhitā[3] of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Prati-prasthātṛ. Oldenberg,[4] however, thinks that the Adhvaryu and the Agnīdh are intended, a conjecture for which there is some authority.[5]

[1] Taittirīya Saṃhitā, vi. 5, 3, 4; Aitareya Brāhmaṇa, i. 29; vii. 1; Śatapatha Brāhmaṇa, iii. 5, 2, 2; 3, 13, 22, etc.

[2] Oldenberg, *Religion des Veda*, 384, n. 2.

[3] ii. 16, 5.

[4] *Op. cit.*, 390, n. 2.

[5] *Cf.* Rv. x. 41, 3; Mantra in Śāṅkhāyana Śrauta Sūtra, i. 6, 3. *Cf.* Hillebrandt, *Rituallitteratur*, 97.

Prati-prāś. See **Prāś.**

Pratibodhī-putra is a wrong reading for **Prātībodhī-putra.**[1]

[1] *Indische Studien*, 1, 391; Keith, *Aitareya Āraṇyaka*, 244, 310.

Prati-mit is found in the description of a house in the Atharvaveda.[1] The sense must be 'support' of some sort, probably beams leaning up at an angle against the **Upamits.**

[1] ix. 3, 1. *Cf.* Zimmer, *Altindisches Leben*, 153; Bloomfield, *Hymns of the Atharvaveda*, 596.

Prati-veśa, 'neighbour,' occurs, often metaphorically, from the Rigveda[1] onwards.[2]

[1] x. 66, 13.
[2] Taittirīya Saṃhitā, ii. 6, 97; Vājasaneyi Saṃhitā, xi. 75; Kāṭhaka Saṃhitā, xxxvi. 9; Śatapatha Brāhmaṇa, iv. 1, 5, 2; Taittirīya Upaniṣad, i. 4, 3.

Prati-veśya is mentioned in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1) as the pupil of **Bṛhaddiva**. *Cf.* **Prātiveśya.**

Prati-śrutkā, 'echo,' shows that this phenomenon had already received a name as early as the Yajurveda Saṃhitās[1] and the Kauṣītaki Upaniṣad (iv. 13).

[1] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 13; Kāṭhaka Saṃhitā, Aśvamedha, vii. 4; Vājasaneyi Saṃhitā, xxiv. 32; xxx. 19.

Prati-ṣṭhā is found in one passage of the Atharvaveda,[1] where Zimmer[2] thinks the word is used as a technical term of law; possibly a 'sanctuary' may be meant, but it is more than doubtful whether the sense of 'home' or 'abode,' as given by Roth,[3] is not quite adequate. *Cf.* **Jñātṛ.**

[1] vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Āraṇyaka, xii. 14.
[2] *Altindisches Leben*, 181.
[3] St. Petersburg Dictionary, *s.v.*, 3. So a *pratiṣṭhā-kāma*, 'one desirous of a fixed abode,' Taittirīya Saṃhitā, ii. 1, 3, 4; Pañcaviṃśa Brāhmaṇa, xxiii. 18, 1, etc.

Prati-sara is used in several passages of the Atharvaveda[1] and later[2] to denote an amulet, according to Roth,[3] because it was a band, and so returned on itself (*prati-sṛ*, 'go back'). The sense is doubtful; perhaps 'attacking' may really be the root-idea.[4] *Cf.* **Punaḥsara.**

[1] ii. 11, 2; iv. 40, 1; viii. 5, 1. 4.
[2] Satapatha Brāhmaṇa, v. 2, 4, 20; Śāṅkhāyana Āraṇyaka, xii. 30, etc.
[3] St. Petersburg Dictionary, *s.v.*, followed by Eggeling, *Sacred Books of the East*, 41, 53, n. 2.
[4] *Cf.* Bloomfield, *Journal of the American Oriental Society*, 13, cxxxiii; *Hymns of the Atharvaveda*, 576.
Cf. Zimmer, *Altindisches Leben*, 263; Ludwig, Translation of the Rigveda, 3, 345; Weber, *Indische Studien*, 13, 164.

Prati-hartṛ is the name of the assistant of the Udgātṛ in the list of the sixteen priests (**Ṛtvij**). It is found in the later Saṃhitās[1] and the Brāhmaṇas,[2] but not in the Rigveda.[3]

[1] Taittirīya Saṃhitā, iii. 3, 2, 1.
[2] Taittirīya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, vii. 1; Śatapatha Brāhmaṇa, iv. 3, 4, 22; xii. 1, 1, 8; Pañcaviṃśa Brāhmaṇa, xxv. 15, 3; Chāndogya Upaniṣad, i. 10, 11; 11, 8.
[3] *Cf.* Ludwig, Translation of the Rigveda, 3, 227.

Pratī-darśa Śvaikṇa is mentioned in the Śatapatha Brāhmaṇa[1] as sacrificing with the Dākṣāyaṇa offering, and as teaching **Suplan Sārñjaya**, who thence became **Sahadeva Sārñjaya**. In a second passage[2] he is called Pratīdarśa Aibhāvata, and again brought into connexion with Suplan Ṣārñjaya. According to Eggeling,[3] he is to be deemed a king of the Śviknas; apparently, too, he was a descendant of Ibhāvant. A Pratīdarśa is also mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.[4]

[1] ii. 4, 4, 3.
[2] xii. 8, 2, 3.
[3] *Sacred Books of the East*, 44, 239, n. 2.
[4] iv. 8, 7.

Pratīpa Prātisatvana,[1] or **Prātisutvana**,[2] is the name of a man mentioned in a hymn of the Atharvaveda.[2] Zimmer,[3] with great ingenuity, compares the fact that **Parikṣit** is mentioned as a **Kuru** king in the Atharvaveda,[4] and that, according to the Epic genealogies, his grandson was Pratiśravas, with which name Prātisutvana, as very possibly a Prākritized version of Prātiśrutvana may be compared, and his great-grandson was Pratīpa. The identification cannot, however, be regarded as at all certain, and while the Epic may have derived its genealogy from the Atharvaveda, it may have preserved an independent tradition. Böhtlingk[5] renders *prātisatvanam* as 'in the direction opposed to the Satvans', and this may be right.

[1] So Khila, v. 15, 1; Aitareya Brāhmaṇa, vi. 33, 2.
[2] So Av. xx. 129, 2. *Cf.* Scheftelowitz, *Die Apokryphen des Ṛgveda*, 161; Śāṅkhāyana Śrauta Sūtra, xii. 18, 1.
[3] *Altindisches Leben*, 131.
[4] xx. 127.
[5] Dictionary, *s.v.*

Pratī-bodha is mentioned with **Bodha** in two passages of the Atharvaveda,[1] apparently as the name of a very mythic Ṛṣi, 'Intelligence.'

[1] v. 30, 10; viii. 1, 13. *Cf.* Mānava Gṛhya Sūtra, ii. 15, 1.

Pratṛd occurs once in the plural in a hymn of the Ṛgveda,[1] where it is clearly a variant of the word **Tṛtsu.** Moreover, the name of King **Pratardana,** a descendant of the Tṛtsu king, **Divodāsa,** confirms the identification of Tṛtsu and Pratṛd.[2]

[1] vii. 33, 14.
[2] See Ludwig, Translation of the Rigveda, 3, 159; Geldner, *Vedische Studien*, 2, 138.

Pra-toda denotes in the Atharvaveda[1] and the Pañcaviṃśa Brāhmaṇa[2] the 'goad' of the **Vrātya,** the non-Brahminical Āryan or aborigine. Later the word is regularly used for 'goad' in general.

[1] xv. 2, 1.
[2] xvii. 1, 14. See Śāṅkhāyana Āraṇyaka, xii. 8; Kātyāyana Śrauta Sūtra, xxii. 4, 10; Lāṭyāyana Śrauta Sūtra, viii. 6, 7; Śāṅkhāyana Srauta Sūtra, xiv. 72, 3. The rendering 'lance' seems to have no authority. But see Weber, *Indian Literature*, 67.

Pratyakṣa-darśana, n., means 'seeing with one's own eyes,' as opposed to seeing in a vision (*svapna*). A section on such visions appears in the Rigveda Āraṇyakas.[1]

[1] Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, viii. 7.

Praty-enas is found with **Ugra** and **Sūta-grāmaṇī** in the Bṛhadāraṇyaka Upaniṣad,[1] clearly denoting an officer of police. The sense must be that of the humbler 'servants' of the king[2] rather than 'magistrates,' as Max Müller, in his translation, takes it. In the Kāṭhaka Saṃhitā[3] and the Śāṅkhāyana Śrauta Sūtra[4] the word means, according to the St. Petersburg Dictionary, the next heir, who is responsible for the debts of a dead man.

[1] iv. 3, 43. 44 (Mādhyaṃdina=iv. 3, 37. 38 Kāṇva).
[2] Böhtlingk's Translation, p. 66, where he takes *ugra* as an adjective.
[3] viii. 4 (*Indische Studien*, 3, 463).
[4] iv. 16, 16. 17.

Pra-dara in the later Saṃhitās and the Brāhmaṇas[2] denotes a 'cleft' in the ground.

[1] Taittirīya Saṃhitā, iii. 4, 8, 5; v. 2, 4, 3; Vājasaneyi Saṃhitā, xxv. 7.
[2] Aitareya Brāhmaṇa, vi. 35, 1; Taittirīya Brāhmaṇa, i. 5, 10, 7; Satapatha Brāhmaṇa, xi. 2, 3, 8; xiii. 8, 3, 10, etc.

Pra-div in the Atharvaveda (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the Kauṣītaki Brāhmaṇa (xx. 1) it is the fifth of a series of seven heavens.

Pra-diś, like **Diś**, normally designates only a 'quarter' of the sky, or 'point' of the compass. Four,[1] five,[2] six,[3] and seven[4] such points are enumerated, or more generally 'all' are mentioned.[5] In some passages,[6] on the other hand, the word has the definite sense of an 'intermediate quarter,' which is more precisely denoted by *avāntara-diś*.

[1] Rv. i. 164, 42; vii. 35, 8; x. 19, 8; Av. i. 11, 2; ii. 10, 3.
[2] Rv. ix. 86, 29; Av. i. 30, 4; iii. 4, 2; 20, 9.
[3] Av. iv. 11, 1; 20, 2; x. 7, 35.
[4] Vājasaneyi Saṃhitā, xviii. 32.
[5] Rv. vi. 75, 2; x. 121, 4.
[6] Av. v. 28, 2; ix. 2, 21; xix. 20, 2, etc.

Pra-dhana denotes 'contest,' whether the real conflict of war or the competition of the chariot race, in the Rigveda.[1]

[1] i. 116, 2; 154, 3; 169, 2; x. 102, 5, etc.

Pra-dhi is the name of some part of the wheel of a chariot, probably the 'felly.' In one passage of the Rigveda,[1] and in one of the Atharvaveda,[2] the 'nave' (**Nabhya**) and the 'felly' (*pradhi*) are mentioned along with the **Upadhi**, which must then be either a collective name for the spokes or an inner rim within the felly and binding the spokes. In the riddle hymn of the Rigveda[3] twelve Pradhis are mentioned with three naves, one wheel, and three hundred and sixty spokes; what exactly is here meant by this particular term it would be useless to conjecture, though it is clear that the passage as a whole symbolizes

[1] ii. 39, 4. [2] vi. 70, 3. [3] i. 164, 48.

the year with three seasons, twelve months, and three hundred and sixty days. Elsewhere[4] the nave and the Pradhi alone are mentioned, or the Pradhi occurs by itself.[5]

[4] Taittirīya Saṃhitā. vii. 4, 11, 2; Aitareya Brāhmaṇa, iv. 15; Bṛhadāraṇyaka Upaniṣad, i. 5, 23.

[5] Rv. iv. 30, 15; x. 102, 7, etc. In Av. xviii. 2, 14, *pradhāv adhi* is merely an incorrect variant of the *pradhāvati* of Rv. x. 154, 1. The same corruption is seen by Lanman (in Whitney's Translation of the Atharvaveda, xcii) in Av. vi. 70, 3 (n. 2).

Cf. Whitney, *op. cit.*, 334; Zimmer, *Altindisches Leben*, 248.

Pra-dhvaṃsana. See **Prādhvaṃsana.**

Pra-paṇa in the Atharvaveda (xii. 15, 4. 5) denotes 'barter' or 'exchange,' balanced by **Pratipaṇa.**

Pra-patha in the Rigveda[1] and the Aitareya Brāhmaṇa[2] denotes a 'long journey.' Wilson[3] has seen in one passage[4] the sense of 'resting-place,' where travellers can obtain food (*khādi*). Zimmer[5] shows that this is impossible, and the reading (*prapatheṣu*) in the passage in question is not improbably[6] an error for *prapadeṣu*. In the Kāṭhaka Saṃhitā[7] the word means a 'broad road.'

[1] x. 17, 4. 6; 63, 16.

[2] vii. 15.

[3] Translation of the Rigveda, 2, 151.

[4] Rv. i. 166, 9.

[5] *Altindisches Leben*, 231.

[6] Roth, St. Petersburg Dictionary, *s.v.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 108; Oldenberg, *Rgveda-Noten*, 1, 166. Böhtlingk, Dictionary, *s.v.*, does not follow Roth.

[7] xxxvii. 14 (*Indische Studien*, 3, 466).

Pra-pathin[1] is the name of a patron, perhaps a Yādava, in one hymn of the Rigveda.[2]

[1] *Prapathī* might be the stem, the word occurring as a proper name in the nominative singular only (*cf.* Macdonell, *Vedic Grammar*, 377, 3); but this is not probable, the stem *prapathin* being otherwise found as an adjective.

[2] viii. 1, 30. *Cf.* Ludwig, Translation of the Rigveda, 3, 159; Hopkins, *Journal of the American Oriental Society*, 17, 90.

Pra-pā seems to denote a 'spring' in the desert in the only Rigveda passage where it occurs.[1] In the Atharvaveda[2] it has merely the sense of 'drinking,' or a 'drink.'

[1] x. 4, 1. [2] iii. 30, 6. *Cf.* Taittirīya Brāhmaṇa, iii. 10, 1, 2.

Pra-pitāmaha, 'great-grandfather,' is found in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, i. 8, 5, 1; Vājasaneyi Saṃhitā, xix. 36; Av. xviii. 4, 35.

[2] Śatapatha Brāhmaṇa, ii. 4, 2, 16; xii. 8, 1, 7.

Pra-pitva is found in several passages of the Rigveda as a designation of time. In one passage[1] the sense is made clear by the context: 'at the rising of the sun' (*sūra udite*), 'at midday' (*madhyaṃdine divaḥ*), and 'at the Prapitva, bordering on the night' (*apiśarvare*). In another passage[2] the sense of 'late in the day' also seems adequate, while the phrase[3] *abhipitve ahnaḥ*, 'at the close of day,' also denotes the evening. According to Geldner,[4] the sense of the word is the 'decisive moment' in a race or a battle, and so the 'end of the day.'[5] *Cf.* **Ahan.**

[1] viii. 1, 29.
[2] vii. 41, 4.
[3] iv. 16, 12.
[4] *Vedische Studien*, 2, 174 *et seq.*
[5] Roth, St. Petersburg Dictionary, *s.v.*, took it to mean 'daybreak'; so also Zimmer, *Altindisches Leben*, 362. Böhtlingk, Dictionary, *s.v.*, on the other hand, gives the meaning as 'decline of day,' 'evening.' See also Bloomfield, *Journal of the American Oriental Society*, 16, 24 *et seq.*; Oldenberg, *Sacred Books of the East*, 46, 183 *et seq.*

Pra-protha is the name in the Pañcaviṃśa Brāhmaṇa (viii. 4, 1) of a plant used as a substitute for Soma.

Pra-pharvī denotes a 'wanton woman' in the Rigveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, iv. 2, 5, 6; Maitrāyaṇī Saṃhitā, ii. 7, 12; Kāṭhaka Saṃhitā, xvi. 12; Vājasaneyi Saṃhitā, xii. 71.

Pra-budh, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with *nimruci*, 'at the setting (of the sun),' and clearly means 'at the rising (of the sun).'

Pra-maganda is the name of a prince in the Rigveda,[1] where he is mentioned as the king of the **Kīkaṭas**, and where he seems to be designated by the epithet *naicāśākha*, 'belonging to a low branch or race.' On the other hand, Yāska[2] takes Pramaganda to mean the 'son of a usurer,' an explanation that is hardly probable. Hillebrandt[3] thinks that *naicāśākha* refers not to Pramaganda, but to the Soma plant, the plant being called *nīcāśākha*, 'having shoots turned downwards,' and that the passage refers to a raid against the Kīkaṭas, who were not observers of the milk cult or the Soma cult, with the intention of winning their lands where the Soma grew and where there were cows. Böhtlingk,[4] however, questions this view, which is not very probable. A place name is possibly meant by Naicāśākha.[5] The name Pramaganda seems un-Āryan.

[1] iii. 53, 14.
[2] Nirukta, vi. 32.
[3] *Vedische Mythologie*, 1, 14-16; 2, 241-245.
[4] *Proceedings of the Saxon Academy*, December 12, 1891.
[5] Sāyaṇa, in his introduction to his commentary on the Rigveda, p. 4. *Cf.* Zimmer, *Altindisches Leben*, 31; Ludwig, Translation of the Rigveda, 3, 153; Geldner, *Rigveda, Kommentar*, 58.

Pra-mandanī is the name of an Apsaras in the Atharvaveda.[1] Probably the word primarily denoted a certain sweet-scented plant, which seems to be the sense of *pra-manda* in the Kauśika Sūtra.[2]

[1] iv. 37, 3.
[2] viii. 17; xxv. 11; xxxii. 29; *niṣpra-manda*, xxxvi. 15. *Cf.* Zimmer, *Altindisches Leben*, 69; Caland, *Altindisches Zauberritual*, 15, n. 11.

Pra-mara in one passage of the Rigveda[1] is taken by Ludwig[2] to be a proper name.

[1] x. 27, 20.
[2] Translation of the Rigveda, 3, 165.

Pra-mota is the name of some sort of disease in the Atharvaveda,[1] according to the St. Petersburg Dictionary. Zimmer,[2] however, thinks that the word must be an adjective meaning 'dumb.' This view is accepted, though with doubt, by Whitney[3] and by Bloomfield.[4]

[1] ix. 8, 4.
[2] *Altindisches Leben*, 378, n.
[3] Translation of the Atharvaveda, 550.
[4] *Hymns of the Atharvaveda*, 601.

Pra-yoga is the name of a seer in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 1, 10, 1; Kāṭhaka Saṃhitā, xix. 10 (*Indische Studien*, 3, 478).

Pra-yogya denotes in the Chāndogya Upaniṣad (viii. 12, 3) an animal yoked to a carriage, 'draught animal.'

Pra-lāpa, 'prattle,' is found with other words of similar import in the Atharvaveda,[1] and in the Brāhmaṇas[2] of the Rigveda. The phrase **Aitaśa-pralāpa**, 'Discourse of Aitaśa,' occurs as a designation of certain passages of the Atharvaveda.[3] The name has no justification in the text itself.

[1] xi. 8, 25.
[2] Aitareya Brāhmaṇa, vi. 33; Kauṣītaki Brāhmaṇa, xxx. 5; Śāṅkhāyana Śrauta Sūtra, xii. 17, 6, etc.
[3] See Bloomfield, *Atharvaveda*, pp. 98, 101, n. 12; Scheftelowitz, *Die Apokryphen des Ṛgveda*, 159 *et seq.*; Macdonell, *Bṛhaddevatā*, 2, 323.

Pra-vacana means 'oral instruction,' 'teaching,' in the Śatapatha Brāhmaṇa[1] and later.[2]

[1] xi. 5, 7, 1.
[2] Taittirīya Upaniṣad, i. 1, 3, 9; Kāṭhaka Upaniṣad, ii. 23; Muṇḍaka Upaniṣad, iii. 2, 3, etc.

Pra-vat, 'height,' is contrasted with **Nivat**, 'valley,' in the Rigveda,[1] where it occurs several times.[2] The word is also found later.[3]

[1] vii. 50, 4.
[2] Rv. ii. 13, 2; iv. 17, 7; 22, 4; vi. 17, 12; vii. 32, 27; x. 14, 1; 57, 12; 75, 4.
[3] Av. i. 13, 2; 26, 3; vi. 28, 3; x. 10, 2; xii. 1, 2; xviii. 4, 7.

1. **Pra-vara** denotes properly the 'summons' addressed to Agni at the beginning of the sacrifice to perform his functions. But as Agni was then invoked by the names of the ancestors of the Purohita,[1] the term Pravara denotes the series of ancestors invoked.[2]

[1] Aitareya Brāhmaṇa, vii. 25. See Weber, *Indische Studien*, 10, 78.
[2] Taittirīya Saṃhitā, ii. 5, 1, 9; Śatapatha Brāhmaṇa, i. 5, 1, 1. 20; iii. 7, 4, 9; Aitareya Brāhmaṇa, vii. 31, etc.

2. **Pra-vara**,[1] or **Pra-vāra**,[2] denotes a 'covering' or 'woollen cloth' in the Bṛhadāraṇyaka Upaniṣad.

[1] Bṛhadāraṇyaka Upaniṣad, vi. 1, 10, in the Mādhyamdina recension.
[2] Sāyaṇa on Bṛhadāraṇyaka Upaniṣad, *loc. cit.*; and Kāṇva recension, vi. 2, 7.

Pra-varta, occurring in the description of the **Vrātya** in the Atharvaveda (xv. 2, 1, *et seq.*), is explained by the St. Petersburg Dictionary as a 'round ornament.' According to the commentator on the Taittirīya Saṃhitā (2,453 *Bibl. Ind.*), it means an 'ear-ring.'

Pra-valhikā, a 'riddle,' is the name given in the Brāhmaṇas of the Rigveda[1] to certain verses of the Atharvaveda.[2]

[1] Aitareya Brāhmaṇa, vi. 33; Kauṣītaki Brāhmaṇa, xxx. 7.
[2] xx. 133; Śāṅkhāyana Śrauta Sūtra, xii. 22; Khila, v. 16.

Cf. Bloomfield, *Atharvaveda*, 98-100.

Pra-vāta, 'a windy spot,' is mentioned in the Rigveda[1] as the place where the **Vibhītaka** nuts, used as dice (**Akṣa**) grow. In the Taittirīya Saṃhitā[2] reference is made to the exposure of decaying matter in such a place.

[1] x. 34, 1; Nirukta, ix. 8. Geldner, *Rigveda, Glossar*, 119, thinks the reference here is to nuts being blown down in a storm of wind.
[2] vi. 4, 7, 2.

Pra-vāra. See 2. **Pravara.**

Pra-vāsa, 'dwelling abroad,' is mentioned in the Rigveda.[1] Ceremonies applicable to one who has returned from foreign residence are given in the Sūtras.[2]

[1] viii. 29, 8.
[2] Āśvalāyana Gṛhya Sūtra, i. 15; Śāṅkhāyana Gṛhya Sūtra, ii. 17, etc.

Pra-vāhaṇa Jaivali or **Jaivala** ('descendant of **Jīvala**') is the name of a prince, contemporary with **Uddālaka**, who

appears in the Upaniṣads[1] as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminīya Upaniṣad Brāhmaṇa.[2]

[1] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1. 7 (Mādhyaṃdina = vi. 2, 1. 4 Kāṇva); Chāndogya Upaniṣad, i. 8, 1; v. 3, 1.

[2] i. 38, 4.

Pra-śas in a Mantra in the Aitareya Brāhmaṇa[1] denotes, according to the St. Petersburg Dictionary, an 'axe,' or some similar instrument for cutting.[2]

[1] ii. 6, 5. *Cf.* Durga on Nirukta, v. 11.

[2] From *śas*, 'to cut.'

Pra-śāstṛ is the name of one of the priests (**Ṛtvij**) at the Vedic sacrifice. In the lesser sacrifices he plays no part at all, but he appears in the animal (*paśu*) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the **Hotṛ** priest in the singing of the litanies. He is mentioned by name in the Rigveda,[1] and often later.[2] He is also in the Rigveda[3] called **Upavaktṛ**, this name, like Praśāstṛ, being derived from the fact that one of his chief functions was to issue directions (*praiṣa*) to the other priests. Another name for him was Maitrāvaruṇa, because his litanies were mainly addressed to Mitra and Varuṇa, a connexion already visible in the Rigveda.[4] The 'two divine Hotṛs' of the Āprī litanies denote, according to Oldenberg,[5] the heavenly counterparts of the Hotṛ and the Praśāstṛ.

[1] i. 94, 6; ii. 5, 4; *praśāstra*, 'the Soma bowl of the Praśāstṛ,' 36, 6; *praśāstra*, 'the office of the Praśāstṛ,' ii. 1, 2 = x. 91, 10.

[2] Vājasaneyi Saṃhitā, x. 21; Aitareya Brāhmaṇa, v. 34; Śatapatha Brāhmaṇa, iv. 6, 6, 6; xi. 5, 5, 9, etc.

[3] iv. 9, 5; vi. 71, 5; ix. 95, 5. According to Ludwig, Translation of the Rigveda, 3, 226, the Upavaktṛ is the earliest equivalent of the Achāvāka.

[4] ii. 36, 6.

[5] *Religion des Veda*, 391. Ludwig, *op. cit.*, 3, 227, identifies the Praśāstṛ with the **Prastotṛ**, but this is most improbable.

Cf. Oldenberg, *op. cit.*, 383, 390, 391; Weber, *Indische Studien*, 10, 141 *et seq.*

Praśna denotes generally 'enquiry' or 'disputed question,' the phrase *praśnam eti* having the sense 'he asks a person for

the decision of a disputed point' in the Taittirīya Saṃhitā[1] and elsewhere.[2] Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.[3] In the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda[4] are included the Praśnin, the Abhi-praśnin, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (**Madhyamaśī**).

[1] ii. 5, 8, 5; 11, 9.

[2] Taittirīya Brāhmaṇa, ii. 1, 6, 2; Aitareya Brāhmaṇa, iii. 28.

[3] v. 14.

[4] Vājasaneyi Saṃhitā, xxx. 10; Taittirīya Brāhmaṇa, iii. 4, 6, 1.

Praṣṭi, like **Pṛṣṭyā**, denotes a 'side horse,' which, however, possibly[1] did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda[2] to the Praṣṭi—here applied to the Maruts' team—leading (*vahati*) the team (*rohitaḥ*). In an obscure passage of the Atharvaveda[3] there is a reference to the Praṣṭis in connexion with a *pañca-vāhī*, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Praṣṭi is not rarely referred to elsewhere.[4] In one passage[5] the *dhuryau* and the *praṣṭyau* are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives *praṣṭi-mant*,[6] *praṣṭi-vāhana*,[7] *praṣṭi-vāhin*,[8] are all used of **Ratha**, 'chariot,' meaning 'drawn by a side horse (or horses)' in addition to the yoke-horses. *Cf.* **Ratha**.

[1] St. Petersburg Dictionary, *s.v.*

[2] i. 39, 6; viii. 27, 8. In i. 100, 17, *praṣṭibhiḥ* seems to refer to the assistants or comrades of **Ṛjrāśva** (*cf.* Lāṭyāyana Śrauta Sūtra, iii. 12, 14); but Ludwig thinks that the word refers to the steeds by which a victory was won.

[3] x. 8, 8. *Cf.* Whitney, Translation of the Atharvaveda, 597.

[4] Aitareya Brāhmaṇa, viii. 22; Taittirīya Brāhmaṇa, iii. 8, 21, 3; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

[5] Taittirīya Brāhmaṇa, i. 5, 12, 5.

[6] Rv. vi. 27, 24.

[7] Śatapatha Brāhmaṇa, v. 2, 4, 9.

[8] Taittirīya Brāhmaṇa, i. 3, 6, 4; 7, 1, 5; 9, 1; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12 (where *praṣṭhi-vāhin* and *praṣṭi-vāhin* are confused).

Geldner's conjecture, *Rigveda, Glossar*, 119, that Praṣṭi denotes a horse yoked in the middle, is withdrawn by himself, *Kommentar*, 97.

Cf. Zimmer, *Altindisches Leben*, 250; Max Müller, *Sacred Books of the East*, 32, 102.

Pra-siti in the Vājasaneyi Saṃhitā (ii. 19) and the Taittirīya Brāhmaṇa (iii. 7. 13, 4) denotes a divine 'missile,' but does not seem to be used of human combatants.

Pra-sū in the Rigveda[1] and later[2] denotes the young shoots of grass or herbs used at the sacrifice.

[1] i. 95, 10; iii. 5, 8; vii. 9, 3; 35, 7; viii. 6, 20.
[2] Kāṭhaka Saṃhitā, xxxvi. 2; Taittirīya Brāhmaṇa, i. 6, 3, 2; Śatapatha Brāhmaṇa, ii. 5, 1, 18.

Pra-sṛta is found in the Śatapatha Brāhmaṇa[1] as a measure of capacity, meaning a 'handful.'[2]

[1] iv. 5, 10, 7; xiii. 4, 1, 5; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 7.
[2] Primarily, the word designates the hollowed hand 'stretched out' to receive what is offered.

Pra-skaṇva is the name of a Ṛṣi who is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda,[1] where[2] he is mentioned several times. The statement in the Śāṅkhāyana Śrauta Sūtra[3] that he obtained bounty from **Pṛṣadhra Medhya Mātariśvan** is apparently a blunder.[4]

[1] i. 44-50; viii. 49; ix. 95.
[2] i. 44, 6; 45, 3; viii. 3, 9; 51, 2; 54, 8. *Cf.* Nirukta, iii. 17.
[3] xvi. 11, 26.
[4] Weber, *Episches im vedischen Ritual*, 39.
Cf. Ludwig, Translation of the Rigveda, 3, 104 *et seq.*

Pra-stara in the Rigveda[1] and later[2] denotes the grass strewn as a sacrificial seat.

[1] x. 14, 4.
[2] Av. xvi. 2, 6; Taittirīya Saṃhitā, i. 7, 7, 4; Vājasaneyi Saṃhitā, ii. 18; xviii. 63; Aitareya Brāhmaṇa, i. 26; ii. 3; Śatapatha Brāhmaṇa, i. 3, 3, 5, etc.

Pra-stoka is the name of a generous donor in the Rigveda,[1] where Ludwig[2] identifies him with **Divodāsa Atithigva** and

[1] vi. 47, 22.
[2] Translation of the Rigveda, 3, 158.

Aśvattha or Aśvatha. According to the Śāṅkhāyana Śrauta Sūtra,[3] **Bharadvāja** obtained gifts from Prastoka **Sārñjaya**, 'descendant of Sṛñjaya.'

[3] xvi. 11, 11.
Cf. Weber, *Episches im vedischen Ritual*, 30, 31; Macdonell, *Bṛhaddevatā*, 2, 198 *et seq.*

Pra-stotṛ is the name of an assistant of the Udgātṛ priest who sings the Prastāva,[1] or prelude of the Sāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage,[2] and in the later literature[3] he is a frequent figure. Ludwig[4] erroneously thinks that **Praśāstṛ** is the earlier name of the Prastotṛ.

[1] Pañcaviṃśa Brāhmaṇa, xii. 10, 7; Aitareya Brāhmaṇa, iii. 23; Śatapatha Brāhmaṇa, viii. 7, 4, 6; Chāndogya Upaniṣad, i. 10, 9; ii. 2, 1, etc.
[2] viii. 81, 5 (*pra stoṣat*). See Oldenberg, *Religion des Veda*, 393, n. 3.
[3] Taittirīya Saṃhitā, iii. 3, 2, 1; vi. 6, 3, 1; Taittirīya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, v. 34; vii. 1; Śatapatha Brāhmaṇa, iv. 2, 5, 3; v. 4, 5, 22; xii. 1, 1, 6, etc.; Chāndogya Upaniṣad, i. 10, 8, etc.
[4] Translation of the Rigveda, 3, 227.

Prasravaṇa. See **Plakṣa.**

Pra-hā in the Rigveda,[1] the Atharvaveda,[2] and the Pañcaviṃśa Brāhmaṇa,[3] denotes a 'winning throw' at dice, or, generally, any 'gain' or 'advantage.'[3]

[1] x. 42, 9.
[2] iv. 38, 3.
[3] xvi. 14, 2; xx. 11, 4.
Cf. Zimmer, *Altindisches Leben*, 241, and *prahāvant*, Rv. iv. 20, 8, meaning 'acquiring gain,' according to the St. Petersburg Dictionary, *s.v.*

Prā-kāra in the Śaṅkhāyana Śrauta Sūtra (xvi. 18, 14) denotes a walled mound supporting a raised platform (*prāsāda*) for spectators.

Prā-kāśa is found several times in the Brāhmaṇas[1] denoting an ornament of metal or a metal mirror. According to Geldner,[2] Prāvepa has the same sense in the Maitrāyaṇī Saṃhitā.[3]

[1] Taittirīya Brāhmaṇa, i. 8, 2, 3; Pañcaviṃśa Brāhmaṇa, xviii. 9, 10; Satapatha Brāhmaṇa, v. 4, 5, 22, etc.
[2] *Rigveda, Glossar*, 120.
[3] iv. 4, 8.

Prā-gahi is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. *Cf.* **Prāvahi.**

Prācīna-tāna denotes the 'warp' of a piece of cloth in the Taittirīya Saṃhitā (vi. 1, 1, 4). *Cf.* **Prācīnātāna.**

Prācīna-yogī-putra, 'son of a female descendant of Prācīnayoga,' is the name of a teacher, a pupil of **Sāṃjīvīputra** in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīna-yogya, 'descendant of Prācīnayoga,' is the name of a teacher, a pupil of **Pārāśarya,** in the first Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1] A Prācīnayogya is mentioned also in the Chāndogya[2] and the Taittirīya[3] Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa[4] and in the Jaiminīya Upaniṣad Brāhmaṇa (see **Puluṣa, Satyayajña,**[5] **Somaśuṣma**).

[1] ii. 6, 2 (Kāṇva).
[2] v. 13, 1.
[3] i. 6, 2.
[4] (Of **Satyayajña Pauluṣi**) x. 6, 1, 5; (of **Śauceya**) xi. 5, 3, 1. 8 (*cf.* Gopatha Brāhmaṇa, i. 3, 11). *Cf.* Weber, *Indische Studien,* 1, 61; 2, 213; 3, 274.
[5] Called Prācīnayoga in i. 39, 1, but this is probably merely a blunder of the manuscript.

Prācīna-vaṃśa as an adjective denotes 'having the supporting beam of the roof facing the east' in the Śatapatha Brāhmaṇa[1] and the Yajurveda Saṃhitās.[2] The reference is to the central beam running from the middle of the western end of a hall to the middle of the eastern end. This beam was possibly higher than those at the side.

[1] iii. 1, 1, 6. 7; 6, 1, 23; iv. 6, 8, 20.
[2] Kāṭhaka Saṃhitā, xxii. 13; Taittirīya Saṃhitā, vi. 1, 1, 3. *Cf.* Eggeling, *Sacred Books of the East,* 26, 3, n. 2.

Prācīna-śāla Aupamanyava ('descendant of **Upamanyu**') is the name of a householder and theologian in the Chāndogya

Upaniṣad.[1] A Prācīnaśāli appears as an Udgātṛ priest in the Jaiminīya Upaniṣad Brāhmaṇa,[2] and the Prācīnaśālas are mentioned in the same Upaniṣad.[3]

[1] v. 11, 1. See **Mahāśāla.** [2] iii. 7, 2; 10, 2. [3] iii. 10, 1.

Prācīnātāna, denoting the 'warp' of a piece of cloth, is found in the Brāhmaṇas.[1] *Cf.* **Prācīnatāna.**

[1] Aitareya Brāhmaṇa, viii. 12, 3; 17, 2; Kauṣītaki Upaniṣad, i. 5 (*cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 20, n. 2).

Prācīnāvīta[1] denotes the wearing of the sacred thread of the Āryan over the right shoulder and under the left arm, Prācīnāvītin[2] being the name for the man so wearing the thread. Tilak,[3] however, thinks that these terms do not imply the wearing of a thread, but of a garment.

[1] Taittirīya Saṃhitā, ii. 5, 11, 1.
[2] Taittirīya Brāhmaṇa, i. 4, 6, 6; Śatapatha Brāhmaṇa, ii. 4, 2, 2. 9; 6, 1, 8; xii. 5, 1, 6; *prācīnopavīta* has the same sense in Av. ix. 1, 24.
[3] *Orion*, 146, citing Taittirīya Āraṇyaka, ii. 1.

Prācya denotes in the plural 'dwellers in the east.' They are mentioned in the list of peoples in the Aitareya Brāhmaṇa.[1] It is very probable that the **Kāśis, Kosalas, Videhas,** and perhaps **Magadhas,** are meant, as Oldenberg[2] supposes. In the Śatapatha Brāhmaṇa[3] the Easterns are said to call Agni by the name of Śarva, and their mode of making tombs is there[4] referred to with disapproval. The Lāṭyāyana Śrauta Sūtra[5] explains the **Vipatha,** 'rough car,' of the Pañcaviṃśa Brāhmaṇa[6] as a car of the Easterns (*prācya-ratha*). In the Saṃhitopaniṣad Brāhmaṇa[7] reference is made to the Prācya-Pāñcālas.

[1] viii. 14.
[2] *Buddha*, 393, n.
[3] i. 7, 3, 8.
[4] xiii. 8, 1, 5; 2, 1. *Cf.* also ix. 5, 1, 64. These passages render improbable the earlier view of Weber (*Indian Literature*, 132, 133) that this Brāhmaṇa is a product of the Eastern peoples, and support his later view that the Śatapatha Brāhmaṇa, like the other great Brāhmaṇas, belongs to the **Madhyadeśa** (see **Kuru,** n. 1).
[5] viii. 6, 9.
[6] xvii. 1.
[7] 2; Weber, *Indian Literature*, 34, n. 25.

Prājāpatya, 'descendant of Prajāpati,' is only a patronymic of mythical persons like Āruṇi Suparṇeya ('descendant of Suparṇā') in the Taittirīya Āraṇyaka (x. 79), or of **Prajāvant** in the Aitareya Brāhmaṇa (i. 21).

Prāṇa, properly denoting 'breath,' is a term of wide and vague significance in Vedic literature. It is frequently mentioned from the Rigveda[1] onwards; in the Āraṇyakas and Upaniṣads it is one of the commonest symbols of the unity of the universe.[2] In the narrow sense Prāṇa denotes one of the vital airs, of which five are usually[3] enumerated—Prāṇa, **Apāna, Vyāna, Udāna**, and **Samāna**; but often only two, Prāṇa and Apāna,[4] or Prāṇa and Vyāna,[5] or Prāṇa and Udāna;[6] or three, Prāṇa, Apāna, and Vyāna,[7] or Prāṇa, Udāna, and Vyāna,[8] or Prāṇa, Udāna, and Samāna;[9] or four, Prāṇa, Apāna, Vyāna, and Samāna,[10] or Prāṇa, Apāna, Udāna, Vyāna.[11] The exact sense of each of these breaths when all are mentioned cannot be determined.[12]

Prāṇa is also used in a wider sense to denote the organs of sense,[13] or as Sāyaṇa[14] puts it, the 'orifices of the head,' etc. These are given as six in one passage of the Śatapatha Brāhmaṇa,[15] presumably the eyes, ears, and nostrils. More frequently there are stated to be seven in the head, the mouth being then included.[16] Sometimes again they are mentioned

[1] i. 66, 1; x. 59, 6; 90, 13, etc.

[2] Deussen, *Philosophy of the Upanishads*, 89 *et seq.*

[3] See **Udāna**, n. 1.

[4] Av. ii. 28, 3; v. 4, 7 (Paipp.); vii. 53, 4 (in vii. 53, 3, Apāna, Prāṇa); Taittirīya Saṃhitā, iii. 4, 1, 4, etc.

[5] Av. v, 4, 7; vi. 41, 2, etc.

[6] See **Udāna**, n. 3.

[7] Av. xiii. 2, 46; Maitrāyaṇī Saṃhitā, iv. 5, 6, 9; Vājasaneyi Saṃhitā, xxii. 23; Aitareya Brāhmaṇa, ii. 29; Kauṣītaki Brāhmaṇa, vi. 10; Śāṅkhāyana Āraṇyaka, viii. 8; Taittirīya Upaniṣad, ii. 2, etc.

[8] See **Udāna**, n. 2.

[9] *Ibid.*

[10] Av. x. 2, 13.

[11] Bṛhadāraṇyaka Upaniṣad, iii. 4, 1.

[12] *Cf.* Deussen, *Philosophy of the Upanishads*, 273 *et seq.*

[13] Colebrooke, *Miscellaneous Essays*, 1, 339, 355; St. Petersburg Dictionary, *s.v.* 1.

[14] On Aitareya Āraṇyaka, i. 3, 7.

[15] xiv. 1. 3, 32; 4, 1.

[16] Av. ii, 12, 7; Aitareya Brāhmaṇa, i. 17; iii. 3; Śatapatha Brāhmaṇa, iii. 1, 3, 21; vi. 4 2, 5; xiii. 1, 7, 2; Jaiminīya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8, etc.

as nine,[17] or as seven in the head and two below.[18] Ten are counted in the Śatapatha Brāhmaṇa[19] and the Jaiminīya Brāhmaṇa,[20] while even eleven are mentioned in the Kāṭhaka Upaniṣad,[21] and twelve in the Kāṭhaka Saṃhitā,[22] where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.[23] The tenth is the navel (*nābhi*) in the Maitrāyaṇī Saṃhitā;[24] when eleven are named the Brahma-randhra[25] (suture in the crown) may be included; in the Atharvaveda,[26] as interpreted by the Bṛhad-āraṇyaka Upaniṣad,[27] the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast[28] or below (the organs of evacuation).[29]

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.[30] But its proper sense is beyond question 'breathing forth,' 'expiration,' and not as the St. Petersburg Dictionary explains it, 'the breath inspired,' a version due to the desire to interpret Apāna as 'expiration,' a meaning suggested by the preposition *apa*, 'away.' This being clearly shown both by the native scholiasts[31] and by other evidence,[32] Böhtlingk[33] later accepted the new view.

[17] Taittirīya Saṃhitā, iii. 5, 10, 2; Taittirīya Brāhmaṇa, iii. 1, 7, 4; Śatapatha Brāhmaṇa, i. 5, 2, 5: Pañcaviṃśa Brāhmaṇa, xxii. 12, 5; Aitareya Āraṇyaka, i. 4, 1; Śāṅkhāyana Āraṇyaka, ii. 2; Av. v. 28, 1; x. 8, 43 (*navadvāram*), etc.

[18] Jaiminīya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8.

[19] xi. 6, 3, 17, where the eleventh is given as the Ātman.

[20] ii. 77 (*Journal of the American Oriental Society*, 15, 240).

[21] v. 1.

[22] xxxiii. 3.

[23] *Cf.* Deussen, *op. cit.*, 269; Keith, *Aitareya Āraṇyaka*, 185, 187.

[24] iv. 6, 1; Kāṭhaka Saṃhitā, ix. 16.

[25] Aitareya Upaniṣad, i. 3.

[26] x. 8, 9.

[27] ii. 2, 3, 4.

[28] Kāṭhaka Saṃhitā, xxxiii. 3.

[29] Jaiminīya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8.

[30] Av. v. 4, 7 (Paippalāda). See Bloomfield, *Hymns of the Atharvaveda*, 552.

[31] Rudradatta on Āpastamba Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittirīya Brāhmaṇa, ii. 5, 6, 4; Śaṅkara on Chāndogya Upaniṣad, i. 3, 2; Ānartīya on Śāṅkhāyana Śrauta Sūtra, vi. 8, 1. 2, etc.

[32] Śatapatha Brāhmaṇa, ii. 2, 2, 15, as compared with Kātyāyana Śrauta Sūtra, iv. 8, 29; Bṛhadāraṇyaka Upaniṣad, iii. 2, 2; Jaiminīya Upaniṣad Brāhmaṇa, i. 60, 5; ii. 1, 16, 19; Aitareya Āraṇyaka, v. 1, 4. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 261-265; 56, 556-558; and **Apāna**.

[33] *Zeitschrift*, 55, 518.

Prāṇa-bhṛt denotes a 'living being' or 'man' in the Bṛhad-āraṇyaka Upaniṣad[1] and the Śatapatha Brāhmaṇa.[2] Prāṇin has the same sense.[3]

[1] i. 5, 22; iii. 1, 12.
[2] xi. 2, 6, 2.
[3] Aitareya Brāhmaṇa, vii. 13; Satapatha Brāhmaṇa, vii. 4, 2, 2; x. 4, 2, 2; Chāndogya Upaniṣad, ii. 11, 2; Aitareya Upaniṣad, iii. 3, 3; Nirukta, vi. 36.

Prātar as a denotation of time signifies the 'early morning' in the Rigveda[1] and later.[2] *Cf.* **Ahan.**

[1] i. 125, 1; ii. 18, 1; iii. 41, 2; 52, 1; iv. 35, 7; v. 76, 3, etc.
[2] Av. iv. 11, 12; vi. 128. 2; vii. 101, 1; xi. 2, 16; Kāṭhaka Saṃhitā, xxxii. 7; Aitareya Brāhmaṇa, ii. 31; iii. 22. 44; iv. 20; Śatapatha Brāhmaṇa, xi. 5, 1, 12; Chāndogya Upaniṣad, v. 11, 7, etc.

Prātar-anuvāka occurs in the Brāhmaṇas[1] as the name of the litany which begins the morning Soma libation.

[1] Taittirīya Brāhmaṇa, i. 5, 9, 7; ii. 2, 3, 6; Aitareya Brāhmaṇa, ii. 15. 17. 18; iv. 19; v. 33; Śatapatha Brāhmaṇa, iii. 9, 3, 7; iv. 3, 4, 21; xi. 5, 5, 9; Chāndogya Upaniṣad, ii. 24, 3; iv. 16, 2, etc.

Prātar-ahna Kauhala is the name of a teacher, a pupil of **Ketu Vājya**, in the Vaṃśa Brāhmaṇa.[1] *Cf.* **Kauhaḍa.**

[1] *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Prā-tardani, 'descendant of **Pratardana**,' is the name of a prince in one passage of the Rigveda.[1]

[1] vi. 27, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 157, 159.

Prātī-pīya is the patronymic of **Balhika** in the Śatapatha Brāhmaṇa (xii. 9, 3, 3).

Prāti-veśya is mentioned in the Vaṃśa (list of teachers) in the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of **Prativeśya.**

Prāti-sutvana. See **Pratīpa.**

Prātī-bodhī-putra, 'son of a female descendant of Prātī-

bodha,' is the name of a teacher in the Aitareya (iii. 1, 5) and the Śāṅkhāyana (vii. 13) Āraṇyakas.

Cf. Keith, *Aitareya Āraṇyaka*, 244, 310.

Prā-tṛda, 'descendant of **Pratṛd**,' is the patronymic of a teacher called **Bhālla** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 31, 4), and of another teacher in the Bṛhadāraṇyaka Upaniṣad (v. 13, 2).

Prā-deśa[1] frequently occurs in the Brāhmaṇas[2] as a measure of length, a 'span.'[3]

[1] 'Formed with the *pradeśa*' (probably 'indicator,' as a name of the forefinger; *cf. pradeśinī*, 'forefinger,' Āśvalāyana Śrauta Sūtra, i. 7; Śāṅkhāyana Śrauta Sūtra, i. 10, 1; ii. 9, 14).

[2] Aitareya Brāhmaṇa, viii. 5; Śatapatha Brāhmaṇa, iii. 5, 4, 5; Chāndogya Upaniṣad, v. 18, 1, etc.

[3] That is, between thumb and forefinger.

Prā-dhvaṃsana, 'descendant of Pradhvaṃsana,' is the patronymic, in the Bṛhadāraṇyaka Upaniṣad,[1] of the mythical **Mṛtyu**, who is there said to be the pupil of Pradhvaṃsana.

[1] ii. 5, 22; iv. 5, 28, Mādhyaṃdina.

Prāyaś-citta[1] or **Prāyaś-citti**[2] denotes a 'penance' or 'expiation,' both words occurring frequently in the later Saṃhitās and the Brāhmaṇas. The penances are prescribed for every conceivable sort of ritual, social or moral; a complete list of them is included in the Sāmavidhāna Brāhmaṇa.[3]

[1] Satapatha Brāhmaṇa, xii. 4, 1, 6; Kauṣītaki Brāhmaṇa, v. 9; vi. 12, etc.

[2] Taittirīya Saṃhitā, ii. 1, 4, 1; iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1; Av. xiv. 1, 30; Vājasaneyi Saṃhitā, xxxix. 12; Aitareya Brāhmaṇa, iii. 11. 46; v. 27; vii. 2; Śatapatha Brāhmaṇa, i. 1, 4, 9; iv. 5, 7, 1; xi. 5, 3, 8, etc.

[3] See Konow's Translation, p. 43 *et seq.*

Prā-vareya, 'descendant of Pravara,' is the patronymic of the **Gargas** in the Kāṭhaka Saṃhitā.[1]

[1] xiii. 12 (*Indische Studien*, 3, 474).

Prā-vahi is the name of a teacher in the Kauṣītaki Brāhmaṇa (xxvi. 4), where, however, Lindner's edition has **Prāgahi**.

Prā-vāhaṇi, 'descendant of **Pravāhaṇa**,' is the patronymic of a man called **Babara** in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Prā-vṛṣ is the name of the 'rainy season' in the Rigveda[1] and later.[2]

[1] vii. 103, 3. 9.
[2] Av. xii. 1, 46; Kāṭhaka Saṃhitā, xxxvi. 2; Taittirīya Brāhmaṇa, i. 8, 4, 2; Śatapatha Brāhmaṇa, v. 5, 2, 3; vii. 2, 4, 26, etc.

Prā-vepa. See **Prākāśa.**

Prāś in the Atharvaveda[1] denotes a 'debater' or a 'debate,' while Pratiprāś[2] denotes an 'opponent in debate.'

[1] ii. 27, 1. 7.
[2] ii. 27, 1. *Cf.* Bloomfield, *American Journal of Philology*, 7, 479 *et seq.*; *Atharvaveda*, 73; *Hymns of the Atharvaveda*, 305, 306, who completely disproves the theory that Prāś meant 'means of life,' 'victuals' (*cf.* Böhtlingk, *s.v. pratiprāś*).

Prāśnī-putra ('son of Prāśnī') **Āsuri-vāsin** is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Āsurāyaṇa.**

[1] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3 Kāṇva).

Prā-śravaṇa. See **Prāsravaṇa.**

Prā-saca, m., in the Taittirīya Saṃhitā[1] denotes a 'cloud-burst,' while in the Taittirīya Brāhmaṇa[2] the adjective *prāsacyaḥ* (*āpaḥ*) means '(waters) produced by torrential rain.'

[1] vii. 5, 11, 1; according to the commentator, 'congealing.'
[2] iii. 12, 7, 4; according to the commentator, 'congealed' (water).

Prā-sāda in the sense of 'palace' does not occur until the late Adbhuta Brāhmaṇa.[1] *Cf.* **Prākāra.**

[1] *Indische Studien*, 1, 40.

Prā-sravaṇa occurs as part of the local name **Plakṣa Prāsravaṇa.** It also appears as a patronymic 'descendant of Prasravaṇa,' applied to **Avatsāra** in the Kauṣītaki Brāhmaṇa.[1]

[1] xiii. 3. There is also a various reading, Prāśravaṇa.

Priyaṅgu denotes 'panic seed' (*Panicum italicum*) in the Yajurveda Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, ii. 2, 11, 4; Kāṭhaka Saṃhitā, x. 11; Maitrāyaṇī Saṃhitā ii. 1, 8; Vājasaneyi Saṃhitā, xviii. 12.

[2] Taittirīya Brāhmaṇa, iii. 8, 14, 6 | Aitareya Brāhmaṇa, viii. 16; Bṛhad-āraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva), with Śaṅkara's note.

Cf. Zimmer, *Altindisches Leben*, 241.

Priya-medha is the name of a seer in the Rigveda,[1] where his family, the Priyamedhas, are also repeatedly alluded to.[2] It is not probable that any hymns are really Priyamedha's own composition.[3] See also **Praiyamedha.**

[1] i. 139, 9; viii. 5, 25; *Priyamedhavat*, i. 45, 3; *Priyamedha-stuta*, viii. 6, 45.

[2] i. 45, 4; viii. 2, 37; 3, 16; 4, 20; 8, 18; 69, 8; 87, 3; x. 73, 11.

[3] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Priya-ratha is the name of a patron of the **Pajras** in the Rigveda.[1]

[1] i. 122, 7. *Cf.* Ludwig, Translation of the Rigveda, 3, 150.

Priyā-vrata Somāpi[1] or **Saumāpi** is the name of a teacher in the Aitareya Brāhmaṇa[1] and the Śāṅkhāyana Āraṇyaka,[2] in which he is said to be the son of **Somapa.** The name Priya-vrata is also found in the Śatapatha Brāhmaṇa,[3] where a **Rauhiṇāyana** of that name is mentioned as a teacher.

[1] vii. 34.
[2] xv. 1.
[3] x. 3, 5, 14.
Cf. Weber, *Indische Studien*, 8, 136, n.

Preṅkha, 'swing,' is mentioned in the description of the Mahāvrata rite, given in the Kāṭhaka Saṃhitā,[1] the Aitareya

[1] xxxiv. 5.

Āraṇyaka,[2] the Pañcaviṃśa Brāhmaṇa,[3] and elsewhere.[4] As far as can be judged from the notices available,[5] the swing was made just like a modern swing. See also **Pleṅkha.**

[2] i. 2, 3; 4; v. 1, 3, etc.
[3] v. 5, 7.
[4] Sāṅkhāyana Āraṇyaka, ii. 17, etc.
[5] Śāṅkhāyana Śrauta Sūtra, xvii. 1, 11; 7, 2, etc.

Preta, 'departed,' is used to denote a 'dead man' in the Śatapatha Brāhmaṇa,[1] but not in the sense of 'ghost,' which only appears later, in post-Vedic literature.

[1] x. 5, 2, 13; Bṛhadāraṇyaka Upaniṣad, v. 11, 1, etc.

Predi. See **Proti.**

Preṣya ('to be sent' on an errand) denotes a menial servant or slave, being applied in the Aitareya Brāhmaṇa[1] to the **Śūdra.** In the Atharvaveda[2] the adjective *praiṣya,* 'menial,' occurs.

[1] vii. 29. See also Kauṣītaki Brāhmaṇa, xvii. 1. [2] v. 22, 14.

Praiya-medha, 'descendant of **Priyamedha,**' is a patronymic of the priests who sacrificed for the **Ātreya Udamaya** in the Aitareya Brāhmaṇa.[1] They appear in the Yajurveda Saṃhitās[2] as priests who 'knew all' (sacrificial lore). Three Praiya-medhas are referred to in the Taittirīya Brāhmaṇa.[3] In the Gopatha Brāhmaṇa[4] they are called **Bharadvājas.**

[1] viii. 22.
[2] Kāṭhaka Saṃhitā, vi. 1 (*Indische Studien,* 3, 474); Maitrāyaṇī Saṃhitā, i. 8, 7; Lévi, *La doctrine du sacrifice,* 150.
[3] ii. 1, 9, 1 *et seq.*
[4] i. 3, 15. The name is also written Prayyamedha and, incorrectly, Praiy-yamedha.

Praiṣa is a liturgical term meaning 'direction' or 'invitation,' repeatedly found in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Av. v. 26, 4; xi. 7, 18; xvi. 7, 2; Taittirīya Saṃhitā, vii. 3, 11, 2; Vājasaneyi Saṃhitā, xix. 19, etc.
[2] Aitareya Brāhmaṇa, ii. 13; iii. 9; v. 9, etc.; Śatapatha Brāhmaṇa, iv. 1, 3, 15; xiii. 5, 2, 23; Kauṣītaki Brāhmaṇa, xxviii. 1, etc.

Proti Kauśāmbeya Kausuru-bindi ('descendant of **Kusuru-binda**') is mentioned in the Śatapatha Brāhmaṇa[1] as a pupil and contemporary of **Uddālaka.** In the Taittirīya Saṃhitā,[2] on the other hand, Kusurubinda is called **Auddālaki,** 'descendant of Uddālaka,' a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneousness.

[1] xii. 2, 2, 13. In the parallel passage, Gopatha Brāhmaṇa, i. 2, 24, Predi Kauśāmbeya Kausuravinda is the form of the name.

[2] vii. 2, 2, 1. *Cf.* Bloomfield, *Atharvaveda*, p. 115.

Proṣṭha, denoting perhaps a 'bench,' is found in the Rigveda[1] in the adjective *proṣṭhaśaya,* 'lying on a bench,' used of women, and uncompounded in the Taittīriya Brāhmaṇa.[2] In the first passage it is distinguished from **Talpa** and **Vahya,** but what the exact difference was there is not sufficient evidence to show.

[1] vii. 55, 8. [2] ii. 7, 17, 1. *Cf.* Zimmer, *Altindisches Leben*, 154.

Proṣṭha-pada, m., **-padā,** f. ('foot of a bench'), is the name of a double **Nakṣatra.**

Proṣṭha-pāda Vārakya is mentioned in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of Kaṃsa Vāraki.

1. **Plakṣa** is the name of the waved leaf fig-tree (*Ficus infectoria*), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda[1] and the Taittirīya Saṃhitā[2] along with the **Nyagrodha** and the **Parṇa.** Its name is altered in the latter Saṃhitā[3] to **Prakṣa** for the sake of an etymology. It is also mentioned in the Brāhmaṇas.[4]

[1] v. 5, 5.
[2] vii. 4, 12, 1. *Cf.* iii. 4, 8, 4; Maitrāyaṇī Saṃhitā, iii. 10, 2.
[3] vi. 3, 10, 2.
[4] Aitareya Brāhmaṇa, vii. 32; viii. 16; Taittirīya Brāhmaṇa, iii. 8, 19, 2; Śatapatha Brāhmaṇa, iii. 8, 3, 10. 12, etc. *Cf.* Zimmer, *Altindisches Leben*, 58.

2. **Plakṣa Dayyāmpāti** ('descendant of Dyāmpati' or Dyāmpāta) was a contemporary of **Atyaṃhas Āruṇi** in the Taittirīya Brāhmaṇa (iii. 10, 9, 3. 5).

3. **Plakṣa Prā-sravaṇa** is the name of a locality, forty-four days' journey from the spot where the **Sarasvatī** disappears. It is mentioned in the Pañcaviṃśa Brāhmaṇa[1] and the Jaiminīya Upaniṣad Brāhmaṇa.[2] In the latter text it is said that the middle of the earth is only a span (**Prādeśa**) to the north of it. In the Rigveda Sūtras[3] the locality is called Plākṣa Prasravaṇa, and is apparently meant to designate the source of the Sarasvatī rather than the place of its reappearance.

[1] xxv. 10, 16. 22; Kātyāyana Śrauta Sūtra, xxiv. 6, 7; Lāṭyāyana Śrauta Sūtra, x. 17, 12. 14.
[2] iv. 26, 12.
[3] Āśvalāyana Śrauta Sūtra, xii. 6, 1; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 24.
Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, n. 2.

Plati is the name of a man, the father of the seer of two hymns of the Rigveda.[1]

[1] x. 63, 17; 64, 17. *Cf.* Ludwig, Translation of the Rigveda, 3, 133.

1. **Plava** ('float') denotes a 'boat' in the Rigveda[1] and later.[2]

[1] i. 182, 5.
[2] Av. xii. 2, 48; Taittirīya Saṃhitā, v. 3, 10, 2; vii. 3, 5, 2; Pañcaviṃśa Brāhmaṇa, xi. 10, 17, etc.

2. **Plava** is the name of an aquatic bird mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] Perhaps the 'pelican' is meant.

[1] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 34.
Cf. Zimmer, *Altindisches Leben*, 93.

Plākṣi, 'descendant of **Plakṣa**,' is the name of a man mentioned in the Taittirīya Āraṇyaka[1] and the Taittirīya

[1] i. 7, 2.

Prātiśākhya.[2] In the same Prātiśākhya[3] a Plākṣāyaṇa, or 'descendant of Plākṣa,' is mentioned.

[2] i. 5. 9; ii. 2. 6. [3] i. 9; ii. 2. 6.
Cf. Weber, *Indische Studien*, 1, 35.

Plāta, 'descendant of **Plati**,' is the patronymic of **Gaya** in the Aitareya Brāhmaṇa (v. 2).

Plā-yogi, 'descendant of Playoga,' is the patronymic of **Āsaṅga** in the Rigveda.[1] According to the Śāṅkhāyana Śrauta Sūtra,[2] Āsaṅga was a woman, but became a man. This version, repeated by Sāyaṇa in his commentary on the Rigveda,[3] is a mere blunder based on the fact that an additional verse, tacked on to the hymn,[3] contains the expression *śaśvatī nārī*, which has been taken to mean 'his wife Śaśvatī,'[4] instead of merely 'every woman.'

[1] viii. 1, 33.
[2] xvi. 11, 17.
[3] viii. 1, 34. *Cf.* Hopkins, *Religions of India*, 150.
[4] So even Griffith, *Hymns of the Rigveda*, 2, 107. But see Oldenberg, *Ṛgveda-Noten*, 1, 354.

Plāśuka is found in the Śatapatha Brāhmaṇa (v. 3, 3, 2) as an epithet of **Vrīhi**, 'rice,' in the sense of 'shooting up rapidly.'

Plīhā-karṇa as an epithet of cattle in the Yajurveda Saṃhitās[1] probably denotes 'having a spleen-shaped mark branded on the ear,' not as Mahīdhara in his commentary on the Vājasaneyi Saṃhitā[2] takes it, 'having a disease called Plīhan in the ear.'

[1] Maitrāyaṇī Saṃhitā, iii. 13, 5 (*cf.* iv. 2, 9); Vājasaneyi Saṃhitā, xxiv. 24.
[2] *Loc. cit.*

Pluṣi is the name of some noxious insect in the Rigveda.[1] It is also included in the list of victims at the Aśvamedha

[1] i. 191, 1.

('horse sacrifice') in the Yajurveda Saṃhitās,[2] and is mentioned in the Bṛhadāraṇyaka Upaniṣad.[3] Possibly a species of ant may be meant.

[2] Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29.

[3] i. 3, 24. *Cf.* Zimmer, *Altindisches Leben*, 98.

Pleṅkha is a variant form of **Preṅkha**, 'swing,' found in the Taittirīya Saṃhitā (vii. 5, 8, 5) and the Taittirīya Brāhmaṇa (i. 2, 6, 6).

PH.

Phaṇa occurs in some manuscripts of the Kauṣītaki Upaniṣad,[1] and is explained as meaning an 'ornament.' But it is merely a misreading of the correct word *phala* in the compound *phala-hastāḥ*, 'bearing fruits in their hands.'

[1] i. 4. *Cf.* Weber, *Indische Studien*, 1, 398; Keith, *Śāṅkhāyana Āraṇyaka*, 19, n. 1.

Pharvara, a word occurring only once in the Rigveda,[1] cannot be interpreted with certainty. It may mean a 'field in bloom.'[2] Sāyaṇa[3] explains it as 'filler,' and Grassmann as perhaps a 'sower.'[4]

[1] x. 106, 2.

[2] *Cf.* Weber, *Indische Studien*, 17, 260.

[3] In his commentary on Rv. x. 106, 2. He explains the intensive form *parparat*, occurring in the same hymn (x. 106, 7), as from a verb meaning to 'fill.'

[4] *Wörterbuch*, *s.v.*

Phala, denoting 'fruit' generally, especially the fruit of a tree, occurs in the Rigveda[1] and later.[2]

[1] iii. 45, 4; x. 146, 5.

[2] Av. vi. 124, 2; Taittirīya Saṃhitā, vii. 3, 14, 1; Vājasaneyi Saṃhitā, x. 13; Śatapatha Brāhmaṇa, xiii. 4, 4, 8; Bṛhadāraṇyaka Upaniṣad, vi. 4, 1, etc., and see **Phaṇa**.

Phalaka denotes 'plank,' as applied in the construction of a cart or chariot, or as used for pressing Soma (*adhi-ṣavaṇe phalake*),[2] or for any other purpose.[3]

[1] Pañcaviṃśa Brāhmaṇa, xvii. 1, 14 (*cf. Indische Studien*, 1, 33, 44).

[2] Aitareya Brāhmaṇa, vii. 30.

[3] Śatapatha Brāhmaṇa, iii. 3, 4, 9; xiii. 4, 3, 1; Aitareya Āraṇyaka, i. 2, 3 (of the swing), etc.

Phalavatī, 'fruitful,' is the name of a plant in the Ṣaḍviṃśa Brāhmaṇa,[1] identified by the scholiast with the **Priyaṅgu**.

[1] v. 2. *Cf.* Weber, *Omina und Portenta*, 315.

Phalgu. See **Nakṣatra.**

Phalgunī. See **Nakṣatra.**

Phāṇṭa in the Śatapatha Brāhmaṇa[1] is said to denote the first particles of butter produced by churning, 'creamy butter.'

[1] iii. 1, 3, 8. *Cf.* Eggeling, *Sacred Books of the East*, 26, 14, n. 1.

Phāla, 'ploughshare,' occurs in the Rigveda[1] and later.[2] *Cf.* **Lāṅgala.**

[1] iv. 57, 8; x. 117, 7.
[2] Kāṭhaka Saṃhitā, xix. 1. *Cf. suphāla*, Av. iii. 17, 5; Maitrāyaṇī Saṃhitā, ii. 7, 12; *phāla-kṛṣṭa*, 'growing on ploughed land,' as opposed to *āraṇya*, 'wild,' Kāṭhaka Saṃhitā, xii. 7; Kauṣītaki Brāhmaṇa, xxv. 15.

B.

Baka Dālbhya ('descendant of Dalbha') is the name of a person mentioned in the Jaiminīya Upaniṣad Brāhmaṇa as constraining Indra for the **Ājakeśins** (i. 9, 2), and as a **Kuru-Pañcāla** (iv. 7, 2).

Bakura is mentioned in one passage of the Rigveda,[1] where it is said that the Aśvins made light for the Āryan by blowing their Bakura against the **Dasyus.** According to the Nirukta,[2] the thunderbolt[1] is meant; but much more probable is Roth's[3] view, that the object blown was a musical instrument. See also **Bākura.**

[1] i. 117, 21.
[2] vi. 25. *Cf.* Naighaṇṭuka, iv. 3.
[3] St. Petersburg Dictionary, *s.v.* *Cf.* Zimmer, *Altindisches Leben*, 290; Muir, *Sanskrit Texts*, 5, 466.

Baja is the name in the Atharvaveda[1] of a plant used against a demon of disease. Some sort of mustard plant may be meant.[2]

[1] viii. 6, 3. 6. 7. 24. [2] Whitney, Translation of the Atharvaveda, 494.

Badara denoting, like **Karkandhu** and **Kuvala**, a kind of jujube, is mentioned in the Yajurveda Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 11, 2; Vājasaneyi Saṃhitā, xix. 22. 90; xxi. 30.
[2] Taittirīya Brāhmaṇa, i. 8, 5, 1; Satapatha Brāhmaṇa, v. 5, 4, 10; xii. 7, 1, 3; 2, 9; 9, 1, 8, etc.; Jaiminīya Brāhmaṇa, ii. 156, 5.

Badvan seems in one passage of the Pañcaviṃśa Brāhmaṇa[1] to denote a 'causeway.' It is said to be firmer than an ordinary road.

[1] i. 1, 4. *Cf.* Lāṭyāyana Srauta Sūtra, i. 1, 23.

Bandhana denotes a 'rope' or other fastening in the Atharvaveda[1] and later.[2]

[1] Av. iii. 6, 7 (of a boat, **Nau**); vi. 14, 2.
[2] Satapatha Brāhmaṇa, xiii. 1, 6, 2 (of a horse); Taittirīya Brāhmaṇa, iii. 8, 9, 4; Chāndogya Upaniṣad, vi. 8, 2; Nirukta, xii. 38, etc.

Bandhu, denoting 'relationship'[1] in the abstract and 'relation'[2] in the concrete, occurs in the Rigveda and later.

[1] Rv. v. 73, 4; vii. 72, 2; viii. 73, 12, etc.; Av. v. 11, 10. 11; Vājasaneyi Saṃhitā, iv. 22; x. 6, etc.
[2] Rv. i. 164, 33; vii. 67, 9; Av. x. 10, 23; Taittirīya Brāhmaṇa, iii. 7, 5, 5, etc.; *bandhumant*, 'having relations,' Rv. viii. 21, 4; Taittirīya Saṃhitā, i. 5, 1, 4, etc.

Babara Prā-vāhaṇi ('descendant of **Pravāhaṇa**') is the name of a man who, according to the Taittirīya Saṃhitā,[1] wished to become an orator, and obtained rhetorical power by the use of the Pañcarātra sacrifice.

[1] vii. 1, 10, 2. *Cf.* Geldner, *Vedische Studien*, 2, 148.

1. **Babhru** is the name, in the Rigveda,[1] of a Ṛṣi who received gifts from King **Ṛṇaṃcaya**. The same Babhru may be meant in another passage,[2] where he is mentioned as a protégé of the Aśvins; but it is doubtful whether the word is a proper name at all in the Atharvaveda.[3]

[1] v. 30, 11. 14.
[2] viii. 22, 10.
[3] iv. 29, 2. It is here taken as a proper name by the St. Petersburg Dictionary, *s.v.*; Ludwig, Translation of the Rigveda, 3, 126. But Whitney, Translation of the Atharvaveda, 199, denies that a proper name is meant. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214.

2. **Babhru Kaumbhya** ('descendant of Kumbha') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 3, 13).

3. **Babhru Daivā-vṛdha** is mentioned in the Aitareya Brāhmaṇa (vii. 34) as a pupil of **Parvata** and **Nārada**.

Bamba Āja-dviṣa ('descendant of Aja-dviṣ') is mentioned as a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 7, 2). Bimba is a various reading.

Bambā-Viśvavayasau are the names, in the form of a compound, of two Ṛṣis who, according to the Yajurveda Saṃhitās,[1] invented a certain rite.

[1] Taittirīya Saṃhitā, vi. 6, 8, 4; Kāṭhaka Saṃhitā xxix. 7, where the reading adopted in the text is Bambhā, though the reading of the Berlin manuscript is Bambhār. The name is taken to be Bambā by the St. Petersburg Dictionary; but Bamba is possible, the Dvandva compound accounting for the form with *ā*. The Maitrāyaṇī Saṃhitā, iv. 7, 3, has Bamba-.

Barāsī is found in the Kāṭhaka Saṃhitā[1] and the Pañcaviṃśa Brāhmaṇa[2] denoting a garment of some kind.

[1] xv. 4.
[2] xviii. 9, 16 (where the commentator explains it as made of bark); xxi. 3, 4.

Baru is the name of the author of a hymn of the Rigveda[1] according to the Brāhmaṇas[2] of that Veda.

[1] x. 96. [2] Aitareya Brāhmaṇa, vi. 25; Kauṣītaki Brāhmaṇa, xxv. 8.

Barku Vārṣṇa ('descendant of **Vṛṣan**') is the name of a teacher in the Śatapatha Brāhmaṇa.[1]

[1] i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyaṃdina = iv. 1, 4 Kāṇva).

Barhis is found repeatedly in the Rigveda[1] and later[2] denoting the litter of grass strewn on the sacrificial ground on which the gods are summoned to seat themselves.

[1] i. 63, 7; 108, 4; iii. 4, 4, etc.
[2] Taittirīya Saṃhitā, vi. 2, 4, 5; Vājasaneyi Saṃhitā, ii. 1; xviii. 1, etc.

Balākā, 'crane,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 5, 16, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3. 14; Vājasaneyi Saṃhitā, xxiv. 22. 23. *Cf.* Zimmer, *Altindisches Leben*, 92.

Balāya is the name of an unknown animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Vājasaneyi Saṃhitā, xxiv. 38; Maitrāyaṇī Saṃhitā, iii. 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda[1] and occasionally later.[2] Mahīdhara[3] and Sāyaṇa[4] interpret the term as 'consumption.' Zimmer[5] supports this view on the ground that it is mentioned[6] as a kind of **Yakṣma**, makes the bones and joints fall apart (*asthi-sraṃsa, paruḥ-sraṃsa*),[7] and is caused by love, aversion, and the heart,[8] characteristics which agree with the statements of the later Hindu medicine.[9] It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.[10] Grohmann,[11] however, thought

[1] iv. 9, 8; v. 22, 11; vi. 14, 1; 127, 1; ix. 8, 8; xix. 34, 10.
[2] Vājasaneyi Saṃhitā, xii. 97.
[3] On Vājasaneyi Saṃhitā, *loc. cit.*
[4] On Av. xix. 34, 10.
[5] *Altindisches Leben*, 385-387.
[6] Av. ix. 8, 10.
[7] Av. vi. 14, 1.
[8] ix. 8, 8.
[9] Wise, *Hindu System of Medicine*, 321, 322.
[10] Av. iv. 9, 8; xix. 34, 10.
[11] *Indische Studien*, 9, 396 *et seq.*

that a 'sore' or 'swelling' (in the case of fever caused by dropsy) was meant. Bloomfield[12] considers that the question is still open. Ludwig[13] renders the word by 'dropsy.'

As remedies against the disease the salve (**Āñjasa**) from **Trikakud**[14] and the **Jaṅgiḍa**[15] plant are mentioned.

[12] *Hymns of the Atharvaveda*, 450.
[13] Translation of the Rigveda, 3, 510.
[14] Av. iv. 9, 8.
[15] Av. xix. 34, 10.

Bali occurs several times in the Rigveda[1] and often later[2] in the sense of tribute to a king or offering to a god. Zimmer[3] thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,[4] where the kings of the tribes are said to receive gifts in kind as presents, but not a regular tribute. There seems to be no ground whatever for this view. No doubt in origin the prerogatives of monarchy were due to voluntary action on the part of the tribesmen,[5] but that the Vedic peoples, who were essentially a body of conquering invaders, were in this state is most improbable, and the attitude of the Vedic Indian to his gods was at least as compatible with tribute as with voluntary gifts. Zimmer admits that in the case of hostile tribes[6] tribute must be meant even in the Rigveda. See also **Rājan.**

[1] To a god, Rv. i. 70, 9; v. 1, 10; viii. 100, 9; to a king, in the compound *bali-hṛt*, 'paying tribute,' vii. 6, 5; x. 173, 6.
[2] Metaphorically: Av. vi. 117, 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Kāṭhaka Saṃhitā, xxix. 7; Taittirīya Upaniṣad, i. 5, 3, etc.; *bali-hṛt*, Av. xi. 4, 19; Kāṭhaka Saṃhitā, *loc. cit.*; *bali-hāra*, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittirīya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Śatapatha Brāhmaṇa, i. 3, 2, 15; 5, 3, 18; 6, 3, 17; xi 2, 6, 14; Pañcaviṃśa Brāhmaṇa, xv. 7, 4; Aitareya Brāhmaṇa, vii. 29 (*cf.* vii. 34); *bali-hṛt*, Kāṭhaka Saṃhitā, xxix. 9; Taittirīya Saṃhitā, i. 6, 2, 1.
[3] *Altindisches Leben*, 166, 167.
[4] *Germania*, 15.
[5] Later, too, benevolences (*praṇayākriyā*) were known. See Fleet, *Journal of the Royal Asiatic Society*, 1909, 760-762.
[6] See Rv. vii. 6, 5; 18, 19.

Balkasa denotes impure matter given off in the process of fermentation in the Śatapatha Brāhmaṇa.[1] The exact sense

[1] xii. 8, 1, 16; 9, 1, 2.

may be either 'scum,' 'sediment,'[2] or perhaps more probably vegetable matter in the form of 'husks.'[3]

[2] St. Petersburg Dictionary, *s.v.*, *Flocken* ('flakes').

[3] Eggeling, *Sacred Books of the East*, 44, 236, n. 1.

Balbaja is the name of the grass called *Eleusine indica*. It is mentioned in the Atharvaveda,[1] and is said in the Yajurveda Saṃhitās[2] to be produced from the excrements of cattle. In the Kāṭhaka Saṃhitā[2] it is stated to be used for the sacrificial litter (**Barhis**) and for fuel. Baskets or other products made from this grass are referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.[3]

[1] xiv. 2, 22, 23.

[2] Taittirīya Saṃhitā, ii. 2, 8, 2; Kāṭhaka Saṃhitā, x. 10; Maitrāyaṇī Saṃhitā, ii. 2, 5.

[3] viii. 55, 3.
Cf. St. Petersburg Dictionary, *s.v.*; Zimmer, *Altindisches Leben*, 69, 70.

1. **Balhika** is the name of a people in the Atharvaveda[1] where the fever (**Takman**) is called upon to go to the **Mūjavants**, the **Mahāvṛṣas**, and the Balhikas. The Mūjavants are quite certainly a northern tribe, and though, as Bloomfield[2] suggests, the passage may contain a pun on Balhika as suggesting 'outsider' (from *bahis*, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth[3] and Weber,[4] which Zimmer[5] once accepted, that an Iranian tribe is referred to (*cf.* Balkh), is not at all probable. Zimmer[6] shows that there is no need whatever to assume Iranian influence. See also **Parśu**.

[1] v. 22, 5. 7. 9.

[2] *Hymns of the Atharvaveda*, 446.

[3] *Zur Litteratur und Geschichte des Weda*, 41.

[4] *Indische Studien*, 1, 205; *Proceedings of the Berlin Academy*, 1892, 985-995.

[5] *Altindisches Leben*, 130.

[6] *Op. cit.*, 431-433.
Cf. Whitney, Translation of the Atharvaveda, 260; Hopkins, *Great Epic of India*, 373.

2. **Balhika Prātipīya** is the name of a **Kuru** king in the Śatapatha Brāhmaṇa,[1] where he appears as having been opposed to the restoration of **Duṣṭarītu Pauṃsāyana** to his hereditary sovereignty over the **Sṛñjayas**, but as having failed to prevent

[1] xii. 9, 3, 3.

the restoration being carried out by **Revottaras Pāṭava Cākra Sthapati.** The epithet Prātipīya is curious: if it connects him with **Pratīpa** (whose son he is in the Epic), the form is remarkable, Zimmer[2] indeed tacitly altering it to Pṛātīpīya. In the Epic and the Purāṇas[3] he is in the form of Vāhlīka made a brother of **Devāpi** and **Śantanu,** and a son of Pratīpa. To base chronological conclusions on this[4] would be utterly misleading, for the facts are that Devāpi was son of Ṛṣṭiṣeṇa and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than **Parikṣit,** being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratīpa. Why he bore the name Balhika must remain uncertain, for there is no evidence of any sort regarding it.

[2] *Altindisches Leben*, 432.
[3] See Muir, *Sanskrit Texts*, 1², 273 *et seq.*; Sieg, *Die Sagenstoffe des Ṛgveda*, 131-136.
[4] Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52.

Balbūtha is mentioned in one hymn of the Rigveda,[1] along with **Tarukṣa** and **Pṛthuśravas,** as a giver of gifts to the singer. He is called a **Dāsa,** but Roth[2] was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer's[3] suggestion that he may have been the son of an aboriginal mother, or perhaps an aboriginal himself, seems probable.[4] If this was the case, it would be a clear piece of evidence for the establishment of friendly relations between the Āryans and the Dāsas.

[1] viii. 46, 32.
[2] St. Petersburg Dictionary, *s.v. dāsa.*
[3] *Altindisches Leben*, 117.
[4] Weber, *Episches im vedischen Ritual*, 30; Griffith, *Hymns of the Rigveda*, 2, 196.

1. **Basta** denotes the 'goat' in the Rigveda[1] and the later literature.[2]

[1] i. 161, 13. The passage is unintelligible; for a guess, see Tilak, *Orion*, 166 *et seq.*, and *cf.* Hillebrandt, *Vedische Mythologie*, 3, 145, n. 2.
[2] Taittirīya Saṃhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāṭhaka Saṃhitā, xvii. 2; Vājasaneyi Saṃhitā, xiv. 9; Taittirīya Brāhmaṇa, i. 3, 7, 7; Bṛhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyaṃdina = i. 4, 4 Kāṇva), etc., and *cf.* Av. viii. 6, 12; xi. 9, 22.

2. **Basta Rāmakāyana** is the name of a teacher in the Maitrāyaṇī Saṃhitā (iv. 2, 10). The patronymic is variously read Sāmakāyana.

Bahu-vacana denotes in grammatical terminology the 'plural' in the Śatapatha Brāhmaṇa[1] and the Nirukta.[2] So *dvivat, bahuvat,* in the Nirukta[3] means 'in the dual and the plural.'

[1] xiii. 5, 1, 18.
[2] v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).
[3] ii. 24. 27; xi. 16.

Bahv-ṛca denotes an adherent of the Rigveda. The term is found in the Brāhmaṇas[1] of the Rigveda, in the Śatapatha[2] and the Pañcaviṃśa Brāhmaṇas,[3] and in the Āraṇyakas of the Rigveda.[4]

[1] Aitareya Brāhmaṇa, ii. 36; v. 2; vi. 18; Kauṣītaki Brāhmaṇa, vi. 11; xvi. 9.
[2] x. 5, 2, 20; xi. 5, 1, 10.
[3] v. 6, 6.
[4] Aitareya Āraṇyaka, iii. 2, 3; Śāṅkhāyana Āraṇyaka, viii. 4.

Bākura in one passage of the Rigveda (ix. 1, 8) is used as an epithet of **Dṛti**, the combined words denoting a wind instrument of some kind. *Cf.* **Bakura.**

Bāḍeyī-putra ('son of Bāḍeyī') is mentioned in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30) as a pupil of **Mauṣikī-putra.**

Bāṇa denotes 'arrow' in the Rigveda (vi. 75, 17) and later (Av. iii. 23, 2; vi. 105, 2, etc.).

Bāṇavant in the Bṛhadāraṇyaka Upaniṣad (iii. 8, 2) denotes an 'arrow' like **Bāṇa.** Its more normal sense is 'quiver' (lit., 'containing arrows'), which is its sense in the Vājasaneyi Saṃhitā (xvi. 10) and the Śatapatha Brāhmaṇa (v. 3, 1, 11).

Bādarāyaṇa ('descendant of Badara') is the name of a teacher in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.[1]

[1] *Cf.* Weber, *Indische Studien*, 4, 377. Bādari is found in the Kātyāyana Śrauta Sūtra, iv. 3, 18; Weber, *Indische Studien*, 1, 34, n.

Bādhyoga ('descendant of Badhyoga') is the patronymic of **Jihvāvant**, a pupil of **Asita Vārṣagaṇa**, in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 33).

Bādhva is the name of a teacher in the Aitareya Āraṇyaka (iii. 2, 3). The reading in the Śāṅkhāyana Āraṇyaka (viii. 3) is **Vātsya.**[1]

[1] See Keith, *Aitareya Āraṇyaka*, 249, n. 1.

Bābhrava, 'descendant of **Babhru**,' is the patronymic of **Vatsanapāt** in the Bṛhadāraṇyaka Upaniṣad.[1] In the legend of **Śunaḥśepa**[2] the **Kāpileyas** and the Bābhravas are enumerated as the descendants of Śunaḥśepa under his adoptive name of **Devarāta Vaiśvāmitra.** A Sāman, or Chant, of Babhru is mentioned in the Pañcaviṃśa Brāhmaṇa.[3]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina =ii. 6, 3; iv. 6, 3 Kāṇva).

[2] Aitareya Brāhmaṇa, vii. 17. The Śāṅkhāyana version omits the words.

[3] xv. 3, 12.

Bābhravya, 'descendant of **Babhru**,' is the patronymic of **Girija** in the Aitareya Brāhmaṇa (vii. 1), and of **Śaṅkha** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Bārhat-sāmā is an anomalously formed word meaning 'daughter of Bṛhatsāman' in the Atharvaveda,[1] where her name occurs in a hymn for easy conception.

[1] v. 25, 9. *Cf* Whitney, Translation of the Atharvaveda, 267.

Bārhas-patya, 'descendant of Bṛhaspati,' is the patronymic of the mythical **Śaṃyu.**[1]

[1] Taittirīya Saṃhitā, ii. 6, 10, 1; v. 2, 6, 4; Śatapatha Brāhmaṇa, i. 9, 1, 24; Nirukta, iv. 21, etc.

Bāla denotes 'boy,' 'young child,' in the Upaniṣads.[1] The later definition[2] makes childhood extend to the sixteenth year.

[1] Chāndogya Upaniṣad, v. 1, 11; 24, 5; Kāṭhaka Upaniṣad, ii. 6.
[2] St. Petersburg Dictionary, *s.v.*

Bālandana is a variant of **Bhālandana**, the patronymic of **Vatsaprī.**

[1] See Weber, *Indische Studien*, 3, 459, 478.

Bālāki, Bālākyā. See **Dṛpta-bālāki** and **Kāśyapī-bālākyā-māṭharī-putra.**

Bāleya is a patronymic ('descendant of Bali') of **Gandharvāyaṇa** in the Baudhāyana Śrauta Sūtra (xx. 25).

Bāṣkala. See **Vārkali.**

Bāṣkiha, 'descendant of Baṣkiha,' is the patronymic of **Śunaskarṇa** in the Pañcaviṃśa Brāhmaṇa.[1] In the Baudhāyana Śrauta Sūtra[2] he is a descendant of **Śibi.**

[1] xvii. 12, 6.
[2] xxi. 17. See Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Bāhīka is applied in the Śatapatha Brāhmaṇa[1] to the people of the west, of the Panjab,[2] as opposed to the **Prācyas** or easterns. They are said to have called Agni by the name of Bhava.

[1] i. 7, 3, 8.
[2] *Cf.* Mahābhārata, viii. 2030 *et seq.*, where the Bāhīkas are defined as the people of the Panjab and the Indus. This coincides exactly with what seems to be meant by the Śatapatha Brāhmaṇa, which regards as the middle the land to the east of the **Sarasvatī.**

Cf. Weber, *Indische Studien*, 1, 189; 2, 37; Eggeling, *Sacred Books of the East*, 12, 201, n 2.

Bāhu, 'arm,' as a measure of length, is found in the Taittirīya Saṃhitā (vi. 2, 11, 1) and often in the Sūtras.

Bāhu-vṛkta is the name of a man, apparently a Ṛṣi, who overcame foes in battle, according to the Rigveda.[1]

[1] v. 44, 12. *Cf.* Ludwig, Translation of the Rigveda, 3, 138, 139. The Anukramaṇī (Index) attributes to him two hymns of the Rigveda, v. 71 and 72.

Bidala-kārī, 'female splitter of bamboos,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] Eggeling[2] renders the word as 'basket-maker.'

[1] Vājasaneyi Saṃhitā, xxx. 8; *bidala-kāra*, Taittirīya Brāhmaṇa, iii. 4, 5, 1.

[2] *Sacred Books of the East*, 44, 414.

Bimba appears in one passage of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant *Momordica monadelpha*.

Bilva is the name of the wood-apple tree (*Aigle marmelos*). It is mentioned in the Brāhmaṇas[1] and in the Atharvaveda,[2] where a reference to its valuable fruit may be intended. According to the Taittirīya Saṃhitā,[3] the sacrificial post was made of Bilva wood in some cases. The Śāṅkhāyana Āraṇyaka[4] contains a hymn in praise of the virtues of an amulet of Bilva (*irā-maṇi bailva*).[5]

[1] Aitareya Brāhmaṇa, ii. 1; Satapatha Brāhmaṇa, xiii. 4, 4, 8, etc. *Cf.* Maitrāyaṇī Saṃhitā, iii. 9, 3.

[2] xx. 136, 13.

[3] ii. 1, 8, 1. 2. *Cf.* Śatapatha Brāhmaṇa, i. 3, 3, 20 (*paridhayaḥ*); Aitareya Brāhmaṇa, *loc. cit.*

[4] xii. 20 *et seq.*

[5] At the present day the tree is called Bel, and its leaves are used in the ritual of Siva worship.

Bisa denotes the radical fibres of the lotus, which seem to have been eaten as a delicacy as early as the times of the Atharvaveda.[1] It is mentioned also in the Aitareya Brāhmaṇa[2] and the Aitareya Āraṇyaka.[3]

[1] iv. 34, 5.

[2] v. 30.

[3] iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 4. *Cf.* Zimmer, *Altindisches Leben*, 70.

Bīja denotes 'seed,' the operation of sowing seed (*vap*) being several times referred to in the Rigveda[1] and later.[2] In a metaphorical sense the term is used in the Upaniṣads of the classes of beings according to origin, of which the Chāndogya Upaniṣad[3] enumerates three, the Aitareya[4] four. The former list includes *aṇḍa-ja*, 'egg-born,' *jīva-ja*, 'born alive,' and *udbhij-ja*, 'produced from sprouts,' 'germinating,' while the latter adds *sveda-ja*, 'sweat-born'—that is, 'generated by hot moisture,' an expression which is glossed to comprise flies, worms, etc. *Cf.* **Kṛṣi.**

[1] x. 94, 13; 101, 3. *Cf.* metaphorically, x. 85, 37. In v. 53, 13, *dhānya bīja* means the 'seed which produces corn.'

[2] Av. x. 6, 33; Śatapatha Brāhmaṇa, vii. 2, 2, 4, etc. [3] vi. 3, 1.

[4] iii. 3. See Keith, *Aitareya Āraṇyaka*, 235.

Budila Āśvatarāśvi or **Āśvatara Āśvi** is mentioned several times in the Brāhmaṇa literature as a teacher. According to the Chāndogya[1] and the Bṛhadāraṇyaka[2] Upaniṣads, he was a contemporary of **Janaka** of **Videha**, and, according to the Śatapatha Brāhmaṇa,[3] of **Aśvapati**, the **Kekaya** king. He is also mentioned in the Aitareya Brāhmaṇa.[4]

[1] v. 11, 1; 16, 1.

[2] v. 15, 11 (Mādhyaṃdina = v. 14, 8 Kāṇva).

[3] x. 6, 1, 1. *Cf.* iv. 6, 1, 9. vi. 30.

Budha Saumāyana, 'descendant of **Soma**,' is the name of a teacher mentioned in a verse in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxiv. 18, 6. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

Bunda means 'arrow' in a few passages of the Rigveda.[1]

[1] viii. 45, 4; 77, 6. 11. *Cf.* Nirukta, vi. 32.

Bṛbu is mentioned in a hymn of the Rigveda,[1] where he is described as a most generous giver (*sahasra-dātama*), and as at the head of the **Paṇis**. According to the Śāṅkhāyana Śrauta Sūtra,[2] **Bharadvāja** received gifts from Bṛbu **Takṣan** and

[1] vi. 45, 31. 33.

[2] xvi. 11, 11.

Prastoka Sārñjaya, a fact alluded to in the Mānava Dharma Śāstra,[3] where *takṣan* is treated as a descriptive attribute, 'a carpenter.' Apparently Bṛbu was a Paṇi, though the words of the Rigveda[1] might be taken to mean that he was one who had overthrown them entirely. If so, Paṇi must here certainly mean a merchant in a good sense, Bṛbu being then a merchant prince.[4] According to Weber,[5] the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt[6] sensibly expresses no opinion as to Bṛbu, while Brunnhofer's[7] attempt to recognize a people named Τάσκοι, and to connect them with the Vedic word *takṣan*, is valueless, especially considering the fact that Takṣan is not found as an epithet of Bṛbu in the Rigveda.

[3] x. 107.

[4] *Cf.* Griffith, *Hymns of the Rigveda*, 1, 606, n.

[5] *Episches im vedischen Ritual*, 28 *et seq.*; *Proceedings of the Berlin Academy*, 1898, 563, n. 1; *Indische Studien*, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence for any early period. *Cf.* Bühler, *Indische Palæographie*, 17-19; *Indische Studien*, 3, 79 *et seq.*; Weber, *Indian Literature* 3; Rhys Davids, *Buddhist India*, 201 *et seq.*

[6] *Vedische Mythologie*, 1, 93, 104, 107.

[7] *Iran und Turan*, 127.

Cf. Ludwig, Translation of the Rigveda, 3, 275; Bṛhaddevatā, v. 108, 109, with Macdonell's notes; Max Müller, *Sacred Books of the East*, 32, 316.

Bṛsaya is mentioned twice in the Rigveda, being in the first passage[1] connected with the **Paṇis**, and in the second[2] with the **Pārāvatas** and the Paṇis. According to the St. Petersburg Dictionary, the word is the name of a demon,[3] but is in the second passage[2] used as an appellative, perhaps meaning 'sorcerer.'[4] Hillebrandt[5] thinks that a people is meant locating them in Arachosia or Drangiana with the Pārāvatas and the Paṇis, and comparing Βαρσαέντης, satrap of Arachosia and Drangiana in the time of Darius.[6] But this theory is not probable.

[1] i. 93, 4. [2] vi. 61, 3.

[3] *Cf.* Sāyaṇa on Rv., *loc. cit.*

[4] Böhtlingk, Dictionary, *s.v.*, following Grassmann.

[5] *Vedische Mythologie*, 1, 97-104.

[6] Arrian, *Indica*, viii. 4; xxi. 1; xxv. 8.

Bṛsī, denoting a 'cushion' of grass, is mentioned in the Aitareya Āraṇyaka[1] and the Sūtras.[2] The incorrect forms Vṛsī and Vṛṣī also occur occasionally.

[1] i. 2, 4; v. 1, 3, with Keith's note; 3, 2.

[2] Śāṅkhāyana Śrauta Sūtra, xvii. 4, 7; 6, 6; Kātyāyana Śrauta Sūtra, xiii. 3, 1.

Bṛhaç-chandas is found in one passage of the Atharvaveda[1] as an epithet of **Śālā**, 'house.' It is apparently[2] an error for *bṛhad-chadis*, 'broad-roofed,' which in any case is the sense.[3]

[1] iii. 12, 3.

[2] *Cf.* Whitney, Translation of the Atharvaveda, 105.

[3] Bloomfield, *Hymns of the Atharva-veda*, 345.

Bṛhat-sāman is mentioned in the Atharvaveda (v. 19, 2) as an **Āṅgirasa** who was oppressed by Kṣatriyas. The latter are said to have been ruined in consequence. *Cf.* **Sṛñjaya** and **Bārhatsāmā.**

Bṛhad-uktha is mentioned in an obscure hymn of the Rigveda[1] as a priest; in two hymns of the tenth Maṇḍala[2] he is definitely a Ṛṣi. He is also mentioned in the Aitareya Brāhmaṇa[3] as having consecrated **Durmukha Pāñcāla**, and is called **Vāmadeva's** son in the Śatapatha Brāhmaṇa.[4] In the Pañcaviṃśa Brāhmaṇa[5] he appears as **Vāmneya**, 'descendant of Vāmnī.' Hopkins'[6] suggestion that he may have been there thought of as Vāmadevya also is quite probable.[7]

[1] v. 19, 3, where Roth, St. Petersburg Dictionary, *s.v.*, treats it as adjectival. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Ludwig, Translation of the Rigveda, 3, 126.

[2] x. 54, 6; 56, 7.

[3] viii. 23.

[4] xiii. 2, 2, 14.

[5] xiv. 9, 37. 38.

[6] *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

[7] Pañcaviṃśa Brāhmaṇa, xiii. 9, 27, is parallel with xiv. 9, 38.

Bṛhad-giri is said in the Pañcaviṃśa Brāhmaṇa (viii. 1, 4) to have been one of the three **Yatis** who survived the slaughter of them by Indra. A Sāman, or Chant, of his is mentioned in the same Brāhmaṇa (xiii. 4, 15-17).

Bṛhad-diva appears in a hymn of the Rigveda[1] as its author, calling himself an Atharvan. He is mentioned in the Aitareya Brāhmaṇa,[2] and is named in the Vaṃśa (list of teachers) of the Śāṅkhāyana Āraṇyaka[3] as a pupil of **Sumnayu.**

[1] x. 120, 8. 9.
[2] iv. 14.
[3] xv. 1.

Cf. Ludwig, Translation of the Rigveda, 3, 133; Macdonell, *Vedic Mythology*, p. 141.

Bṛhad-ratha is mentioned twice in the Rigveda,[1] in both cases beside **Navavāstva.** The name may thus be an epithet of Navavāstva.

[1] i. 36, 18; x. 49, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 147, 148.

Bṛhad-vasu is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 374.

Bṛhaspati, 'lord of prayer,' is the name of a god in the Vedic texts. The view of Thibaut,[1] that the name designates the planet Jupiter, is certainly not supported by good evidence. Oldenberg[2] seems clearly right in rejecting it.

[1] *Astronomie, Astrologie und Mathematik*, 6.
[2] *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, 568, n. 3; Whitney, *Journal of the American Oriental Society*, 16, xciv, correcting Tilak, *Orion*, 101. See also Fleet, *Journal of the Royal Asiatic Society*, 1911, 514-518; Keith, *ibid.*, 794-800.

Bṛhaspati-gupta Śāyasthi is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Bhavatrāta Śāyasthi.**

[1] *Indische Studien*, 4, 372.

Bṛhaspati-sava is the name of a sacrifice by which, according to the Taittirīya Brāhmaṇa,[1] the priest who desired to become a **Purohita** obtained that office. According to the Āśvalāyana Śrauta Sūtra,[2] it was the sacrifice to be performed by a priest after the **Vājapeya,** while the king performed the **Rājasūya.** In

[1] ii. 7, 1, 2. *Cf.* Kāṭhaka Saṃhitā, xxxvii. 7; Pañcaviṃśa Brāhmaṇa, xvii. 11, 4; xxv. 1, 1. 7.
[2] ix. 9. 5.

the Śatapatha Brāhmaṇa,[3] on the other hand, the Bṛhaspati-sava is identified with the Vājapeya; but such identity is clearly not primitive.[4]

[3] v. 2, 1, 19.
[4] Eggeling, *Sacred Books of the East*, 41, xxiv, xxv; Weber, *Indische Studien*, 10, 107, 108.

Bekanāṭa occurs only once in the Rigveda,[1] when Indra is said to overcome all the Bekanāṭas and the Paṇis. The natural sense, therefore, seems to be 'usurer,' the explanation given by Yāska.[2] The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.[3] Hillebrandt[4] thinks Brunnhofer is right in identifying Bekanāṭa with Bikanir.

[1] viii. 16, 10.
[2] Nirukta, vi. 26.
[3] Hopkins, *Journal of the American Oriental Society*, 17, 44.
[4] *Vedische Mythologie*, 3, 268, n. 1. *Cf.* Zimmer, *Altindisches Leben*, 259.

Bekurā occurs in the Pañcaviṃśa Brāhmaṇa,[1] where it may mean 'voice' or 'sound,' the sense assigned to the word in the Naighaṇṭuka.[2] It is, however, possibly, like **Bakura**, the name of a musical instrument. In the Taittirīya[3] and the Kāṭhaka[4] Saṃhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, 'melodious'; in the Vājasaneyi Saṃhitā[5] and the Śatapatha Brāhmaṇa[6] the variations Bhakuri and Bhākuri are found.

[1] i. 3, 1; vi. 7, 6; Jaiminīya Brāhmaṇa, i. 82.
[2] i. 11.
[3] iii. 4. 7, 1.
[4] xviii. 14.
[5] xviii. 42.
[6] ix. 4, 1, 9.

Baija-vāpa, 'descendant of Bījavāpa,' is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Baija-vāpāyana, 'descendant of **Baijavāpa**,' is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijavāpāyana.

Baija-vāpi, 'descendant of Bījavāpa, or Bījavāpin,' is the name of a teacher in the Maitrāyaṇī Saṃhitā (i. 4, 7).

Bainda is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] According to the commentator Mahīdhara, the word denotes a Niṣāda, but according to Sāyaṇa a catcher of fish. See **Mṛgayu.**

[1] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

Bodha is the name of a Ṛṣi in the Mantra Pāṭha.[1] He is mentioned with **Pratibodha** in the Atharvaveda,[2] but Whitney[3] thinks that in the second passage, at least, the word is an ordinary noun meaning 'the wakeful one.'

[1] ii. 16, 14. *Cf.* Winternitz, *Mantra-pāṭha*, xlv.

[2] v. 30, 10; viii. 1, 13.

[3] Translation of the Atharvaveda, 474.

Baudhāyana, 'descendant of **Budha** or **Bodha,**' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra,[1] and under whose name are current a Śrauta Sūtra described[2] and in part edited by Caland,[3] and a Dharma Sūtra which has been edited[4] and translated,[5] while the Gṛhya Sūtra is still unedited.

[1] iv. 11, etc.

[2] *Über das rituelle Sūtra des Baudhāyana*, 1903.

[3] *Bibliotheca Indica*, 1904, etc.

[4] By Hultzsch, Leipzig, 1884.

[5] Bühler, *Sacred Books of the East*, 14. See his Introduction, xxix *et seq.*, where, however, he tends to overestimate considerably the age of Baudhāyana.

Baudhī-putra, 'son of a female descendant of **Bodha,**' is the name of a pupil of **Śālaṅkāyanīputra** in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Brahma-carya denotes the condition of life of the **Brahmacārin**[1] or religious student. The technical sense is first found in

[1] Rv. x. 109, 5; Av. vi. 108, 2; 133, 3; xi. 5, 1 *et seq.*; Śatapatha Brāhmaṇa, xi. 3, 3, 1, etc.

the last Maṇḍala of the Rigveda.[2] The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

The Atharvaveda[3] has in honour of the Brahmacārin a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (*upa-nī*) by the teacher[4] into a new life; he wears an antelope skin, and lets his hair grow long;[5] he collects fuel,[6] and begs,[7] learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (*ācārya-kula-vāsin*;[8] *ante-vāsin*)[9]; he begs,[10] looks after the sacrificial fires,[11] and tends the house.[12] His term of studentship might be long extended: it was normally fixed at twelve years,[13] but much longer periods, such as thirty-two years, are mentioned.[14] The

[2] Rv., *loc. cit.*

[3] xi. 5. *Cf.* Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, *Atharvaveda*, 110); Śatapatha Brāhmaṇa, xi. 3, 3, 1 *et seq.*; Taittirīya Saṃhitā, vi. 3, 10, 5.

[4] Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the Kauśika Sūtra, lv. 18.

[5] Av. xi. 5, 6.

[6] Av. xi. 5, 4. 6.

[7] Av. xi. 5, 9.

[8] Chāndogya Upaniṣad, ii. 23, 2. So regularly *brahma-caryeṇa vas*, Av. vii. 109, 7; Aitareya Brāhmaṇa, v. 14, etc.; or *car*, Śatapatha Brāhmaṇa, xi. 3, 3, 7; Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc.

[9] *Ibid.*, iii. 11, 5; iv. 10, 1; Bṛhadāraṇyaka Upaniṣad, vi. 3, 15 (Mādhyaṃdina = vi. 3, 7 Kāṇva); Taittirīya Upaniṣad, i. 3, 3; 11, 1.

[10] Chāndogya Upaniṣad, iv. 3, 5. *Cf.* Av. vi. 133, 3; Śatapatha Brāhmaṇa, xi. 3, 3, 5.

[11] Chāndogya Upaniṣad, iv. 10, 2 *et seq.*; Śatapatha Brāhmaṇa, xi. 3, 3, 4.

[12] Śatapatha Brāhmaṇa, iii. 6, 2, 15. A Mantra in the Āśvalāyana Gṛhya Sūtra, i. 22, 1. 2, and elsewhere, sums up the duties of the Brahmacārin as 'thou art a Brahmacārin: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the Veda (*brahmacāry asy; apo 'śāna; karma kuru; divā mā svāpsīr; ācāryāyādhīno vedam adhīṣva*).' One duty specially referred to in the Aitareya Āraṇyaka, iii. 1, 6; Śāṅkhāyana Āraṇyaka, vii. 19, and the Chāndogya Upaniṣad, iv. 5, 5, was the guarding of the teacher's cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, *cf.* Śatapatha Brāhmaṇa, xi. 3, 3, 6.

[13] Chāndogya Upaniṣad, iv. 10; vi. 1, 2.

[14] *Ibid.*, viii. 7, 3 (thirty-two years); 15 (for life), etc.

age at which studentship began varied:[15] **Śvetaketu** commenced at twelve and studied for twelve years.[16]

It is assumed in the Gṛhya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the **Kṣatriya** or **Vaiśya** caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda[17] to the king guarding his country by Brahmacarya—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāṭhaka Saṃhitā[18] to a rite intended to benefit one who, although not a Brahmin, had studied (*vidyām anūcya*), but had not gained renown, and by references in the Upaniṣads to kings who like **Janaka** studied the Vedas and the Upaniṣads.[19] Normally, however, the Kṣatriya studied the art of war.[20]

One of the duties of the Brahmacārin was chastity. But reference is in several places[21] made to the possibility of misconduct between a student and the wife of his preceptor, nor is any very severe penance imposed in early times—later it is different—for such a sin. In certain cases the ritual required a breach of chastity, no doubt as a magic spell to secure fertility.[22]

Even an old man might on occasion become a pupil, as the story of **Āruṇi** shows.[23]

[15] See Weber, *Indische Studien*, 10, 21. The Sūtras allowed for a Brāhmaṇa the ages 8-16; for a Kṣatriya, 11-22; for a Vaiśya, 12-24. The difference between the Brāhmaṇa and the Kṣatriya, compared with that between the Kṣatriya and the Vaiśya, shows that the two latter castes were in a different position from the Brāhmaṇa.

[16] Chāndogya Upaniṣad, vi. 1, 2.

[17] xv. 5, 17. *Cf.* Lanman in Whitney's Translation of the Atharvavéda, 639.

[18] ix. 16 (reading *abrāhmaṇa*).

[19] Bṛhadāraṇyaka Upaniṣad, iv. 2, 1.

[20] *Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 106-113.

[21] Taittirīya Āraṇyaka, x. 65; Chāndogya Upaniṣad, v. 10, 9.

[22] Kāṭhaka Saṃhitā, xxxiv. 5; Taittirīya Saṃhitā, vii. 5, 9, 4; Weber, *Indische Studien*, 10, 125, n. 1; Keith, *Śāṅkhāyana Āraṇyaka*, 79.

[23] Bṛhadāraṇyaka Upaniṣad, vi. 1, 6 (Mādhyaṃdina = vi. 2, 4 Kāṇva).

Cf. von Schroeder, *Indiens Literatur und Cultur*, 202, 203; Jolly, *Recht und Sitte*, 151; Weber, *op. cit.*, 10, 121 *et seq.*; Deussen, *Philosophy of the Upanishads*, 370, 371, and see **Brāhmaṇa**.

Brahma-jya,[1] 'oppressor of a Brahmin,' and **Brahma-jyeya,**[2] 'oppression of a Brahmin,' are terms mentioned several times in the Atharvaveda as expressing a heinous crime which involves its perpetrator in ruin. See **Brāhmaṇa.**

[1] v. 19, 7. 12; xii. 5, 15 *et seq.*; xiii. 3, 1. *Cf.* Taittirīya Brāhmaṇa, iii. 7, 9, 2.
[2] Av. xii. 4, 11.

Brahma-datta Caikitāneya ('descendant of Cekitāna') is the name of a teacher in the Bṛhadāraṇyaka Upaniṣad (i. 3, 26). He is mentioned also in the Jaiminīya Upaniṣad (i. 38, 1; 59, 1) as patronized by **Abhipratārin,** the Kuru king.

1. **Brahman** (neut.) denotes the priestly class as opposed to the warrior class and the people (**Kṣatra** and **Viś**). The term is found in the Atharvaveda,[1] and repeatedly later on.[2] For the position, etc., of this class, see **Brāhmaṇa.**

[1] ii. 15, 4; ix. 7, 9; xii. 5, 8; xv. 10, 3. 4.
[2] Taittirīya Saṃhitā, iii. 3, 1, 1, etc.; Vājasaneyi Saṃhitā, vi. 3; vii. 21, etc. See also **Varṇa** and **Kṣatra.**

2. **Brahman** is found in many passages of the Rigveda and later in the sense of 'priest.' In many passages of the Rigveda[1] he is referred to as praising the gods; in others[2] the sense of 'priest' is adequate. In not a few cases[3] the priesthood as a profession is clearly alluded to, nor is there any reason to doubt[4] that in all cases the word has the technical sense of a member of the priesthood. There is, however, considerable doubt as to the number of cases in the Rigveda, where it has the technical

[1] i. 80, 1; 164, 34; ii. 2, 6; vi. 45, 7; vii. 33, 11; viii. 16, 7; x. 71, 11; 77, 1; 85, 3. 16. 34; 107, 6; 117, 7; 125, 5; Muir, *Sanskrit Texts,* 1², 244-246.
[2] i. 10, 1; 33, 9; 101, 5; 108, 7; 158, 6; ii. 39, 1; iv. 50, 8. 9; 58, 2; v. 29, 3; 31, 4; 32, 12; 40, 8; vii. 7, 5; 42, 1; viii. 7, 20; 17, 2; 31, 1; 32, 16; 33 19; 45, 39; 64, 7; 77, 5; 92, 30; 96, 5; ix. 96, 6; 112, 1; 113, 6; x. 28 11; 71, 11; 85, 29; 141, 3; Muir, *op. cit.,* 1², 246-251.
[3] i. 108, 7; iv. 50, 8. 9; viii. 7, 20; 45, 39; 64, 7; 92, 30; ix. 112, 1; x. 85, 29; Muir, 1², 258.
[4] *Loc. cit. Cf.* Zimmer, *Altindisches Leben,* 190 *et seq.*

sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir[5] and Roth[6] recognizing instances of its being used thus. Geldner,[7] however, is anxious to find that sense in a large number of passages, and insists that the **Purohita** was normally a Brahman in the narrower sense. Oldenberg,[8] on the other hand, holds with greater probability that in most of the passages adduced Brahman means simply 'priest,' and that the Purohita, who was essentially not a member of the ordinary body of sacrificing priests (**Ṛtvij**), was, when he officiated at the sacrifice, more usually the Hotṛ priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.[9] In the later literature both senses of the word are quite common.[10]

[5] *Op. cit.*, 1^2, 251, citing ii. 1, 2 (=ix. 91, 10); iv. 9, 4; x. 52, 2.

[6] St. Petersburg Dictionary, *s.v.* 2, citing ii. 1, 2; ix. 96, 6; x. 71, 11; 107, 6. In none of the last three passages is the specific sense cogently required.

[7] *Vedische Studien*, 2, 145 *et seq.*; 3, 155. He thinks that the sense of 'superintending priest' is the older, and sees it in i. 158, 6; iv. 9, 4; 50, 7. 8; vii. 7, 5; 33, 11; x. 141, 3, etc.

[8] *Religion des Veda*, 396, 397, who thinks that the Brahman priest known to the Rigveda was the **Brāhmaṇāccha̱msin**, and who in most passages (*e.g.*, iv. 50, 7. 8) sees only the sense of 'priest.' *Cf.* Weber, *Indische Studien*, 10, 376, 377.

[9] *Cf.* Pischel, *Göttingische Gelehrte Anzeigen*, 1894, 420; Hillebrandt, *Ritual-litteratur*, 13; Bloomfield, *Hymns of the Atharvaveda*, lxviii; *Atharvaveda*, 32; and see **Purohita**.

[10] As 'priest,' Av. ii. 7, 2; iv. 35, 1. 2; v. 8, 5; 17, 8; 18, 7; 19, 8; vi. 122, 5; viii. 9, 3; x. 1, 3; 4, 30. 33; 7, 24; xi. 1, 25; xii. 1, 38; xix. 32, 8; Taittirīya Saṃhitā, iv. 1, 7, 1; Vājasaneyi Saṃhitā, xxvi. 2; Aitareya Brāhmaṇa, v. 3, etc. As 'superintending priest,' Av. xviii. 4, 15; xx. 2, 3; Taittirīya Saṃhitā, i. 8, 9, 1; ii. 3, 11, 4; iii. 5, 2, 1, etc.; Kāṭhaka Saṃhitā, xxxvii. 17; and see Weber, *Indische Studien*, 10, 34, 35; 114; 135-138; 327; 330-337.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

[1] Rv. ii. 43, 2; Śatapatha Brāhmaṇa, xi. 4, 1, 2. 9. *Cf.* Weber, *Indische Studien*, 10, 43, 69; Muir, *Sanskrit Texts*, 1^2, 252.

Brahma-purohita is found in the Kāṭhaka Saṃhitā[1] and the Śatapatha Brāhmaṇa[2] where the St. Petersburg Dictionary gives the sense as 'having the priesthood as its Purohita.' This seems rather doubtful; more probably the sense should be 'having a Brahman priest as Purohita,' unless the word merely means 'having the priesthood superior to it,' as an epithet of **Kṣatra**, the 'warrior caste,' which seems to be Weber's view.[3]

[1] xix. 10; xxvii. 4. [2] xii. 8, 3, 29. [3] *Indische Studien*, 10, 30.

Brahma-bandhu ('priest fellow') denotes, in a deprecatory sense, an 'unworthy priest,' 'priest in name only,' in the Aitareya Brāhmaṇa[1] and the Chāndogya Upaniṣad.[2] *Cf.* **Rājanyabandhu.**

[1] vii. 27.

[2] vi. 1, 1. *Cf.* Lāṭyāyana Śrauta Sūtra, viii. 6, 28; Kātyāyana Śrauta Sūtra, xxii. 4, 22; Śāṅkhāyana Śrauta Sūtra, xvi. 29, 9; Weber, *Indische Studien*, 10, 99, 100.

Brahmarsi-deśa. See **Madhyadeśa.**

Brahma-vadya. See **Brahmodya.**

Brahma-vādin ('expounder of the Veda') in the later Saṃhitās[1] and the Brāhmaṇas[2] denotes a 'theologian.' Brahma-vid ('knowing what is sacred') has the same sense.[3]

[1] Av. xi. 3, 26; xv. 1, 8; Taittirīya Saṃhitā, i. 7, 1, 4; ii. 6, 2, 3; 3, 1; v. 2, 7, 1; 5, 3, 2; vi. 1, 4, 5.

[2] Taittirīya Brāhmaṇa, i. 3, 10, 6; Pañcaviṃśa Brāhmaṇa, iv. 3, 13; vi. 4, 15; Taittirīya Āraṇyaka, i. 22, 9; v. 2, 2; 4, 6; Chāndogya Upaniṣad, ii. 24, 1, etc.

[3] Av. x. 7, 24. 27; 8, 43; xix. 43, 1; Taittirīya Brāhmaṇa, i. 4, 8, 6; Taittirīya Upaniṣad, ii. 1; Bṛhadāraṇyaka Upaniṣad, iii. 7, 4; iv. 4, 11. 12, etc.

Brahma-vidyā, 'knowledge of the Absolute,' is the name of one of the sciences enumerated in the Chāndogya Upaniṣad.[1] It is also mentioned elsewhere.[2]

[1] vii. 1, 2. 4; 2, 1; 7, 1. [2] Bṛhadāraṇyaka Upaniṣad, i. 4, 20, etc.

Brahma-vṛddhi is mentioned in the Vaṃśa Brāhmaṇa[1] as a pupil of **Mitravarcas.**

[1] *Indische Studien*, 4, 372, 382.

Brahma-hatyā, the 'murder of a Brahmin,' is mentioned in the Yajurveda Saṃhitās[1] and the Brāhmaṇas[2] as a heinous crime. The murderer is called Brahma-han.[3]

[1] Taittirīya Saṃhitā, ii. 5, 1, 2; v. 3, 12, 1; Vājasaneyi Saṃhitā, xxxix. 13, etc.

[2] Satapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 3; 5, 4, 1; Taittirīya Āraṇyaka, x. 38; Nirukta, vi. 27, etc.

[3] Taittirīya Saṃhitā, ii. 5, 1, 2; vi. 5, 10, 3; Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvii. 7; Taittirīya Brāhmaṇa, iii. 2, 8, 12; Satapatha Brāhmaṇa, xiii. 3, 5, 4, etc. *Cf.* **Dharma.**

Brahmāvarta. See **Madhyadeśa.**

Brahmodya in the Brāhmaṇas[1] denotes a 'theological riddle,' such as formed an essential part of various ceremonies in the Vedic ritual, as at the Aśvamedha or the Daśarātra. Brahma-vadya is the form found in the Kauṣītaki Brāhmaṇa,[2] and Brahma-vādya in the Taittirīya Saṃhitā[3] probably has the same sense.

[1] Satapatha Brāhmaṇa, iv. 6, 9, 20; xi. 4, 1, 2; 5, 3, 1; 6, 2, 5; xiii. 2, 6, 9; 5, 2, 11; Bṛhadāraṇyaka Upaniṣad, iii. 8, 1; Aitareya Brāhmaṇa, v. 25.

[2] xxvii. 4. [3] ii. 5, 8, 3.

Cf. Bloomfield, *Journal of the American Oriental Society*, 15, 172; *Religion of the Veda*, 216 *et seq.*; Weber, *Indische Studien*, 10, 118, 119; Ludwig, Translation of the Rigveda, 3, 390 *et seq.*; Eggeling, *Sacred Books of the East*, 26, 452, 453.

Brahmopaniṣad, a 'secret doctrine regarding the Absolute,' is the name of a discussion in the Chāndogya Upaniṣad (iii. 11, 3).

Brahmaudana denotes in the later Saṃhitās[1] and the Brāhmaṇas[2] the 'rice boiled (**Odana**) for the priests' officiating at the sacrifice.

[1] Av. iv. 35, 7; xi. 1, 1. 3. 20. 23 *et seq.*; Taittirīya Saṃhitā, iii. 4, 8, 7; v. 7, 3, 4; vi. 5, 6, 1, etc.

[2] Śatapatha Brāhmaṇa, xiii. 1, 1, 1. 4; 3, 6, 6; 4, 1, 5, etc.

1. **Brāhmaṇa**, 'descendant of a Brahman' (*i.e.*, of a priest), is found only a few times in the Rigveda,[1] and mostly in its latest

[1] i. 164, 45; vi. 75, 10; vii. 103, 1. 7. 8; x. 16, 6; 71, 8. 9; 88, 19; 90, 12; 97, 22; 109, 4. See Muir, *Sanskrit Texts*, 1², 251-257; Roth, *Nirukta, Erläuterungen*, 126; St. Petersburg Dictionary, *s.v.*, where Rv. viii. 58, 1, is added; Ludwig, Translation of the Rigveda, 3, 220-226.

parts. In the Atharvaveda[2] and later[3] it is a very common word denoting 'priest,' and it appears in the quadruple division of the castes in the Puruṣa-sūkta ('hymn of man') of the Rigveda.[4]

It seems certain that in the Rigveda this Brāhmaṇa, or Brāhmin, is already a separate caste, differing from the warrior and agricultural castes.[5] The texts regularly claim for them a superiority to the **Kṣatriya** caste,[6] and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors[7] or the different sections of the warriors.[8] If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the **Rājasūya,**[9] nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the Kṣatriya and the Brāhmaṇa is essential for complete prosperity.[10] It is admitted[11] that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

[2] ii. 6, 3; iv. 6, 1; v. 17, 9; 18, 1 *et seq.*; 19, 2 *et seq.*; xi. 1, 28; xix. 34, 6; 35, 2, etc.

[3] Taittirīya Saṃhitā, i. 6, 7, 2; ii. 1, 2, 8, etc.; Vājasaneyi Saṃhitā, vii. 46, etc.

[4] x. 90.

[5] *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235; Geldner, *Vedische Studien*, 2, 146, n. 1; and see **Varṇa**.

[6] See Maitrāyaṇī Saṃhitā, iv. 3, 8; Kāṭhaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15; viii. 9. Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; and *cf.* **Brahmapurohita**; Weber, *Indische Studien*, 10, 27 *et seq.*

[7] See Maitrāyaṇī Saṃhitā, ii. 1, 7; iii. 3, 10; Taittirīya Saṃhitā, ii. 2, 11, 2, etc.

[8] Maitrāyaṇī Saṃhitā, iii. 3, 10.

[9] Bṛhadāraṇyaka Upaniṣad, i. 4, 23 (Mādhyaṃdina=i. 4, 11 Kāṇva). *Cf.* Kāṭhaka Saṃhitā, xxviii. 5; Śatapatha Brāhmaṇa, i. 2, 3, 2; v. 4, 2, 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Saṃhitā, x. 18; Śatapatha Brāhmaṇa, v. 4, 2, 3.

[10] See Taittirīya Saṃhitā, v. 1, 10, 3; Kāṭhaka Saṃhitā, xix. 10; xxvii. 4; xxix. 10; Maitrāyaṇī Saṃhitā, ii. 2, 3; 7; iii. 1, 9; 2, 3; iv. 3, 9; Vājasaneyi Saṃhitā, xx. 25; Pañcaviṃśa Brāhmaṇa, xix. 17, 4; Śatapatha Brāhmaṇa, iv. 1, 4, 6; v. 4, 4, 15; Aitareya Brāhmaṇa, viii. 10. 17. 24. 25, etc. *Cf.* **Purohita**.

[11] Maitrāyaṇī Saṃhitā, i. 8, 7; Pañcaviṃśa Brāhmaṇa, xviii. 10, 8; Av. v. 17-19; Taittirīya Brāhmaṇa, i. 7, 2, 6; Śatapatha Brāhmaṇa, xiii. 1, 5, 4.

The Brahmins are gods on earth,[12] like the gods in heaven, but this claim is hardly found in the Rigveda.[13]

In the Aitareya Brāhmaṇa[14] the Brahmin is said to be the 'recipient of gifts' (*ādāyī*) and the 'drinker of the offering' (*āpāyī*). The other two epithets applied, *āvasāyī* and *yathā-kāma-prayāpya*, are more obscure; the former denotes either 'dwelling everywhere'[15] or 'seeking food';[16] the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Śatapatha Brāhmaṇa[17] the prerogatives of the Brahmin are summed up as (1) Arcā, 'honour'; (2) Dāna, 'gifts'; (3) Ajyeyatā, 'freedom from oppression'; and (4) Avadhyatā, 'freedom from being killed.' On the other hand, his duties are summed up as (5) Brāhmaṇya, 'purity of descent'; (6) Pratirūpa-caryā, 'devotion of the duties of his caste'; and (7) Loka-pakti, 'the perfecting of people' (by teaching).

1. *Respect paid to Brahmins.*—The texts are full[18] of references to the civilities to be paid to the Brahmin. He is styled *bhagavant*,[19] and is provided with good food[20] and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcaviṃśa Brāhmaṇa.[21]

2. *Gifts to Brahmins.*—The Dānastuti ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for **Dakṣiṇās**, or sacrificial fees, is notorious. Vedic texts[22] themselves recognize that the literature thence resulting (**Nārā-**

[12] Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittirīya Saṃhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāṭhaka Saṃhitā, viii. 13; Maitrāyaṇī Saṃhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, *op. cit.*, 10, 35, 36; von Schroeder, *Indiens Literatur und Cultur*, 146, 147.

[13] Neither in i. 139, 7, nor ix. 99, 6 (see Roth, St. Petersburg Dictionary, *s.v. deva*), is this sense at all probable. Zimmer, *Altindisches Leben*, 206, quotes i. 128, 8, but that also is uncertain.

[14] vii. 29, 2. *Cf.* **Varṇa**, n. 71.

[15] Weber, *Indische Studien*, 9, 326.

[16] Muir, *Sanskrit Texts*, 5, 439.

[17] xi. 5, 7, 1 *et seq.* See Weber, *op. cit.*, 10, 41 *et seq.*

[18] *E.g.*, Kāṭhaka Saṃhitā, xxv. 3; Taittirīya Brāhmaṇa, i. 1, 10, 6; Satapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

[19] Śatapatha Brāhmaṇa, xiv. 6, 1, 2.

[20] Kāṭhaka Saṃhitā, xix. 12.

[21] vi. 5, 8; Kāṭhaka Saṃhitā, xxvii. 2.

[22] Kāṭhaka Saṃhitā, xiv. 5; Taittirīya Brāhmaṇa, i. 3, 2, 6. 7.

śaṃsī) was often false to please the donors. It was, however, a rule[23] that Brahmins should not accept what had been refused by others; this indicates a keen sense of the danger of cheapening their wares. So exclusively theirs was the right to receive gifts that the Pañcaviṃśa Brāhmaṇa[24] has to explain how **Taranta** and **Purumīḷha** became able to accept gifts by composing a Rigvedic hymn.[25] The exaggerations in the celebration of the gifts bestowed on the priests has the curious result of giving us a series of numerals of some interest (**Daśan**). In some passages[26] certain gifts—those of a horse or sheep—are forbidden, but this rule was not, it is clear, generally observed.

3. *Immunities of Brahmins.*—The Brahmin claimed to be exempt from the ordinary exercise of the royal power. When a king gives all his land and what is on it to the priests, the gift does not cover the property of the Brahmin according to the Śatapatha Brāhmaṇa.[27] The king censures all, but not the Brahmin,[28] nor can he safely oppress any Brahmin other than an ignorant priest.[29] An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute.[30]

The Brahmin's proper food is the **Soma**,[31] not **Surā**[32] or **Parisrut**,[33] and he is forbidden to eat certain forms of flesh.[34] On the other hand, he alone is allowed to eat the remains of the sacrifice,[35] for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,[36] he helps the physician by being beside him

[23] Śatapatha Brāhmaṇa, iii. 5, 1, 25. *Cf.* also Bṛhadāraṇyaka Upaniṣad, iii. 15, 8; Śatapatha Brāhmaṇa, xiii. 4, 3, 14, etc.

[24] xiii. 7, 12.

[25] ix. 58, 3.

[26] Taittirīya Saṃhitā, ii. 3, 12, 1. 2; Kāṭhaka Saṃhitā, xii. 6, etc.

[27] xiii. 5, 4, 29; 6, 2, 18; 7, 1 13.

[28] *Ibid.*, v. 4, 2, 3.

[29] *Ibid.*, xiii. 4, 2, 17.

[30] Taittirīya Saṃhitā, ii. 5, 11, 9.

[31] Śatapatha Brāhmaṇa, xii. 7, 2, 2; Aitareya Brāhmaṇa, vii. 29. *Cf.* Kāṭhaka Saṃhitā, xi. 5; Vājasaneyi Saṃhitā, ix. 40; x. 18, etc.

[32] Śatapatha Brāhmaṇa, xii. 8, 1, 5.

[33] *Ibid.*, xii. 9, 1, 1.

[34] *Ibid.*, 1, 2, 3, 9; vii. 5, 2, 37; Aitareya Brāhmaṇa, ii. 8.

[35] Satapatha Brāhmaṇa, ii. 3, 1, 39; 5, 3, 16, etc. On the food of the Brahmins, *cf.* also Pañcaviṃśa Brāhmaṇa, x. 4, 5; xvii. 1, 9; Aitareya Brāhmaṇa, iv. 11.

[36] *Cf.* Śatapatha Brāhmaṇa, iv. 1, 5, 8-14, where the Aśvins, who are famous as physicians (viii. 2, 1, 3; xii. 7, 1, 11), are treated as impure.

while he exercises his art.[37] His wife[38] and his cow[39] are both sacred.

4. *Legal Position of Brahmins.*—The Taittirīya Saṃhitā[40] lays down a penalty of a hundred (the unit meant is unknown) for an insult to a Brahmin, and of a thousand for a blow; but if his blood is drawn, the penalty is a spiritual one. The only real murder is the slaying of a Brahmin according to the Śatapatha Brāhmaṇa.[41] The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (*bhrūṇa*) in the Yajurveda;[42] the crime of slaying an embryo whose sex is uncertain is on a level with that of slaying a Brahmin.[43] The murder of a Brahmin can be expiated only by the horse sacrifice,[44] or by a lesser rite in the late Taittirīya Āraṇyaka.[45] The ritual slaying of a Brahmin is allowed in the later ceremonial,[46] and hinted at in the curious legend of **Śunaḥśepa**;[47] and a Purohita might be punished with death for treachery to his master.[48]

5. *Purity of Birth.*—The importance of pure descent is seen in the stress laid on being a descendant of a Ṛṣi (*ārṣeya*).[49] But, on the other hand, there are clear traces of another doctrine, which requires learning, and not physical descent, as the true criterion of Ṛṣihood.[50] In agreement with this is the fact that **Satyakāma Jābāla** was received as a pupil, though his parentage was unknown, his mother being a slave girl who had been connected with several men,[51] and that in the Śatapatha

[37] Taittirīya Saṃhitā, vi. 4, 9, 3. Contrast Rv. x. 97, 22, where no discredit attaches to the profession.

[38] Av. v. 17.

[39] *Ibid.*, v. 18.

[40] ii. 6, 10, 2.

[41] xiii. 3, 5, 3.

[42] Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvii. 7; Taittirīya Brāhmaṇa, iii. 2, 8, 12.

[43] Taittirīya Saṃhitā, vi. 5, 10, 2; Kāṭhaka Saṃhitā, xxvii. 9; Weber, *Indische Studien*, 9, 481; 10, 66.

[44] Śatapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 4, 1 *et seq.*

[45] x. 38.

[46] Śāṅkhāyana Śrauta Sūtra, xvi. 10, 10; 12, 16-20; Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 268, 269.

[47] Aitareya Brāhmaṇa, vii. 15; Śāṅkhāyana Śrauta Sūtra, xv. 20.

[48] Pañcaviṃśa Brāhmaṇa, xiv. 6, 8.

[49] See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6.

[50] Taittirīya Saṃhitā, vi. 6, 1, 4; Kāṭhaka Saṃhitā, xxx. 1; Maitrāyaṇī Saṃhitā, iv. 8, 1.

[51] Chāndogya Upaniṣad, vi. 4, 4.

Brāhmaṇa[52] the ceremony on acceptance as a pupil required merely the name of the pupil. So **Kavaṣa** is taunted in the Rigveda Brāhmaṇas[53] as being the son of a female slave (**Dāsī**), and **Vatsa** cleared himself of a similar imputation by a fire ordeal.[54] Moreover, a very simple rite was adequate to remove doubts as to origin.[55] In these circumstances it is doubtful whether much value attaches to the **Pravara** lists in which the ancestors of the priest were invoked at the beginning of the sacrifice by the Hotṛ and the Adhvaryu priests.[56] Still, in many parts of the ritual the knowledge of two or more generations was needed,[57] and in one ceremony[58] ten ancestors who have drunk the Soma are required, but a literal performance of the rite is excused. Moreover, there are clear traces of ritual variations in schools, like those of the **Vasiṣṭhas** and the **Viśvāmitras.**

6. *The Conduct of the Brahmin.*—The Brahmin was required to maintain a fair standard of excellence.[59] He was to be kind to all[60] and gentle,[61] offering sacrifice and receiving gifts.[62] Especial stress was laid on purity of speech;[63] thus **Viśvantara's** excuse for excluding the **Śyāparṇas** from his retinue was their impure (*apūtā*) speech.[64] Theirs was the craving for knowledge[65] and the life of begging.[66] False Brahmins are those who do not fulfil their duties[67] (*cf.* **Brahmabandhu**).

[52] xi. 5, 4, 1; and *cf.* a citation in the scholiast on Kātyāyana Śrauta Sūtra, i. 6, 14: 'Whoever studies the Stomabhāgas (a peculiarity of the Vasiṣṭhas) is a Vasiṣṭha'; Weber, *Indische Studien*, 10, 73.

[53] Aitareya Brāhmaṇa, ii. 19; Kauṣītaki Brāhmaṇa, xii. 3; Weber, *op. cit.*, 2, 311.

[54] Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

[55] Taittirīya Saṃhitā, vi. 2, 6, 4; Kāṭhaka Saṃhitā, xxv. 3; Pañcaviṃśa Brāhmaṇa, xxiii. 4, 2.

[56] See Weber, *op. cit.*, 9, 321; 10, 78-81; Max Müller, *Ancient Sanskrit Literature*, 380 *et seq.*

[57] *Cf.*, *e.g.*, Taittirīya Saṃhitā, ii. 1, 5, 5; Kāṭhaka Saṃhitā, xiii. 5.

[58] Śatapatha Brāhmaṇa, v. 4, 5, 4; Weber, *op. cit.*, 10, 85-88.

[59] Weber, 10, 88-96; Max Müller, *Ancient Sanskrit Literature*, 407 *et seq.*

[60] Śatapatha Brāhmaṇa, ii. 3, 2, 12.

[61] *Ibid.*, ii. 3, 4, 6.

[62] *Ibid.*, xiii. 1, 5, 6.

[63] *Ibid.*, iii. 2, 1, 24. *Cf.* iv. 1, 3. 17; Nirukta, xiii. 9; Kāṭhaka Saṃhitā, xiv. 5; xxxvii. 2; Vājasaneyi Saṃhitā, xxiii. 62.

[64] Aitareya Brāhmaṇa, vii. 27; Muir, *Sanskrit Texts*, 1^2, 438.

[65] Bṛhadāraṇyaka Upaniṣad, iii. 8, 8; v. 1, 1.

[66] *Ibid.*, iii. 4, 1; iv. 4, 26.

[67] *Ibid.*, vi. 4, 4.

But the penances for breach of duty are, in the Sūtras, of a very light and unimportant character.[68]

7. *Brahminical Studies.*—The aim of the priest is to obtain pre-eminence in sacred knowledge (*brahma-varcasam*), as is stated in numerous passages of Vedic literature.[69] Such distinction is not indeed confined to the Brahmin: the king has it also, but it is not really in a special manner appropriate to the Kṣatriya.[70] Many ritual acts are specified as leading to Brahmavarcasa,[71] but more stress is laid on the study of the sacred texts: the importance of such study is repeatedly insisted upon.[72]

The technical name for study is Svādhyāya: the Śatapatha Brāhmaṇa is eloquent upon its advantages,[73] and it is asserted that the joy of the learned Śrotriya, or 'student,' is equal to the highest joy possible.[74] **Nāka Maudgalya** held that study and the teaching of others were the true penance (*tapas*).[75] The object was the 'threefold knowledge' (*trayī vidyā*), that of the Ṛc, Yajus, and Sāman,[76] a student of all three Vedas being called *tri-śukriya* [77] or *tri-śukra*,[78] 'thrice pure.' Other objects of study are enumerated in the Śatapatha Brāhmaṇa,[79] in the Taittirīya Āraṇyaka,[80] the Chāndogya Upaniṣad,[81] etc. (See **Itihāsa, Purāṇa; Gāthā, Nārāśaṃsī; Brahmodya; Anuśāsana, Anuvyākhyāna, Anvākhyāna, Kalpa, 2. Brāhmaṇa; Vidyā, Kṣatravidyā, Devajanavidyā, Nakṣatravidyā, Bhūtavidyā, Sarpavidyā; Atharvāṅgirasaḥ, Daiva, Nidhi, Pitrya, Rāśi; Sūtra,** etc.)

[68] Taittirīya Āraṇyaka, ii. 18, etc.

[69] Taittirīya Saṃhitā, iv. 1, 7, 1; vii. 5, 18, 1; Kāṭhaka Saṃhitā, Aśvamedha, v. 14; Vājasaneyi Saṃhitā, xxii. 22; xxvii. 2; Taittirīya Brāhmaṇa, iii. 8, 13, 1; Aitareya Brāhmaṇa, iv. 11, 6-9; Śatapatha Brāhmaṇa, xiii. 2, 6, 10; x. 3, 5, 16; xi. 4, 4, 1; Pañcaviṃśa Brāhmaṇa, vi. 3, 5.

[70] Śatapatha Brāhmaṇa, ii. 1, 3, 6; xiii. 1, 5, 3. 5; 2, 6, 9.

[71] Kāṭhaka Saṃhitā, xxxvii. 7; Taittirīya Brāhmaṇa, ii. 7, 1, 1; Pañcaviṃśa Brāhmaṇa, xxiii. 7, 3, etc.; Śatapatha Brāhmaṇa, ii. 3, 1, 31, etc.

[72] Śatapatha Brāhmaṇa, i. 7, 2, 3; xi. 3, 3, 3-6; 5, 7, 10.

[73] Śatapatha Brāhmaṇa, xi. 5, 6, 3. 9; 7, 1; Taittirīya Āraṇyaka, ii. 13.

[74] Bṛhadāraṇyaka Upaniṣad, iv. 3, 35-39; Taittirīya Āraṇyaka, ix. 8.

[75] *Ibid.*, vii. 8. 10.

[76] Śatapatha Brāhmaṇa, i. 1, 4, 2. 3; ii. 6, 4, 2-7; iv. 6, 7, 1. 2; v. 5, 5, 9; vi. 3, 1, 10. 11. 20; x. 5, 2, 1. 2; xi. 5, 4, 18; xii. 3, 3, 2, etc.

[77] Kāṭhaka Saṃhitā, xxxvii. 7.

[78] Taittirīya Brāhmaṇa, ii. 7, 1, 2.

[79] xi. 5, 7, 5-8. [80] ii. 9. 10.

[81] vii. 1, 2. 4; 2, 1; 7, 1.

Directions as to the exact place and time of study are given in the Taittirīya Āraṇyaka[82] and in the Sūtras. If study is carried on in the village, it is to be done silently (*manasā*); if outside, aloud (*vācā*).

Learning is expected even from persons not normally competent as teachers, such as the **Carakas**, who are recognized in the Śatapatha Brāhmaṇa[83] as possible sources of information. Here, too, may be mentioned the cases of Brahmins learning from princes, though their absolute value is doubtful, for the priests would naturally represent their patrons as interested in their sacred science: it is thus not necessary to see in these notices any real and independent study on the part of the Kṣatriyas.[84] **Yājñavalkya** learnt from **Janaka,**[85] **Uddālaka Āruṇi** and two other Brahmins from **Pravāhaṇa Jaivali,**[86] **Dṛptabālāki Gārgya** from **Ajātaśatru,**[87] and five Brahmins under the lead of Aruṇa from **Aśvapati Kaikeya.**[88] A few notices show the real educators of thought: wandering scholars went through the country[89] and engaged in disputes and discussions in which a prize was staked by the disputants.[90] Moreover, kings like Janaka offered rewards to the most learned of the Brahmins;[91] Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmaṇas.[92]

A special form of disputation was the **Brahmodya,** for which there was a regular place at the Aśvamedha ('horse sacrifice')[93] and at the Daśarātra ('ten-day festival').[94] The reward of learning was the gaining of the title of Kavi or Vipra, 'sage.'[95]

[82] ii. 11. 12-15.

[83] iv. 2, 4. 1.

[84] *Cf.* (1) **Kṣatriya** and (2) **Varṇa.**

[85] Satapatha Brāhmaṇa, xi. 6, 2, 5.

[86] Bṛhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, 1, and i. 8, 1. *Cf.* Muir, *Sanskrit Texts*, 5, 436, 514-516.

[87] Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kauṣītaki Upaniṣad, iv. 1.

[88] Śatapatha Brāhmaṇa, x. 6, 1, 2.

[89] Bṛhadāraṇyaka Upaniṣad, iii. 3, 1. *Cf.* iii. 7, 1.

[90] Śatapatha Brāhmaṇa, xi. 4, 1, 1.

[91] *Ibid.*, xi. 6, 3, 1; Bṛhadāraṇyaka Upaniṣad, vi. 1, 1-9, 20. 29.

[92] Aitareya Brāhmaṇa, v. 29; Kauṣītaki Brāhmaṇa, ii. 9; Bṛhadāraṇyaka Upaniṣad, iii. 3, 1; 7, 1. *Cf.* Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Sāṅkhāyana Gṛhya Sūtra, iv. 10.

[93] Śatapatha Brāhmaṇa, xiii. 5, 2, 11.

[94] *Ibid.*, iv. 6, 9, 20.

[95] Taittirīya Saṃhitā, ii. 5, 9, 1; Taittirīya Brāhmaṇa, iii. 5, 3, 1; Śatapatha Brāhmaṇa, i. 4, 2, 7; iii. 5, 3, 12. *Cf.* also Bṛhadāraṇyaka Upaniṣad, vi. 4, 29.

8. *The Functions of the Brahmin.*—The Brahmin was required not merely to practise individual culture, but also to give others the advantage of his skill, either as a teacher or as a sacrificial priest, or as a Purohita.

As a teacher the Brahmin has, of course, the special duty of instructing his own son in both study and sacrificial ritual.[96] The texts give examples of this, such as Āruṇi and **Śvetaketu**,[97] or mythically Varuṇa and Bhṛgu.[98] This fact also appears from some of the names in the Vaṃśa Brāhmaṇa[99] of the Sāmaveda and the Vaṃśa (list of teachers) of the Śāṅkhāyana Āraṇyaka.[100] On the other hand, these Vaṃśas and the Vaṃśas of the Śatapatha Brāhmaṇa show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under **Brahmacarya.** A teacher might take several pupils,[101] and he was bound to teach them with all his heart and soul.[102] He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (*saṃvatsara-vāsin*),[103] an expression which shows, as was natural, that a pupil might easily change teachers. But, nevertheless, certain cases of learning kept secret and only revealed to special persons are enumerated.[104] The exact times and modes of teaching are elaborately laid down in the Sūtras,[105] but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (*gṛhya*) rites could normally be performed without his help, but not the more important rites (*śrauta*).

[96] Śatapatha Brāhmaṇa, i. 6, 2, 4.

[97] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina=vi. 2, 1 Kāṇva).

[98] Śatapatha Brāhmaṇa, xi. 6, 1, 1.

[99] *Indische Studien*, 4, 376.

[100] xv. 1.

[101] Taittirīya Āraṇyaka, vii. 3.

[102] See Taittirīya Āraṇyaka, vii. 4 (*Indische Studien*, 2, 211).

[103] Śatapatha Brāhmaṇa, xiv. 1, 1, 26. 27. *Cf.* Aitareya Āraṇyaka, v. 3, 3.

[104] So the Vasiṣṭhas and the Stomabhāgas, Pañcaviṃśa Brāhmaṇa, xv. 5, 24; Taittirīya Brāhmaṇa, iii. 5, 2. 1; Kāṭhaka Saṃhitā, xxxvii. 17; Pravāhaṇa Jaivali and his knowledge of Brahman, Bṛhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, where the claim is made that the *praśāsana* belongs to the Kṣatriyas. Śaṅkara, in his commentary, takes the word to mean the 'giving of instruction,' but this must be regarded as improbable, 'rule' being more probably the sense. *Cf.* Weber, *Indische Studien*, 10, 128; Böhtlingk, Translation of the Bṛhadāraṇyaka Upaniṣad, iii. 8, 9.

[105] Rigveda Prātiśākhya, xv. 1 *et seq.*; Aitareya Āraṇyaka, v. 3, 3; and see Weber, *op. cit.*, 10, 129-135.

The number varied: the ritual literature requires sixteen priests to be employed at the greatest sacrifices (see **Ṛtvij**), but other rites could be accomplished with four,[106] five,[107] six,[108] seven,[109] or ten[110] priests. Again, the Kauṣītakins[111] had a seventeenth priest beside the usual sixteen, the Sadasya, so called because he watched the performance from the Sadas, 'seat.' In one rite, the Sattra ('sacrificial session') of the serpents, the Pañcaviṃśa Brāhmaṇa,[112] adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahman at the head of all the priests, but this is probably not the early view (see **Brahman**).

The sacrifice ensured, if properly performed, primarily the advantages of the sacrificer (*yajamāna*),[113] but the priest shared in the profit, besides securing the **Dakṣiṇās.** Disputes between sacrificers and the priests were not rare, as in the case of **Viśvantara** and the **Śyāparṇas,**[114] or **Janamejaya** and the **Asitamṛgas;**[115] and the **Aiṣāvīras** are referred to as undesirable priests.[116] Moreover, **Viśvāmitra** once held the post of Purohita to **Sudās,** but gave place to **Vasiṣṭha.**

[106] Taittirīya Brāhmaṇa, ii. 3, 6, 1·4; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnīdh, and Upavaktṛ: Weber, 10, 139, n. 4.

[107] Kāṭhaka Saṃhitā, ix. 13; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

[108] Kāṭhaka Saṃhitā, ix. 13; Taittirīya Brāhmaṇa, ii. 2, 2, 3; Taittirīya Āraṇyaka, iii. 4, 6; Satapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahman, with the Pratiprasthātṛ, Maitrāvaruṇa, Āgnīdhra.

[109] Kāṭhaka Saṃhitā, ix. 13; Taittirīya Brāhmaṇa, ii. 2, 2, 5; Taittirīya Āraṇyaka, iii. 5; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. The number seems to be made up of the five of note 107 and the Abhigarau—*i.e.*, probably the Abhigara and the Apagara.

[110] Kāṭhaka Saṃhita, ix. 8. 13-16; Taittirīya Brāhmaṇa, ii. 2, 4, 1; 3, 6, 4; Taittirīya Āraṇyaka, iii. 1; Aitareya Brāhmaṇa, v. 25; Pañcaviṃśa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.

[111] *Cf.* Śatapatha Brāhmaṇa, x. 4, 2, 19; Keith, *Aitareya Āraṇyaka*, 37.

[112] xxv. 14, 3.

[113] Śatapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9. 10; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.

[114] Aitareya Brāhmaṇa, vii. 27 *et seq.*; Muir, *Sanskrit Texts*, 5, 436 *et seq.*

[115] Aitareya Brāhmaṇa, vii. 27.

[116] *Cf.* Śatapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n. 1, interprets Aiṣāvīra, not as a proper name, but as meaning 'contemptible'; but Sāyaṇa thinks a proper name is meant, a view accepted by Eggeling, *Sacred Books of the East*, 44, 45, n. 2.

The position of **Purohita** differed considerably from that of the ordinary priest, for the Purohita not merely might officiate at the sacrifice, but was the officiator in all the private sacrifices of his king. Hence he could, and undoubtedly sometimes did, obtain great influence over his master in matters of secular importance; and the power of the priesthood in political as opposed to domestic and religious matters, no doubt rested on the Purohita.

There is no recognition in Vedic literature of the rule later prevailing by which, after spending part of his life as a Brahmacārin, and part as a householder, the Brahmin became an ascetic[117] (later divided into the two stages of Vānaprastha, 'forest-dweller,' and Saṃnyāsin, 'mystic'). Yājñavalkya's case[118] shows that study of the Absolute might empty life of all its content for the sage, and drive him to abandon wife and family. In Buddhist times the same phenomenon is seen[119] applying to other than Brahmins. The Buddhist texts are here confirmed in some degree by the Greek authorities.[120] The practice bears a certain resemblance to the habit of kings, in the Epic tradition,[121] of retiring to the forest when active life is over.

From the Greek authorities[122] it also appears — what is certainly the case in the Buddhist literature[123] — that Brahmins practised the most diverse occupations. It is difficult to say how far this was true for the Vedic period. The analogy of the Druids[124] — in some respects very close — suggests that the Brahmins may have been mainly confined to their professional tasks, including all the learned professions such as astronomy[125]

117 See Deussen, *Philosophy of the Upanishads*, 372 *et seq.*

118 Bṛhadāraṇyaka Upaniṣad, ii. 4, 1; iv. 5, 1. See iii. 5, 1, for his teaching, of which his action is a logical consequence.

119 Fick, *Die sociale Gliederung*, 40 *et seq.*; Oldenberg, *Buddha*,[5] 72 *et seq.*

120 Arrian, *Indica*, xii. 8. 9; Strabo, xv. 1, 49. 60.

121 Hopkins, *Journal of the American Oriental Society*, 13, 179 *et seq.*

122 See Fick, *loc. cit.*

123 Rhys Davids, *Buddhist India*, 57.

124 Cæsar, *Bellum Gallicum*, vi. 14. The Druids did not fight, did not pay tribute, studied for many years, observed secrecy as to matters of ritual and learning, did not use writing, and had a certain belief in transmigration. *Cf.* Weber, *Indische Studien*, 5, 19.

125 Hence the Brahman is the 28th **Nakṣatra**: Taittirīya Brāhmaṇa, i. 5, 3, 3; Weber, *Naxatra*, 2, 306, 311; *Indische Studien*, 10, 40.

and so forth. This is not contradicted by any Vedic evidence; for instance, the poet of a hymn of the Rigveda[126] says he is a poet, his father a physician (**Bhiṣaj**), and his mother a grinder of corn (**Upala-prakṣiṇī**). This would seem to show that a Brahmin could be a doctor, while his wife would perform the ordinary household duties. So a Purohita could perhaps take the field to assist the king by prayer, as Viśvāmitra,[127] and later on Vasiṣṭha[128] do, but this does not show that priests normally fought. Nor do they seem normally to have been agriculturists or merchants. On the other hand, they kept cattle: a Brahmacārin's duty was to watch his master's cattle.[129] It is therefore needless to suppose that they could not, and did not, on occasion turn to agricultural or mercantile pursuits, as they certainly did later. But it must be remembered that in all probability there was more purity of blood, and less pressure of life, among the Brahmins of the Vedic age than later in Buddhist times, when the Vedic sacrificial apparatus was falling into grave disrepute.

It is clear that the Brahmins, whatever their defects, represented the intellectual side of Vedic life, and that the Kṣatriyas, if they played a part in that life, did so only in a secondary degree, and to a minor extent. It is natural to suppose that the Brahmins also composed ballads, the precursors of the epic; for though none such have survived, a few stanzas of this character, celebrating the generosity of patrons, have been preserved by being embedded in priestly compositions. A legend in the Śatapatha Brāhmaṇa[130] shows clearly that the Brahmins regarded civilization as being spread by them only:

[126] ix. 112.

[127] Rv. iii. 33. 53.

[128] Rv. vii. 18.

[129] Chāndogya Upaniṣad, iv. 4, 5; Aitareya Āraṇyaka, iii. 1, 6.

[130] i. 4, 1, 14-17. *Cf.* Weber, *Indische Studien*, 9, 257, 277, 278, and Aitareya Brāhmaṇa, iii. 44.

Almost all that can be said of the Brahmins is collected in Weber's *Indische Studien*, 10, 40-158. *Cf.* also Ludwig, Translation of the Rigveda, 3, 220-226; Fick, *Die sociale Gliederung* (for Buddhist times; the evidence is, however, of uncertain, and much of it probably of late, date); Hopkins, *Journal of the American Oriental Society*, 13, 82, 182, etc. (for notices of the Brahmins in the Epic); *The Mutual Relations of the Four Castes according to the Mānavadharmaçāstram* (for the Dharma view). Muir, *Sanskrit Texts*, 1^2, 248 *et seq.*, discusses the priesthood in the Rigveda, and Zimmer, *Altindisches Leben*, 197-212, gives an excellent summary of the facts.

Kosala and **Videha,** no doubt settled by Āryan tribes, are only rendered civilized and habitable by the influence of pious Brahmins. We need not doubt that the non-Brahminical tribes (see **Vrātya**) had attained intellectual as well as material civilization, but it is reasonable to assume that their civilization was inferior to that of the Brahmins, for the history of Hinduism is the conquest by the Brahmins—not by arms, but by mind—of the tribes Āryan and non-Āryan originally beyond the pale.

2. **Brāhmaṇa,** 'religious explanation,'[1] is the title of a class of books which as such are only mentioned in the Nirukta[2] and the Taittirīya Āraṇyaka,[3] and then in the Sūtras, where the names of the Brāhmaṇas occur, showing that literary works were in existence.

[1] Aitareya Brāhmaṇa, i. 25, 15; iii. 45, 8; vi. 25, 1, etc.; Taittirīya Saṃhitā, iii. 1, 9, 5; 5, 2, 1; Śatapatha Brāhmaṇa, iii. 2, 4, 1, etc. In the Kauṣītaki Brāhmaṇa and the Śāṅkhāyana Āraṇyaka, i. and ii., the use is constant.

[2] ii. 16; xiii. 7.

[3] ii. 10.

3. **Brāhmaṇa** is taken by Roth in the St. Petersburg Dictionary[1] to mean the 'Soma cup of the Brahman' in two passages of the Rigveda[2] and one of the Atharvaveda.[3]

[1] *Cf.* Muir, *Sanskrit Texts*, 1², 253, n. 26.

[2] i. 15, 5; ii. 36, 5.

[3] xx. 2, 3.

Brāhmaṇāc-chaṃsin ('reciting after the Brāhmaṇa—*i.e.*, Brahman') is the name of a priest in the Brāhmaṇas.[1] In the technical division of the sacrificial priests (**Ṛtvij**) he is classed with the Brahman,[2] but it is clear that he was really a Hotraka or assistant of the Hotṛ.[3] According to Oldenberg,[4] he was known to the Rigveda as **Brahman.** This is denied by Geldner,[5] who sees in Brahman merely the 'superintending priest' or the 'priest.'

[1] Aitareya Brāhmaṇa, vi. 4, 2; 6, 3. 4; 10, 1; 18, 5; vii. 1, 2; Kauṣītaki Brāhmaṇa, xxviii. 3; Taittirīya Brāhmaṇa, i. 7, 6, 1; Śatapatha Brāhmaṇa, iv. 2, 3, 13, etc.

[2] Weber, *Indische Studien*, 10, 144.

[3] *E.g.*, Āśvalāyana Srauta Sūtra, v. 10, 10; Weber, *op. cit.*, 9, 374-376.

[4] *Religion des Veda*, 396.

[5] *Vedische Studien*, 2, 145 *et seq.* *Cf.* **Purohita.**

Bleṣka in the Kāṭhaka Saṃhitā[1] denotes a rope or noose for strangling. It is spelt Vleṣka in the Maitrāyaṇī Saṃhitā.[2]

[1] xxiii. 6; xxxvii. 13. 14.
[2] iii. 6, 10. In Āpastamba Śrauta Sūtra, x. 19, 1, *meṣka* is read.

BH.

Bhaga denotes a part of the chariot in one passage of the Rigveda[1] according to Hillebrandt.[2]

[1] ii. 34, 8. [2] *Vedische Mythologie*, 3, 95.

Bhaginī, 'sister,' literally the 'fortunate one' in so far as she has a brother, occurs in the Nirukta (iii. 6).

Bhagī-ratha Aikṣvāka ('descendant of **Ikṣvāku**') is the name of a king in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 6, 1. 2). It is important to note that he is regarded as being on friendly terms with the **Kuru-Pañcālas**, which points to the Ikṣvākus being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhaṅga, 'hemp,' is mentioned in the Atharvaveda.[1] In the Rigveda[2] it is an epithet of Soma, presumably[3] in the sense of 'intoxicating,' which then came to designate hemp.[4]

[1] xi. 6, 15; conceivably in Śāṅkhāyana Āraṇyaka, xii. 14, but not probably.
[2] ix. 61, 13.
[3] Schrader, *Prehistoric Antiquities*, 299.
[4] Hence the modern 'Bang' or 'Bhang,' an intoxicant made from the dried leaves and small stalks of hemp, taken either by smoking or by eating when mixed up into a sweetmeat.
Cf. Zimmer, *Altindisches Leben*, 68; Grierson, *Indian Antiquary*, 23, 260; Yule and Burnell, *Hobson-Jobson*, *s.v. Bang*.

Bhaṅgāśvina is the name of the father of **Ṛtuparna** in the Baudhāyana Śrauta Sūtra.[1] In the Mahābhārata[2] he is called Bhāṅgāsuri. In the Āpastamba Śrauta Sūtra[3] mention is made of Ṛtuparṇa-Kayovadhī as the Bhaṅgyaśvinau.

[1] xx. 12. [2] iii. 2745.
[3] xxi. 20; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 57, 745.

Bhaṅgya-śravas is the name of a man in the Taittirīya Āraṇyaka.[1]

[1] Weber, *Indische Studien*, 1, 78.

Bhaje-ratha is mentioned in one passage of the Rigveda,[1] where Ludwig[2] thinks a place-name is meant. Griffith[3] is doubtful whether the word is the name of a place or a man. Roth[4] was inclined to see a corruption of the text.[5] *Cf.* **Bhagīratha.**

[1] x. 60, 2.
[2] Translation of the Rigveda, 3, 138, 165.
[3] *Hymns of the Rigveda*, 2, 463.
[4] St. Petersburg Dictionary, *s.v.*
[5] Grassmann, *Wörterbuch*, *s.v.*, thinks that the compound should be read as two words: *bhaje rathasya* (*satpatim*), 'to win (the lord) of the car.'

Bhadra-padā. See **Nakṣatra.**

Bhadra-sena Ājātaśatrava ('descendant of **Ajātaśatru**') is the name of a man, presumably a prince, whom **Uddālaka** is said in the Śatapatha Brāhmaṇa (v. 5, 5, 14) to have bewitched.

Bhaya-da Āsamātya ('descendant of **Asamāti**') is the name of a king in the Jaiminīya Upaniṣad Brāhmaṇa.[1] Oertel,[2] however, seems to take the name as Abhayada, but this is not probable, for Bhayada is a name in the Purāṇas.

[1] iv. 8, 7. [2] *Journal of the American Oriental Society*, 16, 247.

Bhayamāna is, according to Sāyaṇa, the name of a man in one hymn of the Rigveda,[1] which is ascribed by the Anukramaṇī (Index) to his authorship. The interpretation is, however, uncertain.

[1] i. 100, 17. *Cf.* Muir, *Sanskrit Texts*, 1², 266.

Bharata is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Maṇḍalas in connexion

with **Sudās** and the **Tṛtsus,**[1] while in the sixth Maṇḍala they are associated with **Divodāsa.**[2] In one passage[3] the Bharatas are, like the Tṛtsus, enemies of the **Pūrus**: there can be little doubt that Ludwig's view of the identity of the Bharatas and and Tṛtsus is practically correct. More precisely Oldenberg[5] considers that the Tṛtsus are the **Vasiṣṭhas,** the family singers of the Bharatas; while Geldner[6] recognizes, with perhaps more probability, in the Tṛtsus the royal family of the Bharatas. That the Tṛtsus and Bharatas were enemies, as Zimmer[7] holds, is most improbable even on geographical grounds, for the Tṛtsus in Zimmer's view[8] occupied the country to the east of the **Paruṣṇī** (Ravi), and the Bharatas must therefore be regarded as coming against the Tṛtsus from the west, whereas the Rigveda[9] recognizes two Bharata chiefs on the **Sarasvatī, Āpayā,** and **Dṛṣadvatī**—that is, in the holy land of India, the **Madhyadeśa.** Hillebrandt[10] sees in the connexion of the Tṛtsus and the Bharatas a fusion of two tribes; but this is not supported by any evidence beyond the fact that in his opinion some such theory is needed to explain Divodāsa's appearing in connexion with the **Bharadvāja** family, while Sudās, his son,

[1] iii. 53, 9. 12. 24; 33, 11. 12 (Viśvāmitra, who is accordingly hailed as *Bharata-ṛṣabha*, 'bull of the Bharatas,' in the Aitareya Brāhmaṇa, vii. 17, 7); vii. 8, 4; 33, 6, in which passage a defeat of the Bharatas, and their rescue by the aid of Vasiṣṭha, is clearly referred to; not, as was formerly thought (*e.g.*, Muir, *Sanskrit Texts*, [illegible], 354; Zimmer, *Altindisches Leben*, 127), a defeat of the Bharatas by the Tṛtsus.

[2] vi. 16, 4. 5. *Cf.* verse 19.

[3] vii. 8, 4.

[4] Translation of the Rigveda, 3, 172 *et seq.*

[5] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 207. In *Buddha*, 405 *et seq.*, he accepted the identification of Ludwig.

[6] *Vedische Studien*, 2, 136 *et seq.*

[7] *Altindisches Leben*, 127. This is also Bloomfield's view (see *Journal of the American Oriental Society*, 16, 41, 42).

[8] *Op. cit.*, 124.

[9] iii. 23, 4: in verse 2 **Devaśravas** and **Devavāta** are mentioned as Bharatas. Oldenberg, *Buddha*, 410, n., mentions that in the Mahābhārata, iii. 6065, a tributary of the Sarasvatī is called Kauśikī, and the Kuśikas are, of course, the family of Viśvāmitra, whose connexion with the Bharatas is beyond question.

[10] *Vedische Mythologie*, 1, 111. His view is that Sudās and the Bharatas were later comers than the Tṛtsus, who joined them as one people, the Vasiṣṭhas becoming the priests of the Bharatas. He suggests that the Vasiṣṭhas were not originally adherents of the Indra-Soma cult, but were specially devoted to the Varuṇa cult; but there is no decisive evidence for either suggestion. *Cf.* Bloomfield, as cited in n. 7.

or perhaps grandson (*cf.* **Pijavana**), is connected with the Vasiṣṭhas and the **Viśvāmitras.**

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa[11] mentions Bharata Dauḥṣanti as a king, sacrificer of the Aśvamedha ('horse sacrifice') and **Śatānīka Sātrājita,** as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa[12] mentions Bharata Dauḥṣanti as receiving the kingly coronation from **Dīrghatamas Māmateya,** and Śatānīka as being consecrated by **Somaśuṣman Vājaratnāyana,** a priest whose name is of quite late origin. The geographical position of the Bharata people is clearly shown by the fact that the Bharata kings win victories over the **Kāśis,** and make offerings on the **Yamunā** (Jumna) and **Gaṅgā** (Ganges).[13] Moreover, in the formula of the king's proclamation for the people, the variants recorded[14] include *Kuravaḥ, Pañcālāḥ, Kuru-Pañcālāḥ,* and *Bharatāḥ;* and the Mahābhārata consistently recognizes the royal family of the **Kurus** as a Bharata family.[15] It is therefore extremely probable that Oldenberg[16] is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Pañcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Pañcaviṃśa Brāhmaṇa,[17] the Aitareya Brāhmaṇa,[18] the

[11] xiii. 5, 4. [12] viii. 23 and 21.

[13] Śatapatha Brāhmaṇa, xiii. 5, 4, 11. 21.

[14] In the Taittirīya Saṃhitā, i. 8, 10, 2, and the Taittirīya Brāhmaṇa, i. 7, 4, 2, the phrase is *eṣa vo, Bharatā, rājā;* the Vājasaneyi Saṃhitā, in the Kāṇva recension, xi. 3, 3; 6, 3, has *Kuravaḥ, Pañcālāḥ* (evidently as a joint people); Āpastamba, xviii. 12, 7, gives *Bharatāḥ, Kuravaḥ, Pañcālāḥ, Kuru-Pañcālāḥ,* and *janatāḥ,* as alternatives, according to the people to whom the king belongs; the Kāṭhaka Saṃhitā, xv. 7, and the Maitrāyaṇī Saṃhitā, ii. 6, 7, read *eṣa te janate rājā.* See Weber, *Indian Literature,* 114, n.; von Schroeder, *Indiens Literatur und Cultur,* 465.

[15] Oldenberg, *Buddha,* 409.

[16] *Op. cit.,* 408. He points out (499, n.) that in the Satapatha Brāhmaṇa, xiii. 5, 4, only the Kuru king, **Janamejaya,** and the Bharata kings are mentioned without specification of the peoples over whom they ruled.

[17] xiv. 3, 13; xv. 5, 24, and perhaps xviii. 10, 8, on which see Weber, *Indische Studien,* 10, 28, n. 2; below, p. 98.

[18] ii. 25; iii. 18. The sense 'mercenary soldier,' here seen by the St. Petersburg Dictionary, *s.v.* 2 (no longer mentioned in the Dictionary of Böhtlingk), cannot be accepted. See Weber, *Indische Studien,* 9, 254; Oldenberg, *Buddha,* 407, n. On the other hand, there is no mention of the Bharatas in the geographical lists of the Aitareya Brāhmaṇa (viii. 14), in the Mānava Dharma Śāstra, or in the Buddhist texts. This means that the Bharatas were no longer a people, but a family or sub-tribe in a larger people.

Śatapatha Brāhmaṇa,[19] and the Taittirīya Āraṇyaka.[20] Already in the Rigveda[21] there is mention made of Agni Bhārata ('of the Bharatas'). In the Āprī hymns[22] occurs a goddess Bhāratī, the personified divine protective power of the Bharatas: her association in the hymns with Sarasvatī reflects the connexion of the Bharatas with the Sarasvatī in the Rigveda.[9] Again, in the Śatapatha Brāhmaṇa[23] Agni is referred to as *brāhmaṇa Bhārata*, 'priest of the Bharatas,' and is invited to dispose of the offering *Manuṣvat Bharatavat*, 'like Manu,' 'like Bharata.'[24]

In one or two passages[25] Sudās or Divodāsa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg[26] suggests, to the union of Bharatas and Pūrus with the Kurus.

A Bharata is referred to in the fifth Maṇḍala of the Rigveda:[27] who he was is uncertain.

[19] v. 4, 4, 1.
[20] i. 27, 2.
[21] ii. 7, 1, 5; iv. 25, 4; vi. 16, 19; Taittirīya Saṃhitā, ii. 5, 9, 1; Śatapatha Brāhmaṇa, i. 4. 2, 2. Roth thinks this epithet of Agni perhaps means 'warlike,' but this is unlikely.
[22] Rv. i. 22, 10; 142, 9; 188, 8; ii. 1, 11; 3, 8; iii. 4, 8, etc.
[23] i. 4, 2, 2.
[24] i. 5, 1, 7.
[25] i. 112, 14; vii. 19, 8.
[26] *Op. cit.*, 410.
[27] v. 54, 14.
For a later legend of Bharata, *cf.* Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80 *et seq.*; von Bradke, *ibid.*, 498-503; and see Muir, *Sanskrit Texts*, 1², 338, 340, etc.

Bharad-vāja is the name of the reputed[1] author of the sixth Maṇḍala of the Rigveda. The attribution is so far correct that Bharadvāja[2] and the Bharadvājas[3] are repeatedly mentioned as singers in that Maṇḍala. Judging by the tone of the references to Bharadvāja, he can hardly be deemed to have been a contemporary of any of the hymns.[4] According to the Pañcaviṃśa

[1] *Cf.* Āśvalāyana Gṛhya Sūtra, iii. 4, 2; Śāṅkhāyana Gṛhya Sūtra, iv. 10; Bṛhaddevatā, v. 102 *et seq.*, where he is said to be a son of Bṛhaspati, and a grandson of Aṅgiras (*cf.* Rv. vi. 2, 10; 11, 3, etc.); Arnold, *Vedic Metre*, 61, 62.
[2] Rv. vi. 15, 3; 16, 5. 33; 17, 4; 31, 4; 48, 7. 13; 63, 10; 65, 6. See also Rv. i. 112, 13; 116, 18; x. 150, 5; 181, 2.
[3] Rv. vi. 10, 6; 16, 33; 17, 14; 23, 10; 25, 9; 35, 4; 47, 25; 50, 15. See also Rv. i. 59, 7.
[4] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210-212.

Brāhmaṇa,[5] he was the Purohita of **Divodāsa**. This interpretation is to be preferred to that of Roth,[6] who suggests that he and Divodāsa were identical. His connexion with the house of Divodāsa also appears from the statement of the Kāṭhaka Saṃhitā[7] that Bharadvāja gave **Pratardana** the kingdom. It is unnecessary to suppose that the same Bharadvāja was meant in both cases, and that Pratardana was a son of Divodāsa: the later Saṃhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention **Bṛbu, Bṛsaya,** and the **Pārāvatas.**[8] Hillebrandt[9] has pointed out that they are also connected with the **Sṛñjayas.** In particular, the Śāṅkhāyana Śrauta Sūtra[10] mentions that Bharadvāja gained largesse from **Prastoka Sārñjaya** and Bṛbu. But it is very doubtful if it is correct to place all these people and Divodāsa in Arachosia and Drangiana.

Bharadvāja as an author and a seer is frequently referred to in the later Saṃhitās[11] and the Brāhmaṇas.[12]

[5] xv. 3, 7.

[6] St. Petersburg Dictionary, *s.v.* See Rv. i. 116, 18; vi. 16, 5; 31, 4.

[7] xxi. 10 (*Indische Studien*, 3, 478).

[8] vi. 61, 1-3.

[9] *Vedische Mythologie*, 1, 104.

[10] xvi. 11, 11.

[11] Av. ii. 12, 2; iv. 29, 5; xviii. 3, 16; xix. 48, 6; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇī Saṃhitā, ii. 7, 19; iv. 8, 4; Vājasaneyi Saṃhitā, xiii. 55, etc.

[12] Aitareya Brāhmaṇa, vi. 18; viii. 3; Taittirīya Brāhmaṇa, iii. 10, 11, 13; Aitareya Āraṇyaka, i. 2, 2; 4, 2; ii. 2, 2. 4, etc.; Kauṣītaki Brāhmaṇa, xv. 1; xxix. 3; xxx. 9.

Cf. Ludwig, Translation of the Rigveda, 3, 128; Weber, *Episches im vedischen Ritual*, 31.

Bharant, 'bearing,' in the plural denotes in one passage of the Pañcaviṃśa Brāhmaṇa,[1] according to Böhtlingk,[2] following Sāyaṇa, 'the warrior caste,' but the sense is not certain. Weber[3] was inclined to see a reference to the Bharatas, though the form of the word is that of the present participle.[4]

[1] xviii. 10, 8.

[2] Dictionary, *s.v.*

[3] *Indische Studien*, 10, 28, n. 2. *Cf.* **Bharata**, n. 17.

[4] *Bharatām*, interpreted by Sāyaṇa as *bharaṇaṃ kurvatāṃ kṣatriyāṇām*.

Bharūjī in one passage of the Atharvaveda[1] may denote, according to Roth,[2] a noxious animal.

[1] ii. 24, 8.

[2] St. Petersburg Dictionary, *s.v.*

Bhartṛ, besides having the literal sense of 'bearer,' means 'supporter' or 'master' in the older literature[1]; but it is doubtful whether the sense of 'husband' is ever found there. In one passage of the Rigveda[2] 'husband' is certainly the most natural sense, but, as Delbrück[3] correctly remarks, even there 'father' may be meant, since 'mother' is here and there[4] called Bhartrī.

[1] Av. xi. 7, 15; xviii. 2, 30; Śatapatha Brāhmaṇa, ii. 3, 4, 7 (where 'husband' is possible); iv. 6, 7, 21, etc.

[2] v. 58, 7.

[3] *Die indogermanischen Verwandtschaftsnamen*, 415, n. 1.

[4] Av. v. 5, 2; Taittirīya Brāhmaṇa, iii. 1, 1, 4.

Bhalānas, plural, is the name in the Rigveda[1] of one of the five tribes, **Pakthas**, Bhalānases, **Alinas**, **Viṣāṇins**, and **Śivas**, who are mentioned as ranged on the side[2] of the enemies of **Sudās** in the battle of the ten kings (**Dāśarājña**), not opposed to them, as Roth,[3] and at one time Zimmer,[4] thought. Zimmer[5] suggests as their original home East Kabulistan, comparing the name of the Bolan pass. This seems a reasonably probable view.

[1] vii. 18, 7.

[2] Hopkins, *Journal of the American Oriental Society*, 15, 260, 261, who takes the form of the name to be Bhalāna (but the text of the Rv. has *bhalānāsaḥ*), and who overlooks Zimmer's later view.

[3] *Zur Litteratur und Geschichte des Weda*, 95.

[4] Zimmer, *Altindisches Leben*, 126.

[5] *Op. cit.*, 431. *Cf.* Ludwig, Translation of the Rigveda, 3, 173, 207.

Bhava-trāta Śāyasthi is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Bhastrā in the Śatapatha Brāhmaṇa (i. 1, 2, 7; 6, 3, 16) denotes a leathern bottle or pouch.

Bhākuri. See **Bekurā**.

Bhāga-dugha, 'dealer out of portions,' 'distributor,' is the name of one of the king's 'jewels' (**Ratnin**) in the Yajurveda Saṃhitās[1] and Brāhmaṇas.[2] What his functions exactly were is uncertain. Sāyaṇa in some places[3] renders the word by 'tax-collector,' but in others[4] as 'carver,' thus making this functionary either a revenue officer or a mere court official.

[1] Taittirīya Saṃhitā, i. 8, 9 2; Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Vājasaneyi Saṃhitā, xxx. 13.

[2] Taittirīya Brāhmaṇa, i. 7, 3, 5; iii. 4, 8, 1; Satapatha Brāhmaṇa, i. 1, 2, 17; v. 3, 1, 9.

[3] On Taittirīya Saṃhitā and Taittirīya Brāhmaṇa, *loc. cit.*, and on Śatapatha Brāhmaṇa, v. 3, 1, 9.

[4] On Śatapatha Brāhmaṇa, i. 1, 2, 17.

Cf. Eggeling, *Sacred Books of the East*, 41, 63, n.

Bhāga-vitti ('descendant of Bhagavitta') is the patronymic of a teacher called Cūḍa[1] or Cūla[2] in the Bṛhadāraṇyaka Upaniṣad.

[1] Bṛhadāraṇyaka Upaniṣad, vi. 3, 17. 18 Mādhyaṃdina.

[2] *Ibid.*, vi. 3, 9 Kāṇva.

Bhāḍitāyana, 'descendant of Bhaḍita,' is the patronymic of **Śākadāsa** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Bhānumant Aupamanyava ('descendant of **Upamanyu**') is the name of a teacher, a pupil of **Ānandaja,** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Bhāya-jātya, 'descendant of Bhayajāta,' is the patronymic of **Nikothaka** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373; Max Müller, *Ancient Sanskrit Literature*, 444.

Bhārata. See **Bharata.**

Bhārad-vāja, 'descendant of **Bharadvāja,**' is the patronymic of many teachers. In the Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad, Bhāradvājas are mentioned as

pupils of Bhāradvāja,[1] **Pārāśarya,**[2] **Balākākauśika,**[3] **Aitareya,**[4] **Āsurāyaṇa,**[5] and **Baijavāpāyana.**[6] A Bhāradvāja occurs in the Rigveda,[7] and **Śūṣa Vāhneya** is mentioned as a Bhāradvāja in the Vaṃśa Brāhmaṇa.[8]

[1] ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 2 Kāṇva).
[2] ii. 6, 2 Kāṇva.
[3] iv. 5, 27 Mādhyaṃdina.
[4] ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).
[5] ii. 5, 21; iv. 5, 27 Mādhyaṃdina.
[6] ii. 5, 21; iv. 5, 27 Mādhyaṃdina.
[7] v. 61, 2.
[8] *Indische Studien*, 4, 373.

Bhāradvājāyana, 'descendant of **Bharadvāja,**' is the patronymic of a teacher in the Pañcaviṃśa Brāhmaṇa.[1]

[1] x. 12, 1; Nidāna Sūtra, ix. 9. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61, n. 2.

Bhāradvājī-putra, 'son of a female descendant of **Bharadvāja,**' is the metronymic of several teachers in the Bṛhadāraṇyaka Upaniṣad, pupils of **Pāraśarīputra,**[1] **Paiṅgīputra,**[2] and **Vātsīmāṇḍavīputra**[3] respectively.

[1] vi. 4, 31 (Mādhyaṃdina = vi. 5, 2 Kāṇva).
[2] vi. 4, 30 Mādhyaṃdina.
[3] *Ibid.*

Bhārgava, 'descendant of **Bhṛgu,**' is the patronymic of several teachers, including **Cyavana**[1] and **Gṛtsamada.**[2] Other Bhārgavas are also mentioned without indication of their personal names.[3]

[1] Śatapatha Brāhmaṇa, iv. 1, 5, 1; Aitareya Brāhmaṇa, viii. 21.
[2] Kauṣītaki Brāhmaṇa, xxii. 4 (with a *varia lectio*, Bābhrava).
[3] Taittirīya Saṃhitā, i. 8, 18, 1; Śāṅkhāyana Āraṇyaka, vii. 15; Aitareya Brāhmaṇa, viii. 2, 1. 5; Praśna Upaniṣad, i. 1 (Vaidarbhi), etc.; Pañcaviṃśa Brāhmaṇa, xii. 2, 23; 9, 19. 39, etc. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxxv.

Bhārgāyaṇa, 'descendant of Bharga,' is the patronymic of **Sutvan** in the Aitareya Brāhmaṇa (viii. 28).

Bhārmy-aśva, 'descendant of Bhṛmyaśva,' is the patronymic of **Mudgala** in the Nirukta (ix. 23) and the Bṛhaddevatā (vi. 46; viii. 12).

Bhāryā, later a common expression for 'wife,' does not occur in that sense at all in the Saṃhitās. It first appears, according to the St. Petersburg Dictionary, in the Aitareya Brāhmaṇa,[1] where, however, Delbrück[2] suggests that merely a member of the household ('who is to be maintained') may be meant. In the Śatapatha Brāhmaṇa,[3] however, the two wives of Yājñavalkya are so designated.

[1] vii. 9. 8.
[2] *Die indogermanischen Verwandtschaftsnamen*, 415. *Cf.* Aitareya Brāhmaṇa, i. 29, 20.
[3] Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 5, 1.

Bhālandana, 'descendant of Bhalandana,' is the patronymic of **Vatsaprī** in the Taittirīya Saṃhitā,' the Kāṭhaka Saṃhitā,[2] and the Pañcaviṃśa Brāhmaṇa.[3]

[1] v. 2, 1, 6.
[2] xix. 11.
[3] xii. 11, 25; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 59.

Bhālukī-putra, 'son of Bhālukī,' is the name of a teacher, a pupil of **Krauñcikīputra**[1] or of **Prācīnayogīputra**,[2] in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.

[1] vi. 5, 2 Kāṇva.
[2] vi. 4, 32 Mādhyaṃdina.

Bhālla is the name or patronymic of a teacher who bears the patronymic Prātṛda in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 31, 4).

Bhāllavi is the name of a school mentioned as authorities in the Pañcaviṃśa Brāhmaṇa (ii. 2, 4).

Bhāllavin, 'pupil of Bhallavin,' is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.[1]

[1] ii. 4, 7 (spelt Bhāllabin). *Cf.* Weber, *Indische Studien*, 1, 44; 2, 100; 390; Nidāna Sūtra, v. 1; Anupada Sūtra, ii. 1; vii. 12; Bṛhaddevatā v. 23. 159.

Bhāllaveya, 'descendant of **Bhāllavi**,'[1] is the patronymic of **Indradyumna** in the Śatapatha Brāhmaṇa[1] and the Chāndogya Upaniṣad.[2] Probably the same person is meant by the Bhāllaveya, who is cited frequently as an authority in the same Brāhmaṇa.[3]

[1] x. 6, 1, 1.
[2] v. 11, 1.
[3] i. 7, 3, 19; ii. 1, 4, 6; xiii. 4, 2, 3; 5, 3, 4.

Bhāvayavya. See **Bhāvya.**

Bhāvya is the name of a patron, as it seems, in the Rigveda.[1] In the Śāṅkhāyana Śrauta Sūtra[2] the form given is Bhāvayavya, being a patronymic of **Svanaya,** who is the patron of **Kakṣīvant.** This combination is borne out by the Rigveda, where Kakṣīvant and Svanaya are mentioned in the same verse,[3] while Svanaya must be meant in the verse of the same hymn,[4] where Bhāvya is mentioned as 'living on the Sindhu' (Indus). Roth's[5] view that Bhāvya here is perhaps a gerundive meaning to be 'reverenced' is not probable. Ludwig[6] thinks Svanaya was connected with the **Nahuṣas.**

[1] i. 126, 1; Nirukta, ix. 10.
[2] xvi. 11, 5. *Cf.* Bṛhaddevatā, iii. 140.
[3] i. 126, 3.
[4] i. 126, 1.
[5] St. Petersburg Dictionary, *s.v.* 1 f.
[6] Translation of the Rigveda, 3, 151.
Cf. Weber, *Episches im Vedischen Ritual*, 22; Oldenberg, *Ṛgveda-Noten*, 1, 128.

Bhāṣā in the Nirukta[1] and Pāṇini[2] denotes the ordinary speech of the day as opposed to Vedic language. *Cf.* **Vāc.**

[1] i. 4, 5. *Cf.* ii. 2.
[2] iii. 2, 108; vi. 1, 181. *Cf.* Franke, Bezzenberger's *Beiträge*, 17, 54 *et seq.*, who distinguishes the Bhāṣā as the speech of conversational use from the language regulated by Pāṇini's rules. But see Wackernagel, *Altindische Grammatik*, 1, xliv; Keith, *Aitareya Āraṇyaka*, 179, 180.

Bhāsa is the name of a bird of prey in the Adbhuta Brāhmaṇa,[1] and often in the Epic.

[1] vi. 8. See Weber, *Indische Studien*, 1, 40.

Bhikṣā, 'begging,' is one of the duties of the **Brahmacārin** according to the Śatapatha Brāhmaṇa.[1] The word has also the sense of 'alms,' as that which is obtained by begging, in the Atharvaveda.[2] According to the St. Petersburg Dictionary,[3] it has this sense in the Chāndogya Upaniṣad[4] also, but the correct reading there is probably **Āmikṣā**.

[1] xi. 3, 3, 7. *Cf.* a Mantra in Āśvalāyana Gṛhya Sūtra, i. 9, etc.; and *bhikṣācarya*, Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 26.

[2] xi. 5, 9.

[3] *s.v.* 2.

[4] viii. 8, 5, where the scholiast explains the word by 'perfumes, garlands, food,' etc. (*gandhamālyānnādi*).

Bhikṣu, 'beggar,' is a term not found in Vedic literature. The begging of the **Brahmacārin** is quite a different thing from the duties of the Bhikṣu in the later system of the Āśramas (religious stages of life), when the Brahmin in the last stage of his life, after leaving his home and family, lives on alms alone. See 1. **Brāhmaṇa.**

Bhitti in the Śatapatha Brāhmaṇa[1] denotes a mat made of split reeds.

[1] iii. 5, 3, 9. *Cf.* Sāṅkhāyana Srauta Sūtra, viii. 3, 24.

Bhiṣaj, 'physician,' is a word of common occurrence in the Rigveda[1] and later.[2] There is no trace whatever in the former text of the profession being held in disrepute: the Aśvins,[3] Varuṇa,[4] and Rudra[5] are all called physicians. On the other hand, in the Dharma literature[6] this profession is utterly

[1] ii. 33, 4; vi. 50, 7; ix. 112, 1; *bheṣaja*, adjective, ii. 33, 7; x. 137, 6; substantive, i. 23, 19. 20; ii. 33, 2. 4; vi. 74, 3; vii. 46, 3, etc.

[2] Av. v. 29, 1; vi. 24, 2; Taittirīya Saṃhitā, vi. 4, 9, 2; Vājasaneyi Saṃhitā, xvi. 5; xix. 12. 88; xxx. 10, etc.; *bheṣaja*, adjective, Av. vi. 109, 3; Vājasaneyi Saṃhitā, xvi. 45, etc.; substantive, Av. v. 29, 1; vi. 21, 2; xi. 1, 9, etc.

[3] Rv. i. 116, 16; 157, 6; viii. 18, 8; 86, 1; x. 39, 3. 5; Av. vii. 53, 1; Aitareya Brāhmaṇa, i. 18.

[4] See Rv. i. 24, 9.

[5] Rv. ii. 33, 4. 7.

[6] See Āpastamba Dharma Sūtra, i. 6, 18, 20; 19, 15; Gautama Dharma Sūtra, xvii. 17; Vasiṣṭha Dharma Sūtra, xiv. 2, 19; Viṣṇu, li. 10; lxxxii. 9; Bloomfield, *Hymns of the Atharvaveda*, l.

despised. This dislike is found as early as the Yajurveda Saṃhitās,[7] where the Aśvins are condemned because of their having to do with the practice of medicine (*bheṣaja*), on the ground that it brings them too much among men, an allusion to the caste dislike of promiscuous contact.

The Rigveda[8] contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the Aśvins: the healing of the lame[9] and of the blind ;[10] the rejuvenation of the aged **Cyavana**[11] and of **Puraṃdhi's** husband;[12] the giving of an iron leg (*jaṅghā āyasī*) to **Viśpalā**,[13] a deed only more wonderful if we assume that Viśpalā was a mare, as has been suggested by Pischel.[14] It would in all probability be a mistake to assume[15] that the Vedic Indians had any surgical skill: they no doubt applied simples to wounds,[16] but both their medicine and their surgery must have been most primitive. All that the Atharvaveda shows in regard to medicine is the use of herbs combined with spells,[17] and of water (*cf.* **Jalāṣa**), remedies Indo-European in character, but not of much scientific value. On the other hand, the knowledge of anatomy shown (see **Śarīra**), though betraying grave inaccuracies, is not altogether insignificant; but that was due no doubt mainly to the practice of dissecting animals at the sacrifice.

There is some evidence in the Rigveda[18] that the practice of medicine was already a profession; this is supported by the inclusion of a physician in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[19] According to

[7] Taittirīya Saṃhitā, vi. 4, 9, 3. *Cf.* Maitrāyaṇī Saṃhitā, iv. 6, 2; Satapatha Brāhmaṇa, iv. 1, 5, 14; Bloomfield, *op. cit.*, xxxix, xl.

[8] x. 97.

[9] Rv. i. 112, 8; x. 39, 3, etc.

[10] *Cf.* the case of **Ṛjrāśva**, Rv. i. 116, 17.

[11] Rv. x. 39, 4.

[12] i. 116, 13.

[13] Rv. i. 116, 15, etc.

[14] *Vedische Studien*, 1, 171 *et seq.*; 305.

[15] As Zimmer, *Altindisches Leben*, 398, is inclined to do.

[16] *Cf.* Rv. ix. 112, 1.

[17] So it is said in the Pañcaviṃśa Brāhmaṇa, xii. 9, 10: *bheṣajaṃ vā Ātharvaṇāni*, 'the Atharvan hymns are medicine'; xvi. 10, 10; and *cf. ibid.*, xxiii. 16, 7; Kāṭhaka Saṃhitā, xi. 5 and 2. **Bhiṣaj**.

[18] ix. 112, where a profession must be meant. *Ibid.*, 3, refers to the fees of the physician. *Cf.* also x. 97, 4. 8.

[19] Vājasaneyi Saṃhitā, xxx. 10; Taittirīya Brāhmaṇa, iii. 4, 4, 1.

Bloomfield,[20] a hymn of the Atharvaveda[21] contains a physician's deprecation of the use of home-made remedies instead of reliance on his professional training.

[20] *Hymns of the Atharvaveda*, 456.

[21] v. 30, 5. But this sense is doubtful. *Cf.* Whitney, Translation of the Atharvaveda, 277.

Cf. Zimmer, *op. cit.*, 397-399; Bloomfield, *op. cit.*, *passim* (see references on p. 697); *Atharvaveda*, 59 *et seq.*; Schrader, *Prehistoric Antiquities*, 420 *et seq.*; Jolly, *Medicin*, 16, 17; Winternitz, *Nature*, 1898, 233-235; Caland, *Altindisches Zauberritual*, *passim*.

2. **Bhiṣaj Ātharvaṇa** is the name of a mythic physician mentioned in the Kāṭhaka Saṃhitā.[1]

[1] xvi. 3 (*Indische Studien*, 3, 459). *Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxi; *Journal of the American Oriental Society*, 17, 181.

Bhīma Vaidarbha ('prince of Vidarbha') is mentioned in the Aitareya Brāhmaṇa (vii. 34) as having received instruction regarding the substitute for the Soma juice, through a succession of teachers, from **Parvata** and **Nārada.**

Bhīma-sena is the name of one of the brothers of **Janamejaya,** the **Pārikṣitīyas,** in the Śatapatha Brāhmaṇa.[1]

[1] xiii. 5, 4, 3. *Cf.* Śāṅkhāyana Srauta Sūtra, xvi. 9, 3.

1. **Bhujyu** denotes, according to the St. Petersburg Dictionary, an 'adder' in two passages of the Rigveda,[1] and one of the Vājasaneyi Saṃhitā.[2] But the sense is uncertain in all these passages.

[1] iv. 27, 4; x. 95, 8.

[2] xviii. 42.

Cf. Geldner, *Rigveda*, *Glossar*, 126, who takes *bhujyu* in Rv. x. 95, 8, as meaning 'ardent,' 'rutting.'

2. **Bhujyu** is the name of a man, son of **Tugra,** who is repeatedly mentioned in the Rigveda[1] as saved from the deep by the Aśvins. According to Bühler,[2] the passages refer to

[1] i. 112, 6, 20; 116, 3; 117, 14; 119, 4; vi. 62, 6; vii. 68, 7; 69, 7; x. 40, 7; 65, 12; 143, 5.

[2] *Indische Palæographie*, 17.

Cf. Baunack, Kuhn's *Zeitschrift*, 35, 485; Oldenberg, *Religion des Veda*, 214; Hillebrandt, *Vedische Mythologie*, 3, 16, n. 5; Muir, *Sanskrit Texts*, 5, 244, 245; Macdonell, *Vedic Mythology*, p. 52.

Bhujyu being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. *Cf.* **Samudra.**

Bhujyu Lāhyāyani ('descendant of Lahyāyana') is the name of a teacher, a contemporary of **Yājñavalkya,** in the Bṛhadāraṇyaka Upaniṣad (iii. 3, 1).

Bhurij (used in the dual only) is a word of somewhat doubtful sense. Roth[1] regarded it as meaning in some passages[2] 'scissors,' and in others[3] an apparatus consisting of two arms used by the chariot-maker for fixing the wood at which he worked, being of the nature of a carpenter's vice. See also **Kṣura.**

[1] St. Petersburg Dictionary, *s.v.* *Cf.* Muir, *Sanskrit Texts*, 5, 466.

[2] Rv. viii. 4, 16; Av. xx. 127, 4.

[3] Rv. iv. 2, 14; ix. 26, 4; 71, 5, where Pischel, *Vedische Studien*, 1, 239-243, considers that the shafts of the chariot are meant (*cf.* Gobhila Gṛhya Sūtra, iii. 4, 31, whence it appears that the chariot-pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a stropping apparatus, consisting of two pieces of wood, between which a grindstone moves.

Cf. Zimmer, *Altindisches Leben*, 252, 255.

Bhūta-vidyā is one of the sciences enumerated in the Chāndogya Upaniṣad.[1] It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

[1] vii. 1, 2. 4; 2, 1; 7, 1. *Cf.* Little, *Grammatical Index*, 115.

Bhūta-vīra is the name of a family of priests who, according to the Aitareya Brāhmaṇa,[1] were employed by **Janamejaya** to the exclusion of the **Kaśyapas.** A family of the latter, the **Asitamṛgas,** however, won back the favour of Janamejaya, and ousted the Bhūtavīras.

[1] vii. 27. *Cf.* Roth, *Zur Litteratur und Geschichte des Weda*, 118; Eggeling, *Sacred Books of the East*, 43, 344, n. 3; Muir, *Sanskrit Texts*, 1², 437 *et seq.*

Bhūtāṃśa is in the Rigveda[1] the name of a poet, a descendant of Kaśyapa.

[1] x. 106, 11. See Nirukta, xii, 41; Bṛhaddevatā. viii. 18. 19; Ludwig, Translation of the Rigveda, 3, 133.

Bhūti is the term used in the Rigveda[1] and later[2] for 'prosperity.'

[1] viii. 59, 7. *Cf.* i. 161, 1 (both late passages).

[2] Av. ix. 6, 45; x. 3, 17; 6, 9; xi. 7, 22; 8, 21; Taittirīya Saṃhitā, ii. 1, 1, 1; 3, 5, etc.; *bhūti-kāma*, 'desiring prosperity,' Taittirīya Saṃhitā, ii. 1, 1, 1; 2, 3, 3; v. 1, 9, 1, etc.

Bhūmi or **Bhūmī** is a common word for 'earth' in the Rigveda[1] and later,[2] being practically a synonym of **Pṛthivī.** It is also used of the land given by the god to the Āryan,[3] and of grants of land.[4]

[1] i. 64, 5; 161, 14; ii. 14, 7, etc. So in x. 18, 10, 'mother earth' receives the remains of the dead.

[2] Av. vi. 2, 1, where it is said that the Bhūmi is the highest of the three earths (Pṛthivī); xi. 7, 14, where nine earths and seas are mentioned; ii. 9, 4; vi. 8, 2, etc.

[3] Rv. iv. 26, 2. *Cf.* vi. 47, 20.

[4] Śatapatha Brāhmaṇa, xiii. 5, 4, 24; 6, 2, 18.

Bhūmi-dundubhi, 'earth drum,' denotes a pit covered with a hide used at the Mahāvrata rite, and mentioned in the Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, vii. 5, 9, 3; Kāṭhaka Saṃhitā, xxxiv. 5.

[2] Pañcaviṃśa Brāhmaṇa, v. 5, 19; Aitareya Āraṇyaka, v. 1, 5.

Cf. Keith, *Aitareya Āraṇyaka*, 277, n. 14.

Bhūmi-pāśa, 'earth net,' is the name of a plant in the Śatapatha Brāhmaṇa, probably some sort of creeper.

[1] xiii. 8, 1, 16. *Cf.* Eggeling, *Sacred Books of the East*, 44, 427, n. 1.

Bhṛgavāṇa is found in one passage of the Rigveda[1] apparently[2] as a name of a man who is called **Śobha.** Ludwig,[3] however, thinks that his name was **Ghoṣa.** Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the **Bhṛgus.**

[1] i. 120, 5.

[2] Pischel, *Vedische Studien*, i, 4; 2, 92.

[3] *Über Methode bei Interpretation*, 4.

Bhṛgu is a sage of almost entirely mythical character in the Rigveda and later. He counts as a son of Varuṇa,[1] bearing the patronymic Vāruṇi.[2] In the plural the Bhṛgus are repeatedly[3] alluded to as devoted to the fire cult. They are clearly[4] no more than a group of ancient priests and ancestors with an eponymous Bhṛgu[5] in the Rigveda, except in three passages,[6] where they are evidently regarded as an historic family. It is not clear, however, whether they were priests or warriors: in the battle of the ten kings the Bhṛgus appear with the **Druhyus**, perhaps as their priests, but this is not certain.[7]

In the later literature the Bhṛgus are a real family, with subdivisions like the **Aitaśāyana**, according to the Kauṣītaki Brāhmaṇa.[8] The Bhṛgus are mentioned as priests in connexion with various rites, such as the Agnisthāpana[9] and the Daśapeyakratu.[10] In many passages they are conjoined with the **Aṅgirases**:[11] the close association of the two families is shown

[1] Śatapatha Brāhmaṇa, xi. 6, 1, 1; Taittirīya Āraṇyaka, ix. 1. *Cf.* Pañcaviṃśa Brāhmaṇa, xviii. 9, 2; Nirukta, iii. 17.

[2] Aitareya Brāhmaṇa, iii. 34, and n. 14. For a different form of the legend, *cf.* Taittirīya Brāhmaṇa, i. 8, 2, 5.

[3] Rv. i. 58, 6; 127, 7; 143, 4; ii. 4, 2; iii. 2, 4; iv. 7, 1, etc. See Macdonell, *Vedic Mythology*, 51. The legend of their chariot-making (Rv. iv. 16, 20; x. 39, 14) may be due, as Roth, St. Petersburg Dictionary, *s.v.*, suggests, to a confusion with the Ṛbhus. It may, however, be an allusion to the historic Bhṛgus, whom we find in the battle of the ten kings.

[4] As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii. 5, 10.

[5] i. 60, 1, where, however, Roth, *loc. cit.*, takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.

[6] Rv. vii. 18, 6; viii. 3, 9; 6, 18, to which list, given by Macdonell, *loc. cit.*, Roth adds viii. 102, 4, *Aurva-Bhṛgu-vat*, 'like Aurva and Bhṛgu.' *Cf.* the fact that the **Aurvas**, in the Aitareya Brāhmaṇa, vi. 33, take the place of the Bhṛgus of the Kauṣītaki Brāhmaṇa, xxx. 5.

[7] In viii. 3, 9; 6, 18; 102, 4, the reference to a priestly family is the more natural; in vii. 18, 6, warriors may be meant. *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 262, n., where he cites ix. 101, 13, as perhaps denoting the same thing.

[8] xxx. 5. See n. 6.

[9] Taittirīya Saṃhitā, iv. 6, 5, 2; v. 6, 8, 6; Av. iv. 14, 5; Maitrāyaṇī Saṃhitā, i. 4, 1 (p. 48).

[10] Taittirīya Saṃhitā, i. 8, 18; Taittirīya Brāhmaṇa, i. 8, 2, 5; Pañcaviṃśa Brāhmaṇa, xviii. 9, 2.

[11] Taittirīya Saṃhitā, i. 1, 7, 2; Maitrāyaṇī Saṃhitā, i. 1, 8; Vājasaneyi Saṃhitā, i. 18; Taittirīya Brāhmaṇa, i. 1, 4, 8; iii. 2, 7, 6; Śatapatha Brāhmaṇa, i. 2, 1, 13, etc. *Cf.* Rv. viii. 35, 3; 43, 13; x. 14, 6, in the first and last of which passages the Atharvans also occur. See Bloomfield, *Hymns of the Atharvaveda*, xxvii. n. 2. Hence, in the Atharvanic ritual texts, the term *Bhṛgvaṅgirasaḥ* is applied to the Atharvaveda (Bloomfield, *Atharvaveda*, 9, 10, 107 *et seq.*).

by the fact that Cyavana is called either a Bhārgava or an Āṅgirasa in the Śatapatha Brāhmaṇa.[12] In the Atharvaveda[13] the name of Bhṛgu is selected to exemplify the dangers incurred by the oppressors of Brahmans: the **Sṛñjaya Vaitahavyas** perish in consequence of an attack on Bhṛgu. In the Aitareya Brāhmaṇa[14] also Bhṛgu has this representative character. *Cf.* **Bhṛgavāṇa** and **Bhārgava.**

[12] iv. 1, 5, 1. [13] v. 19, 1. [14] ii. 20. In the Jaiminīya Brāhmaṇa, i. 42-44 (*Journal of the American Oriental Society*, 15, 204), Bhṛgu Vāruṇi appears as a student. *Cf.* Taittirīya Upaniṣad, iii. 1. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 169-173; Ludwig, Translation of the Rigveda, 3, 140; Muir, *Sanskrit Texts*, 1², 443 *et seq.*

Bhṛṅgā is the name of a species of bee, later specified as large and black, in the Atharvaveda[1] and the Yajurveda Saṃhitās,[2] which include it in the list of victims at the Aśvamedha ('horse sacrifice').

[1] ix. 2, 22.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29. *Cf.* Zimmer, *Altindisches Leben*, 96.

Bhṛmy-aśva is the name of the father of **Mudgala** in the Nirukta (ix. 24).

Bhekuri. See **Bekurā.**

1. **Bheda,** one of the enemies of **Sudās** and the **Tṛtsu-Bharatas,** was defeated by the former in the **Yamunā** (Jumna),[1] apparently in a second conflict fought after the battle of the ten kings, in which Sudās successfully defended his western frontier against the confederate foes. The **Ajas, Śigrus,** and **Yakṣus,** who are mentioned as also defeated, may have been united under his leadership if he was a king; or the Bhedas may have been a separate people, as Roth[2] thinks. Hopkins'[3] opinion that the defeat was on the **Paruṣṇī,** Yamunā being another

[1] Rv. vii. 18, 18. 19; 33, 3; 83, 4.
[2] St. Petersburg Dictionary, *s.v.* 12 (the word is always used in the singular).
[3] *India, Old and New*, 52.

name of that stream, is most improbable; nor is the view that Bheda was one of the ten kings essential.[4] *Cf.* **Turvaśa.**

[4] Hopkins, *Journal of the American Oriental Society*, 15, 260 *et seq.* *Cf.* Griffith, *Hymns of the Rigveda*, 2, 20, n.; Zimmer, *Altindisches Leben*, 126; Muir, *Sanskrit Texts*, 1², 319, 327.

2. **Bheda** is mentioned in the Atharvaveda[1] as having come to a bad end because he refused a cow (*vaśā*) to Indra when asked for it. That he is different from the preceding Bheda, as Roth[2] assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of Bheda may be ascribed to his being a leader of non-Āryan folk, if the **Ajas** and **Śigrus**, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.[3]

[1] xii. 4, 49. 50.
[2] St. Petersburg Dictionary, *s.v.* 13.
[3] *Cf.* Macdonell, *Vedic Mythology*, p. 153, who inclines to see in them totemistic tribes, but the names furnish the sole support of this conjecture. On this supposition they were probably non-Āryan. *Cf.* **Aja.**

1. **Bheṣaja**, denoting a 'remedial agent,' 'medicine,' is often mentioned in the Rigveda[1] and later,[2] being also used in a figurative sense.[3] Plants,[4] waters,[5] and spells[6] are repeatedly enumerated as medicines. Most of the medical practices of the Atharvaveda are merely examples of sympathetic magic. For example, in one hymn[7] the yellow of jaundice is entreated to pass into yellow birds. In another[8] fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire[9] (because of its association with water), is regarded as analogously effective in banishing the fire of fever. See **Bhiṣaj.**

[1] i. 89, 4; ii. 33, 2, etc.
[2] Av. v. 29, 1; vi. 21, 2, etc.
[3] Śatapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 4; Aitareya Brāhmaṇa, iii. 41.
[4] Rv. x. 97, and *passim* in the Atharvaveda.
[5] i. 23, 19. 20; 34, 6, etc.; Taittirīya Saṃhitā, vi. 4, 9, 2; Kauṣītaki Brāhmaṇa, xvi. 7, etc. Possibly there is some truth in Zimmer's view, *Altindisches Leben*, 399, that the reference is to the beneficial effects of bathing.
[6] Exemplified in the medical spells of the Atharvaveda and the Kauśika Sūtra.
[7] i. 22; Bloomfield, *Hymns of the Atharvaveda*, 264 *et seq.*
[8] vii. 116; Bloomfield, *op. cit.*, 565 *et seq.*
[9] *Cf.* Rv. x. 16, 14; Av. xviii. 3, 60.

2. **Bheṣaja** in the plural is found in the Atharvaveda[1] and in the Sūtras[2] denoting the hymns of the Atharvaveda in so far as they are regarded as having 'healing' powers.

[1] xi. 6, 14.
[2] Āśvalāyana Srauta Sūtra, x. 7, 3; Sāṅkhāyana Śrauta Sūtra, xvi. 2, 10; Pañcaviṃśa Brāhmaṇa, xii. 9, 10.
Cf. Bloomfield, *Hymns of the Atharvaveda*, xxxi, 628.

Bhaima-sena, 'descendant of **Bhīmasena,**' is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

Bhaima-seni, 'descendant of **Bhīmasena,**' is the patronymic of **Divodāsa** in the Kāṭhaka Saṃhitā.[1]

[1] vii. 8 (*Indische Studien*, 3, 460, 472).

Bhaiṣajya in the Śatapatha Brāhmaṇa (xii, 7. 1, 12) and the Nirukta (x. 7. 25) denotes 'healing remedy' or 'medicine,' like **Bheṣaja.**

Bhoga in the Rigveda[1] and later[2] denotes the 'coil' of a serpent.

[1] v. 29, 6; vi. 75, 14 (where the **Hastaghna**, or 'hand-guard,' of the archer is compared to a snake).
[2] Av. xi. 9, 5; Taittirīya Saṃhitā, ii. 1, 4, 5. 6; v. 4, 5, 4; Kāṭhaka Saṃhitā, xiii. 4; xxi. 8, etc.

Bhoja in several passages of the Aitareya Brāhmaṇa (viii. 12. 14. 17) seems to be used as a king's title.

Bhaujya in the Aitareya Brāhmaṇa[1] denotes the rank of a prince bearing the title of **Bhoja.**

[1] vii. 32; viii. 6. 12. 14. 16.

Bhaumaka is the name of some animal in the late Adbhuta Brāhmaṇa.[1]

[1] *Indische Studien*, 1, 40.

Bhaumī is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.[1]

[1] v. 5, 18, 1. *Cf.* Zimmer, *Altindisches Leben*, 99.

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical **Viśvakarman** in the Śatapatha (xiii. 7, 1, 15) and the Aitareya (viii. 21, 8. 10) Brāhmaṇas, and the Nirukta (x. 26).

Bhauvāyaṇa, 'descendant of Bhuva,' is the patronymic of **Kapivana** in the Pañcaviṃśa Brāhmaṇa.[1] It is also found in the Yajurveda Saṃhitās.[2]

[1] xx. 13, 4.

[2] Kāṭhaka Saṃhitā, xxxii. 2 (*Indische Studien*, 3, 473); Maitrāyaṇī Saṃhitā, i. 4, 5; and Vājasaneyi Saṃhitā, xiii. 54, where Kapivana is not mentioned. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, 69.

Bhrātṛ is the common designation of 'brother' from the Rigveda[1] onwards. The word is also applied to a relation or close friend generally,[2] but here the persons concerned are, it should be noted, in the Rigveda[3] deities, who are brothers of one another or of the worshipper. Thus in the early literature the word has not really lost its precise sense. The derivation from the root *bhṛ*, 'support,' is probably correct, designating the brother as the support of his sister. This harmonizes with the fact that in Vedic literature the brother plays the part of protector of his sister when bereft of her father, and that maidens deprived of their brothers (*abhrātṛ*) meet an evil fate.[4] The gradation of the relations in the home is shown by the order in the Chāndogya Upaniṣad,[5] where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.[6]

[1] i. 164, 1; iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittirīya Saṃhitā, vi. 2, 8, 4, etc.; *bhrātṛtva*, Rv. viii. 20, 22; 83, 8; x. 108, 10.

[2] Böhtlingk and Roth, St. Petersburg Dictionary, *s.v.*; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 462.

[3] i. 161, 1; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 16. *Cf.* Av. iv. 4, 5; v. 22, 12.

[4] Rv. i. 124, 7; iv. 5, 5; Av. i. 17, 1; Zimmer, *Altindisches Leben*, 328. *Cf.* **Ayogū**.

[5] vii. 15, 2.

[6] *Cf.* Av. iii. 30, 2; Śatapatha Brāhmaṇa, iv. 1, 5, 3, where it is a sign of serious confusion; *Journal of the American Oriental Society*, 11, cxlv; Bloomfield *Atharvaveda*, 72.

Bhrātṛvya is found in one passage of the Atharvaveda,[1] where, being named with brother and sister, it must be an expression of relationship. The sense appears to be '(father's) brother's son,' 'cousin,'[2] this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,[3] and repeatedly in the other Saṃhitās and the Brāhmaṇas.[4] In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'[5] as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The Kāṭhaka Saṃhitā[6] prescribes the telling of a falsehood to a Bhrātṛvya, who, further, is often given the epithets 'hating' (*dviṣan*) and 'evil' (*apriya, pāpman*) in the later Saṃhitās and the Brāhmaṇas.[7] The Atharvaveda[8] also contains various spells, which aim at destroying or expelling one's 'rivals.'

[1] v. 22, 12, and perhaps x. 3, 9.

[2] The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).

[3] ii. 18, 1; viii. 10, 18. 33; x. 9, 1.

[4] Taittirīya Saṃhitā, iii. 5, 9, 2, etc.; Kāṭhaka Saṃhitā, x. 7; xxvii. 8; Vājasaneyi Saṃhitā, i. 17; Aitareya Brāhmaṇa, iii. 7, etc.; Śatapatha Brāhmaṇa, i. 1, 1, 21, etc.; Pañcaviṃśa Brāhmaṇa, xii. 13, 2. *Cf.* Rv. viii. 21, 13.

[5] Whitney, in his Translation of the Atharvaveda (ii. 18,1), while rendering the word by 'adversary,' explains it in a note as meaning literally 'nephew,' or 'brother's son.'

[6] xxvii. 8.

[7] See several of the passages given in n. 4.

[8] ii. 18, 1; x. 9, 1, etc. *Cf.* Tait tirīya Saṃhitā, i. 3. 2. 1, etc.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 501, 506, 507, who thinks it means a kind of brother, and through early family conditions was restricted to cousins; Böhtlingk and Roth, St. Petersburg Dictionary, *s.v.*; Weber, *Indische Studien*, 17, 307.

Bhrūṇa-han, 'slaying an embryo'; **Bhrūṇa-hatyā**, 'the slaying of an embryo,' are terms expressing a crime which is repeatedly and severely censured in the later Saṃhitās,[1] where it is said to be the greatest of all crimes, and one of which the

[1] Maitrāyaṇī Saṃhitā, iv. 1, 9; Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xlvii. 7 (cited in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579, 580); Av. vi. 112, 3; 113, 2. The Taittirīya Saṃhitā, vi. 5, 10, 3, and Taittirīya Brāhmaṇa, iii. 2, 8, 11, have *brahma-han* instead; but see *ibid.*, 12.

guilt cannot be removed. In many later passages[2] the same crime is referred to, always with reprobation: this fact alone shows the erroneousness of the theory[3] that daughters could be allowed, once born, to die if their fathers so desired.

[2] Taittirīya Brāhmaṇa, iii. 9, 15, 3; Taittirīya Āraṇyaka, ii. 8, 2; x. 1, 15; Bṛhadāraṇyaka Upaniṣad, iv. 3, 22. The substantive is found in Taittirīya Brāhmaṇa, iii. 8, 20, 1; Taittirīya Āraṇyaka, ii. 7, 3; 8, 3; Kauṣītaki Upaniṣad, iii. 1; Śāṅkhāyana Śrauta Sūtra, xvi. 18, 19; Nirukta, vi. 27. Bhrūṇa itself occurs in Rv. x. 155, 2.

[3] See **Pati**, p. 487, with n. 131.

Cf. Weber, *Indische Studien*, 9, 481; 10, 66; Bloomfield, *American Journal of Philology*, 17, 430; *Hymns of the Atharvaveda*, 521, 522.

M.

Makaka, a word occurring once in the Atharvaveda (viii. 6, 12), may be the name of some unknown animal; but it is possibly an adjective having some such sense as 'bleating.'

Makara is the name of an animal, probably the 'crocodile,'[1] which is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[2]

[1] The Makara, as a Hindu sculptural ornament, originally represented a crocodile. *Cf.* Cousen's article in the *Annual Report of the Archæological Survey of India* for 1903-4, pp. 227-231 (where the Makara appears as the vehicle of Varuṇa and of Gaṅgā). *Cf.* also *op. cit.*, 1904-5, pp. 80, 83, 84.

[2] Taittirīya Saṃhitā, v. 5, 13, 1; Maitrāyaṇī Saṃhitā, iii. 14, 16; Vāja saneyi Saṃhitā, xxiv. 35. *Cf.* Zimmer, *Altindisches Leben*, 97.

Makṣa, 'fly,' is found in the Rigveda[1] and the Atharvaveda,[2] where its fondness for sweet things is alluded to. *Cf.* **Admasad.**

[1] iv. 45, 4; vii. 32, 2. [2] ix. 1, 17.

Cf. Zimmer, *Altindisches Leben*, 97.

Makṣā, Makṣikā, denote both 'fly'[1] and 'bee'[2] in the Rigveda and later.

[1] Makṣikā, Rv. i. 162, 9; Av. xi. 1, 2; 9, 10; Bṛhadāraṇyaka Upaniṣad, iii. 3, 2.

[2] Makṣā, Rv. x. 40, 6; Makṣikā, i 119, 9; Praśna Upaniṣad, ii. 4, where a 'king bee' (*madhukara-rājan*) is referred to.

Cf. Zimmer, *Altindisches Leben*, 97; Hillebrandt, *Vedische Mythologie*, 1, 240, n. 1.

Makha appears to designate a person in two passages of the Rigveda,[1] but in neither passage does the context explain who he was. Probably a demon of some kind is meant. In the later Saṃhitās[2] mention is also made of the 'head of Makha,' an expression which has become unintelligible to the Brāhmaṇas.[3]

[1] ix. 101, 13, where the **Bhṛgus** are mentioned as opposed to Makha (*cf.* Macdonell, *Vedic Mythology*, p. 51); x. 171, 2.

[2] Vājasaneyi Saṃhitā, xi. 57; xxxvii. 7; Taittirīya Saṃhitā, i. 1, 8, 1; iii. 2, 4, 1.

[3] Śatapatha Brāhmaṇa, xiv. 1, 2, 17. *Cf.* St. Petersburg Dictionary, *s.v.*

Magadha is the name of a people who appear throughout Vedic literature as of little repute. Though the name is not actually found in the Rigveda,[1] it occurs in the Atharvaveda,[2] where fever is wished away to the **Gandhāris** and **Mūjavants**, northern peoples, and to the **Aṅgas** and Magadhas, peoples of the east. Again, in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[3] the Māgadha, or man of Magadha, is included as dedicated to *ati-kruṣṭa*, 'loud noise' (?), while in the **Vrātya** hymn of the Atharvaveda[4] the Māgadha is said to be connected with the Vrātya as his Mitra, his Mantra, his laughter, and his thunder in the four quarters. In the Śrauta Sūtras[5] the equipment characteristic of the Vrātya is said to be given, when the latter is admitted into the Āryan Brahminical community, to a bad Brahmin living in Magadha (*brahma-bandhu Māgadha-deśīya*), but this point does not occur in the Pañcaviṃśa Brāhmaṇa.[6] On the other hand, respectable Brahmins sometimes lived there, for the Kauṣītaki Āraṇyaka[7] mentions **Madhyama, Prātībodhī-putra,** as *Magadha-vāsin*, 'living in Magadha.' Oldenberg,[8] however, seems clearly right in regarding this as unusual.

[1] See **Kīkaṭa**.

[2] v. 22, 14, where the Paippalāda recension has *mayebhiḥ*, which is a mere blunder, but substitutes the **Kāśis** for the Aṅgas.

[3] Vājasaneyi Saṃhitā, xxx. 5. 22; Taittirīya Brāhmaṇa, iii. 4, 1, 1.

[4] xv. 2, 1-4.

[5] Lāṭyāyana Śrauta Sūtra, viii. 6, 28; Kātyāyana Śrauta Sūtra, xxii. 4, 22. *Cf.* Sāyaṇa on Pañcaviṃśa Brāhmaṇa, xvii. 1, 16. 17.

[6] xvii. 1, 16.

[7] vii. 13; this is not mentioned in the earlier Aitareya Āraṇyaka.

[8] *Buddha*, 400, n.; Weber, *Indian Literature*, 112, n.

The Magadhas are evidently a people in the Baudhāyana and other Sūtras,[9] possibly also in the Aitareya Āraṇyaka.[10] It is therefore most improbable that Zimmer[11] can be right in thinking that in the Yajurveda[3] and the Atharvaveda[4] the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a **Vaiśya** marrying a **Kṣatriya** woman.[12] But the theory of mixed castes, in any case open to some doubt, cannot be accepted when used to explain such obviously tribal names as Māgadha. The fact that the Māgadha is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy, and that wandering bards from Magadha were apt to visit the more western lands. This class the later texts recognize as a caste, inventing an origin by intermarriage of the old-established castes.

The dislike of the Magadhas, which may be Rigvedic, since the **Kīkaṭas** were perhaps the prototype of the Magadhas, was in all probability due, as Oldenberg[13] thinks, to the fact that the Magadhas were not really Brahminized. This is entirely in accord with the evidence of the Śatapatha Brāhmaṇa[14] that neither **Kosala** nor **Videha** were fully Brahminized at an early date, much less Magadha. Weber[15] suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the Yajurveda or the Atharvaveda; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg's suggestion,

[9] Baudhāyana Dharma Sūtra, i. 2, 13; Baudhāyana Śrauta Sūtra, xx. 13; Āpastamba Śrauta Sūtra, xxii. 6, 18; Hiraṇyakeśi Śrauta Sūtra, xvii. 6. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

[10] ii. 1, 1. See Keith, *Aitareya Āraṇyaka*, 200; *Śāṅkhāyana Āraṇyaka*, 46, n. 4.

[11] *Altindisches Leben*, 35. *Cf.* St. Petersburg Dictionary, *s.v.*, *sc.*

[12] Manu, x. 11; Gautama Dharma Sūtra, iv. 17. So Sāyaṇa, on the Taittirīya Brāhmaṇa, *loc. cit.*, explains Māgadha, and Mahīdhara, on the Vājasaneyi Saṃhitā, offers this as one version.

[13] *Buddha*, 400, n.

[14] i. 4, 1, 10 *et seq.*; Weber, *Indische Studien*, 1, 170 *et seq.*; Oldenberg, *op. cit.*, 398. Kosala here appears as more Brahminical than Videha; it is interesting to note that, while Vaideha, like Māgadha, is used in the later theory as a name of a mixed caste, Kausalya is not so degraded (Oldenberg, 399, n.).

[15] See *Indische Studien*, 1, 52, 53; 185; 10, 99; *Indian Literature*, 79, n. 1; 111, 112.

would have some force. The former motive, despite Oldenberg's doubt, seems fully justified. Pargiter[16] has gone so far as to suggest that in Magadha the Āryans met and mingled with a body of invaders from the east by sea. Though there is no evidence for this view in the Vedic texts, it is reasonable to suppose that the farther east the Āryans penetrated, the less did they impress themselves upon the aborigines. Modern ethnology confirms this *a priori* supposition in so far as it shows Āryan types growing less and less marked as the eastern part of India is reached, although such evidence is not decisive in view of the great intermixture of peoples in India.

[16] *Journal of the Royal Asiatic Society*, 1908, pp. 851-853.

Cf. Rhys Davids, *Buddhist India*, 6, 24, 260, 267.

Magundī is the name of some pest occurring in a verse of an Atharvaveda hymn[1] employed to exorcise evil influences. By that verse the 'daughters of the Magundī' are to be expelled from the cowstall, the wagon, and the house. It is uncertain whether an animal, insect, or demoness is meant.[2]

[1] ii. 14, 2. [2] *Cf.* Whitney, Translation of the Atharvaveda, 58.

Magha in the Rigveda[1] denotes 'bounty,' and Maghavan[2] is the regular Vedic name for the 'generous giver' of bounties to priests. It is doubtful whether the Maghavans were more than this, or had any special rank as a class in Vedic society. See **Sabhā.**

[1] i. 11, 3; 104, 5; iii. 13, 3; 19, 1; iv. 17, 8; v. 30, 12; 32, 12, etc.; Nirukta, v. 16. Very rarely later, *e.g.*, Vājasaneyi Saṃhitā, xx. 67.

[2] Rv. i. 31, 12; ii. 6, 4; 27, 17; v. 39, 4; 42, 8; vi. 27, 8, etc. So Magha-tti, 'giving of gifts,' Rv. iv. 37, 8; v. 79, 5; viii. 24, 10, etc.; Maghadeya, 'giving of gifts,' vii. 67, 9; x. 156, 2; Maghavat-tva, 'liberality,' vi. 27, 3. The word Maghavan is the epithet *par excellence* of Indra in the Rv. (iii. 30, 3; iv. 16, 1; 31, 7; 42, 5, etc.), and survives in post-Vedic literature as a name of Indra; otherwise, even in the later Saṃhitās, it is very rare, occurring practically as a divine epithet only (of Indra, Taittirīya Saṃhitā, iv. 4, 8, 1; Bṛhadāraṇyaka Upaniṣad, i. 3, 13; Kauṣītaki Upaniṣad, ii. 11).

Maghā. See **Nakṣatra** and **Aghā.**

Maṅgala is the name of a teacher in the Baudhāyana Śrauta Sūtra (xxvi. 2).

Maṅgīra is found in an obscure verse in the Vaitāna[1] and other[2] Sūtras with reference to cows. It is quite uncertain whether a river or a man[3] is meant. The Gaṅgā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.[4]

[1] xxxiv. 9.
[2] Mānava Srauta Sūtra, vii. 2, 7; *Mandīrasya*, Kātyāyana Śrauta Sūtra, xiii. 3, 21; *Maṅkīrasya*, Āpastamba Śrauta Sūtra, xxi. 20, 3.
[3] So apparently Garbe, Translation of the Vaitāna Sūtra, 97; Caland, *Das Vaitānasūtra*, 102; Böhtlingk, Dictionary, *s.v.*
[4] See the variants in n. 2.

Mañjiṣṭhā, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śāṅkhāyana (viii. 7) Āraṇyakas.

Maṭacī occurs in a passage of the Chāndogya Upaniṣad,[1] where reference is made to the **Kurus** being overwhelmed by Maṭacīs.[2] Śaṅkara interprets the word by 'thunderbolts' (*aśanayaḥ*), while Ānandatīrtha in his commentary gives, as an alternative rendering, *pāṣāṇa-vṛṣṭayaḥ—i.e.*, 'hailstones,' which may be the sense. The Śabdakalpadruma,[3] agreeing with Ānandatīrtha,[4] says that Maṭacī means 'a kind of small red bird' (*rakta-varṇa-kṣudra-pakṣi-viśeṣa*, reading *-pakṣī-*), and Jacob[5] suggests that the 'locust' is meant.

[1] i. 10, 1.
[2] *Maṭacī-hata*.
[3] St. Petersburg Dictionary, *s.v.*
[4] On Brahmasūtra, iii. 4, 28.
[5] *Journal of the Royal Asiatic Society*, 1911, p. 510.

Maṇi is the name in the Rigveda[1] and later[2] of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl'[3] or 'diamond'[4] is denoted is not clear.[5] It is evident that the

[1] i. 33, 8.
[2] Av. i. 29, 1; ii. 4, 1. 2; viii. 5, 1 *et seq.*; x. 6, 24; xii. 1, 44; Taittirīya Saṃhitā, vii. 3, 4, 1; Kāṭhaka Saṃhitā, xxxv. 15; Aitareya Brāhmaṇa, iv. 6; Nirukta, vii. 23, where Durga, in his commentary, takes Maṇi as *āditya-maṇi*, or 'sun-stone,' while the St. Petersburg Dictionary, *s.v.*, suggests that a crystal used as a burning glass may be meant.
[3] St. Petersburg Dictionary, *s.v.*
[4] *Cf.* Zimmer, *Altindisches Leben*, 53.
[5] The expression *hiraṇya maṇi* in Rv. i. 33, 8, might possibly mean 'gold as an ornament,' but 'gold (and) jewels' is more probable. *Cf.* Av. xii. 1, 44, where *maṇiṃ hiraṇyam* must mean 'a jewel (and) gold.'

Maṇi could be strung on a thread (*sūtra*), which is referred to in the Pañcaviṃśa Brāhmaṇa[6] and elsewhere;[7] the Maṇi was certainly also worn round the neck, for in the Rigveda[8] occurs the epithet *maṇi-grīva*, 'having a jewel on the neck.' An amulet of Bilva is celebrated in the Śāṅkhāyana Āraṇyaka,[9] and many varieties of amulet are there enumerated.[10] The 'jeweller' (*maṇi-kāra*) is mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[11]

[6] xx. 16, 6.

[7] Jaiminīya Upaniṣad Brāhmaṇa, i. 18, 8. *Cf.* iii. 4, 13; Jaiminīya Brāhmaṇa, ii. 248; Śatapatha Brāhmaṇa, xii. 3, 4, 2.

[8] i. 122, 14.

[9] xii. 18 *et seq.* [10] xii. 8.

[11] Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Cf. Schrader, *Prehistoric Antiquities*, 337; Zimmer, *op. cit.*, 253; Weber, *Omina und Portenta*, 317, 374; *Indische Studien*, 2, 2, n. 4; 5, 386; 18, 37; *Proceedings of the Berlin Academy*, 1891, 796. Weber is inclined to detect a Babylonian origin of Maṇi (*cf.* **Manā**), but the evidence is not convincing.

Maṇika in the late Adbhuta Brāhmaṇa[1] and the Sūtras[2] denotes a large 'water bottle.'

[1] Weber, *Omina und Portenta*, 316.

[2] Āśvalāyana Gṛhya Sūtra, ii. 9, 3; iv. 6, 4; Gobhila Gṛhya Sūtra, i. 1, 26; iii. 9, 6. 7, etc.; Sāṅkhāyana Gṛhya Sūtra, ii. 14.

Maṇḍa, n., is found in the compound *nau-maṇḍa* (du.), denoting the two 'rudders' of a ship in the Śatapatha Brāhmaṇa.[1]

[1] ii. 3, 3, 15. *Cf.* Eggeling, *Sacred Books of the East*, 12, 345, n. 3, who, following the commentary, accepts 'sides' as the meaning; Caland, *Über das rituelle Sūtra des Baudhāyana*, 60.

Maṇḍūka is the name of 'frog' in the Rigveda[1] and later,[2] the feminine Maṇḍūkī also occurring.[3] The famous frog hymn of the Rigveda[4] compares with Brahmins the frogs croaking

[1] vii. 103, 1; x. 166, 5.

[2] Av. vii. 112, 2; Taittirīya Saṃhitā, v. 4, 4, 3; 7, 11, 1; Kāṭhaka Saṃhitā, xiii. 1; xxi. 7; Maitrāyaṇī Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 36; Pañcaviṃśa Brāhmaṇa, xii. 4, 16; Śatapatha Brāhmaṇa, ix. 1, 2, 20 *et seq.*; Nirukta, ix. 5.

[3] Rv. x. 16, 14; Av. xviii. 3, 60; Vājasaneyi Saṃhitā, xvii. 6; Taittirīya Saṃhitā, iv. 6, 1, 2; Kāṭhaka Saṃhitā, xvii. 17; Maitrāyaṇī Saṃhitā, ii. 10, 1; Taittirīya Āraṇyaka, vi. 4, 1.

[4] vii. 103. *Cf.* Av. iv. 15, 12, as explained by Pischel, *Vedische Studien*, 2, 223, where reference is made to frogs in the clefts of the earth (**Iriṇa**).

as they awake to activity at the beginning of the rains. It has been explained by Max Müller[5] as a satire on the Brahmins. Geldner,[6] agreeing with this view, thinks that it is directed by its **Vasiṣṭha** composer against rival Brahmins, probably the **Viśvāmitras.**[7] The view, however, which interprets the hymn as a rain charm[8] seems on the whole more likely. The frog, from its connexion with water, was considered to have cooling properties. Thus after the burning of the dead body the frog is invited to come to the spot where the cremation has taken place in order to cool it down.[9] Similarly the frog is invoked in the Atharvaveda against the fire of fever.[10]

[5] *Ancient Sanskrit Literature*, 494, 495.

[6] *Rigveda, Kommentar*, 117.

[7] Geldner, *loc. cit.*, very plausibly points out that the last Pāda of this Vasiṣṭha hymn is borrowed from the most important Viśvāmitra hymn (Rv. iii. 53, 7).

[8] Yāska, *Nirukta*, ix. 5; Bloomfield, *Journal of the American Oriental Society*, 17, 173-179. *Cf.* Macdonell, *Vedic Mythology*, p. 151; *Sanskrit Literature*, 121, 122.

[9] Rv. x. 16, 14. See Bloomfield, *American Journal of Philology*, 11, 342-350; Lanman in Whitney's Translation of the Atharvaveda, 850.

[10] Av. vii. 116. See Bloomfield, *Hymns of the Atharvaveda*, 565.

Cf. Zimmer, *Altindisches Leben*, 95.

1. **Matsya,** 'fish,' is mentioned only once in the Rigveda,[1] but frequently later.[2]

[1] x. 68, 8.

[2] Av. xi. 2, 25; Maitrāyaṇī Saṃhitā, iii. 9, 5; 14, 2; Vājasaneyi Saṃhitā, xxiv. 21. 34; Taittirīya Saṃhitā, ii. 6, 6, 1; Satapatha Brāhmaṇa, i. 8, 1, 1 (the famous fish of the deluge legend); Chāndogya Upaniṣad, i. 4, 3; Kauṣītaki Upaniṣad, i. 2; *mahā-matsya*, 'great fish,' Bṛhadāraṇyaka Upaniṣad, iv. 3, 18. In the Śatapatha Brāhmaṇa, xiii. 4, 3, 12 (*cf.* Āśvalāyana Śrauta Sūtra, x. 7, 8; Sāṅkhāyana Śrauta Sūtra, xvi. 2, 23), a Matsya Sāṃmada is personified as the king of the fishes.

2. **Matsya** appears to be the name of a people in one passage of the Rigveda,[1] where they are ranged with the other enemies of **Sudās,** although it is possible to see merely the sense of 'fish' in that passage. In the list of Aśvamedhins, 'offerers of the horse sacrifice,' in the Śatapatha Brāhmaṇa,[2] **Dhvasan Dvaitavana** is mentioned as a Matsya king (**Mātsya**). The Matsyas as a people occur also in the Kauṣītaki Upaniṣad[3] in

[1] vii. 18, 6. [2] xiii. 5, 4, 9. [3] iv. 1.

connexion with the **Vaśas,**[4] and in the Gopatha Brāhmaṇa[5] in connexion with **Śālvas.** In Manu[6] the **Kurukṣetra,** the Matsyas, the **Pancālas,** and the **Śūrasenakas** comprise the land of the Brahmin Ṛṣis (*brahmarṣi-deśa*). There is no reason to doubt that the Matsyas occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.[7]

[4] This is the most probable reading, which results from a comparison with Gopatha Brāhmaṇa, i. 2, 9, where *Śālva-Matsyeṣu* is followed by *savaśa-Uśinareṣu* (misprinted *śavaśa-*). See Keith, *Journal of the Royal Asiatic Society*, 1908, 367. The older view was *Satvan-Matsyeṣu*, Max Müller, *Sacred Books of the East*, I, lxxvii, following Cowell; St. Petersburg Dictionary, *s.v. Satvant.*

[5] i. 2, 9.

[6] ii. 19; vii. 193.

[7] See Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 675.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 166; Weber, *Indische Studien*, I, 211; Zimmer, *Altindisches Leben*, 127.

Madā-vatī, 'intoxicating,' is the name of a plant in the Atharvaveda.[1]

[1] vi. 16, 2; *cf.* iv. 7, 4. *Cf.* Whitney, Translation of the Atharvaveda, 292; Bloomfield, *Hymns of the Atharvaveda*, 465; Zimmer, *Altindisches Leben*, 72.

Madugha, 'honey-plant,'[1] is the name of a sweet herb in the Atharvaveda.[2] The spelling is somewhat uncertain, since many manuscripts read Madhugha.[3]

[1] The literal meaning is probably 'yielding honey,' the word being, according to the commentator, derived from *madhu-dugha*, a word actually occurring in the Rigveda (vi. 70, 1. 5).

[2] i. 34, 4; vi. 102, 3. *Cf.* Weber, *Indische Studien*, 5, 386, n.; 404; Whitney, Translation of the Atharvaveda, 34, 35, 355; Bloomfield, *Hymns of the Atharvaveda*, 275; Zimmer, *Altindisches Leben*, 69.

[3] These two forms probably stand by haplology for *ma[dhu]-dugha* and *madhu-[du]gha*. *Cf.* Macdonell, *Vedic Grammar*, 64, 1*a*.

Madgu, 'diver' (from the root *majj*,[1] 'dive'), is the name of some aquatic bird which is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās,[2] and is occasionally mentioned elsewhere.[3]

[1] See Macdonell, *Vedic Grammar*, 38*c*; 44*a*3*a*.

[2] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3; Vājasaneyi Saṃhitā, xxiv. 22, 34.

[3] Chāndogya Upaniṣad, iv. 8, 1. 2. *Cf.* Zimmer, *Altindisches Leben*, 93.

Madya, 'intoxicating liquor,' is not mentioned until the Chāndogya Upaniṣad,[1] where it occurs in the compound *madya-pā,* 'drinking intoxicating liquor.'

[1] v. 11, 5. The word is found in the Epic and often in the Dharmaśāstras, as well as in medical texts.

Madra denotes a people who are mentioned in the Bṛhadāraṇyaka Upaniṣad;[1] **Kāpya Patañcala** was then living among them. Their name appears elsewhere in Vedic literature, only in that of a branch, the **Uttara Madras,** the 'northern Madras,' who are referred to in the Aitareya Brāhmaṇa[2] as living beyond the Himālaya (*pareṇa Himavantam*) in the neighbourhood of the **Uttara Kurus,** probably, as Zimmer[3] conjectures, in the land of Kaśmīr. The Madras mentioned in the Upaniṣad were, like the **Kurus,** probably settled somewhere in **Kurukṣetra** in the **Madhyadeśa** or 'Middle Land.' *Cf.* **Madragāra.**

[1] iii. 3, 1; 7, 1. [2] viii. 14, 3. [3] *Altindisches Leben,* 102.

Madra-gāra Śauṅgāyani ('descendant of Śuṅga') is the name of a teacher, whose pupil was **Kāmboja Aupamanyava** in the Vaṃśa Brāhmaṇa.[1] Zimmer[2] concludes, with probability, that these names point to a connexion of the Kambojas and the Madras.

[1] *Indische Studien,* 4, 372. [2] *Altindisches Leben,* 102.

Madhu denotes anything sweet used as food, and especially drink, 'mead,'[1] a sense often found in the Rigveda.[2] More precisely it denotes either 'Soma'[3] or 'milk,'[4] or less often

[1] The word is etymologically identical with Greek *μέθυ,* 'intoxicating drink,' and Anglo-Saxon *medu,* 'mead.'

[2] Used as an adjective, 'sweet,' in Rv. i. 90, 6. 8; 187, 2; iii. 1, 8; iv. 34, 2; 42, 3; Vājasaneyi Saṃhitā, xxxviii. 10, etc.; as a substantive, Rv. i. 154, 4; ii. 37, 5; iii. 39, 6; iv. 38, 10, etc.; Av. vi. 69, 1; ix. 1, 22; Taittirīya Brāhmaṇa, iii. 1, 2, 4. 13, etc.

[3] Rv. i. 19, 9; ii. 19, 2; 34, 5; 36, 4; iii. 43, 3; iv. 18, 13, etc.

[4] Rv. i. 117, 6; 169, 4; 177, 3; iii. 8, 1; vii. 24, 2; Vājasaneyi Saṃhitā, vi. 2, etc.

'honey,'[5] which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.[6]

[5] Rv. viii. 4, 8 (where the sense is made certain by the adjective *sāragha*, 'derived from the bee'); perhaps also iv. 45, 4; vii. 32, 2; viii. 24, 20, and, according to Hillebrandt, *Vedische Mythologie*, 1, 239 *et seq.*, in many other passages; Av. ix. 1, 17. 19; Taittirīya Saṃhitā, vii. 5, 10, 1; Maitrāyaṇī Saṃhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5. 20; Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; xi. 5, 4, 18; Bṛhadāraṇyaka, ii. 5, 1; Chāndogya Upaniṣad, vi. 9, 1, etc.

[6] In the case of women, Jaiminīya Upaniṣad Brāhmaṇa, i. 55, 2; of students, Śatapatha Brāhmaṇa, xi. 5, 4, 18.

Cf. Schrader, *Prehistoric Antiquities*, 321; St. Petersburg Dictionary, *s.v.*

Madhuka Paiṅgya ('descendant of Piṅga') is the name of a teacher mentioned in the Śatapatha[1] and the Kauṣītaki[2] Brāhmaṇas.

[1] xi. 7, 2, 8; Bṛhadāraṇyaka Upaniṣad, vi. 3, 17. 18 (Mādhyaṃdina = vi. 3, 8 Kāṇva).

[2] xvi. 9.

Madhu-kaśā,[1] or **Madhoḥ Kaśā,**[2] is the name in the Rigveda of the Aśvins' 'honey-whip,' by which they impart sweetness to the sacrifice. Roth[3] ingeniously conjectures that the idea was derived from an instrument provided with thongs for whipping milk, a 'milk-whip.'

[1] Rv. i. 22, 3; 157, 4; Av. x. 7, 19; Pañcaviṃśa Brāhmaṇa, xxi. 10, 12.

[2] Av. ix. 1, 5.

[3] St. Petersburg Dictionary, *s.v.*

Madhu-kṛt, 'honey-maker,' denotes 'bee' in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, i, 5, 6, 5; iv. 2, 9, 6, etc.

[2] Taittirīya Brāhmaṇa, iii. 10, 10, 1; Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

Madhu-chandas, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a Ṛṣi in the Kauṣītaki Brāhmaṇa[1] and the Aitareya Āraṇyaka.[2] In the

[1] xxviii. 2.

[2] i. 1, 3.

Aitareya Brāhmaṇa[3] he counts as the fifty-first son of **Viśvāmitra,** and his Praüga (hymn at the morning service) is mentioned in the Śatapatha Brāhmaṇa.[4]

[3] vii. 17, 7; 18, 1; *cf.* Śāṅkhāyana Śrauta Sūtra, xv. 26, 1 *et seq.* *Cf.* Keith, *Aitareya Āraṇyaka*, 167. [4] xiii. 5, 1, 8.

Madhu-brāhmaṇa, 'the Brāhmaṇa of the Honey,' is the designation of a certain mystical doctrine in the Śatapatha Brāhmaṇa.[1]

[1] iv. 1, 5, 18; xiv. 1, 4, 13; Bṛhadāraṇyaka Upaniṣad, ii. 5, 16. *Cf.* Weber, *Indische Studien*, 1, 290.

Madhya-deśa, the 'Middle Country,' is, according to the Mānava Dharma Śāstra,[1] the land between the Himālaya in the north, the Vindhya in the south, **Vinaśana** in the west, and Prayāga (now Allahabad) in the east—that is, between the place where the **Sarasvatī** disappears in the desert, and the point of the confluence of the **Yamunā** (Jumna) and the **Gaṅgā** (Ganges). The same authority[2] defines Brahmarṣi-deśa as denoting the land of **Kurukṣetra,** the **Matsyas, Pañcālas,** and **Śūrasenakas,** and Brahmāvarta[3] as meaning the particularly holy land between the Sarasvatī and the **Dṛṣadvatī.** The Baudhāyana Dharma Sūtra[4] defines Āryāvarta as the land east of Vinaśana; west of the Kālaka-vana, 'Black Forest,' or rather Kanakhala, near Hardvār; south of the Himālaya; and north of the Pāriyātra or the Pāripātra Mountains; adding that, in the opinion of others,[5] it was confined to the country between the Yamunā and the Gaṅgā, while the **Bhāllavins**[6] took it as the country between the boundary-river (or perhaps the Saras-

[1] ii. 21.
[2] ii. 19.
[3] ii. 17. 19.
[4] i. 2, 9; Vasiṣṭha Dharma Sūtra, i. 8.
[5] Baudhāyana, i. 2, 10; Vasiṣṭha, i. 12. See on Kanakhala, Hultzsch, *Indian Antiquary*, 34, 179.
[6] Baudhāyana, i. 2, 11. 12; Vasiṣṭha, i. 14. 15, quoting in each case a verse of the Nidāna (what work is referred to is not certain; there is similar doubt as to the quotation in the Nidāna of the Bhāllavi Brāhmaṇa, according to the Bṛhaddevatā, v. 23, where see Macdonell's note, and *cf.* Bühler, *Sacred Books of the East*, 14, 3, n.).

vatī)[7] and the region where the sun rises. The Mānava Dharma Śāstra,[8] in accord with the Vasiṣṭha Dharma Sūtra,[9] defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauṣītaki Upaniṣad also.[10]

The term Madhyadeśa is not Vedic, but it is represented in the Aitareya Brāhmaṇa[11] by the expression *madhyamā pratiṣṭhā diś*, 'the middle fixed region,' the inhabitants of which are stated to be the Kurus, the Pañcālas, the **Vaśas**, and the **Uśīnaras**. The latter two peoples practically disappear later on, the Madhyadeśa being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Saṃhitās were produced, bounded on the east by the **Kosala-Videhas**, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa[12] and the Aitareya Brāhmaṇa,[13] while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.[14]

[7] The readings are doubtful, varying between *sindhur vidhāraṇī* or *vidharaṇī* and *sindhur vicaraṇī* or *visaraṇī*. The latter expression must refer to the Sarasvatī; the former may, but not necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Āryan tribes to the east of it.

[8] ii. 22.

[9] i. 9.

[10] ii. 13. *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 28, n. 1.

[11] viii. 14, 3. The Uśīnaras may be recognized as in the north, for the Buddhist texts give Usīragiri as the northern boundary of the middle country. See Hultzsch, *Indian Antiquary*, 34, 179.

[12] ix. 3, 1, 8.

[13] iii. 44, 3; Ludwig, Translation of the Rigveda, 3, 245.

[14] i. 4, 1.

Cf. Bühler, *Sacred Books of the East*, 14, 2, 3; 146, 147, who points out that the Pāripātra Mountains are a part of the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Ādarśa Mountains; for the reading of the manuscripts, and of the scholiast Kṛṣṇapaṇḍita, in the Vasiṣṭha Dharma Sūtra, i. 8, is *prāg ādarśanāt*, not *adarśanāt* (corresponding with the Vinaśana of Baudhāyana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has *prāg ādarśāt*. See also for the Buddhist 'Middle Country' an article by Rhys Davids, *Journal of the Royal Asiatic Society*, 1904, 83 *et seq.*, with Fleet's corrections, *ibid.*, 1907, 657; and *cf.* Keith, *ibid.*, 1908, 1143; Max Müller, *Sacred Books of the East*, 32, 58, 59; *Indian Empire*, 1, 303, 304, where the extraordinary theory is adopted that the Madhyadeśa was peopled by a new race of immigrant Āryans, who, travelling viâ Chitral and Gilgit, and bringing no women with them, married Dravidian women, and produced the so-called Āryo-Dravidians. It is quite impossible to find any support for this theory in

Vedic literature. To say, as is there said, that the 'Vedic hymns contain no reference to the route by which the Āryans entered India or to their earlier settlements on the Indus,' and that this is explained by the theory of the entry of the Vedic Indians viâ Chitral, is to assert absurdities. The theory is based on the later dialects and their affinities (see Grierson, *Indian Empire*, I, 357 *et seq.*); it can probably not be regarded as at all valid for any period—at any rate, it is not cogent for the eighth century, B.C.

Madhyaṃ-dina, 'mid-day,' is a frequent designation of time in the Rigveda,[1] the later Saṃhitās,[2] and the Brāhmaṇas.[3] *Cf.* **Ahan.**

[1] iv. 28, 3; viii. 1, 29; 13, 13; 27, 19; x. 151, 5, etc.

[2] Av. ix. 6, 46; Taittirīya Saṃhitā, vi. 2, 5, 4, etc.

[3] Pañcaviṃśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya Upaniṣad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like *mittag* in German for 'midday meal') in Aitareya Brāhmaṇa, iii. 10, 2. 5; Kauṣītaki Brāhmaṇa, xxix. 8.

Madhyama-vah occurs in one passage of the Rigveda[1] as an epithet of the chariot. The exact interpretation is doubtful. Roth[2] assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sāyana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'[3]

[1] ii. 29, 4.

[2] St. Petersburg Dictionary, *s.v.* *Cf.* Oldenberg, *Ṛgveda-Noten*, I, 210.

[3] The context seems to require the sense of 'keeping away' from the sacrifice. *Cf.* **Pūrvavah.**

Madhyama-śī is found in one passage of the Rigveda,[1] where Roth[2] assigns to the word the meaning of *intercessor*, which Zimmer[3] accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman[4] suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney[5] thinks that it means 'mid-

[1] x. 97, 12 = Av. iv. 9, 4 = Vājasaneyi Saṃhitā, xii. 86.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Altindisches Leben*, 180. *Cf.* **Dharma.**

[4] In Whitney's Translation of the Atharvaveda, 159. But see Roth, *Siebenzig Lieder*, 174, which Lanman may have overlooked, since he does not refer to it.

[5] *Loc. cit.*

most man' or 'chief' as the one round whom his followers encamp.[6] Geldner,[7] however, thinks that a third king, who is 'neutral' between two enemies, is intended.

[6] *Madhyama-śīvan*, in the Jaiminīya Brāhmaṇa, ii. 408, is obscure.
[7] *Rigveda, Glossar*, 131; *Kommentar*, 196 (where he seems to decide in favour of derivation from *śī*, not *śṛ*).

Madhyama-stha,[1] **Madhyame-ṣṭha,**[2] in the later Saṃhitās denotes the chief in his relation to his followers (*sajāta*). *Cf.* **Madhyamaśī.**

[1] Vājasaneyi Saṃhitā, xxvii. 5.
[2] Av. iii. 8, 2, and *cf. Madhyama-stheya*, 'position of chief,' Taittirīya Saṃhitā, iv. 4, 5, 1.
Cf. Whitney, Translation of the Atharvaveda, 96.

Madhyā-varṣa, the 'middle of the rains,' is specially mentioned as a time of the year in the Kauṣītaki Brāhmaṇa[1] and in the Sūtras.[2]

[1] i. 3. [2] Śāṅkhāyana Śrauta Sūtra, iii. 5, 5. 7, etc.

Manasa, occurring in one passage of the Rigveda,[1] seems clearly to be the name of a Ṛṣi, in accordance with Sāyaṇa's interpretation.

[1] v. 44, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 139.

Manā is found in one passage of the Rigveda[1] in an enumeration of gifts, where it is described as 'golden' (*sacā manā hiraṇyayā*). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared[2] with the Greek *μνᾶ* (Herodotus has *μνέα*), the Latin *mina*. All three words have been considered Semitic in origin, as borrowed from the Phœnicians[3] in the case of Greece, from Carthage by way

[1] viii. 78, 2.
[2] As, *e.g.*, by Zimmer, *Altindisches Leben*, 50, 51; Weber, *Indische Studien*, 5, 386; 17, 202, 203; Wackernagel, *Altindische Grammatik*, 1, xxii; Hopkins, *Journal of the American Oriental Society*, 16, 278.
[3] Or perhaps from Babylon viâ Asia Minor. The part played by the Phœnicians in Greek life is now reduced within narrow limits; in the case of the *mina*, probably their commercial activities may be considered as likely to have caused the adoption of the term.

of Etruria or Sicily in the case of Rome, and from Babylon in the case of India. The identification as regards Manā is very conjectural, depending merely on the probabilities of Babylonian borrowing[4] seen—*e.g.*, in the legend of the flood, and in the system of the **Nakṣatras.** On the other hand, Manā may very well be identical with the word *manā* which occurs several times in the Rigveda[5] in the sense of 'desire' (from the root *man*, 'think'), and which may have in this one passage the concrete sense of 'desirable object.' It is to be noted that in Böhtlingk's Dictionary a single word Manā appears, to which the only senses assigned are 'wish,' 'desire,' 'jealousy.'

[4] See, *e.g.*, for borrowing, Oldenberg, *Religion des Veda*, 276; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 43 *et seq.*; Bühler, *Indian Studies*, 3, 16 *et seq.*; *Indische Palæographie*, 17; Vincent Smith, *Indian Antiquary*, 34, 230. On the other side, *cf.* Max Müller, *India*, 133-138; Hopkins, *Religions of India*, 160; Macdonell, *Vedic Mythology*, p. 139 (as regards the flood legend); Bloomfield, *Religions of India*, 133 *et seq.* (as regards the Ādityas).

[5] i. 173, 2; iv. 33, 2; x. 6, 3; Vājasaneyi Saṃhitā, iv. 19; 'jealousy,' Rv. ii. 33, 5; Kauśika Sūtra, cvii. 2. There are also the derivatives *manā-ya*, 'think of,' 'be zealous': Rv. i. 133, 4; ii. 26, 2; *manā-yu*, 'desirous': Rv. i. 92, 9; iv. 24, 7; *manā-vasu*, 'rich in devotion': Rv. v. 74, 1.

Manāvī, 'wife of Manu,' is mentioned in the Kāṭhaka Saṃhitā[1] and the Śatapatha Brāhmaṇa.[2] See **Manu.**

[1] xxx. 1 (*Indische Studien*, 3, 462).

[2] i. 1, 4, 16.

Manu in the Rigveda[1] and later[2] has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other. Hence the views of the texts on inheritance are foisted on Manu and his youngest son, **Nābhānediṣṭha.**[3] He also plays the part of the hero in the Vedic legend of the flood.[4]

[1] i. 80, 16; ii. 33, 13; viii. 63, 1; x. 100, 5, etc. See Macdonell, *Vedic Mythology*, 50.

[2] Av. xiv. 2, 41; Taittirīya Saṃhitā, i. 5, 1, 3; vii. 5, 15, 3; ii. 5, 9, 1; 6, 7, 1; iii. 3, 2, 1; v. 4, 10, 5; vi. 6, 6, 1; Kāṭhaka Saṃhitā, viii. 15; Śatapatha Brāhmaṇa, i. 1, 4, 14, etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 15, 2, etc.

[3] Taittirīya Saṃhitā, iii. 1, 9, 4; Aitareya Brāhmaṇa, v. 14, 1. 2.

[4] Śatapatha Brāhmaṇa, i. 8, 1, 1 *et seq.*; Kāṭhaka Saṃhitā, xi. 2.

Manu is called Vivasvan[5] or Vaivasvata,[6] 'son of Vivasvant' (the god); Sāvarṇi,[6] 'descendant of Savarṇā' (the substitute of Saraṇyū in the legend of her wedding); and Sāṃvaraṇi,[7] 'descendant of Saṃvaraṇa.' The first name is, of course, mythical. The other two have been regarded as historical, Sāvarṇi being taken by Ludwig[8] as a king of the **Turvaśas,** but this is very doubtful.

[5] Rv. viii. 52, 1.
[6] Av. viii. 10, 24; Śatapatha Brāhmaṇa, xiii. 4, 3, 3; Āśvalāyana Śrauta Sūtra, x. 7; Nirukta, xii. 10.
[7] Rv. viii. 51, 1; Bloomfield, *Journal of the American Oriental Society*, 15, 180, n., conjectures Sāvarṇi instead. *Cf.* Scheftelowitz, *Die Apokryphen des Ṛgveda*, 38.
[8] Translation of the Rigveda, 3, 166. *Cf.* Weber, *Indische Studien*, 1, 195; Hopkins, *Journal of the American Oriental Society*, 11, 240; Lévi, *La Doctrine du Sacrifice*, 114 *et seq.*; St. Petersburg Dictionary, *s.v.*; Muir, *Sanskrit texts*, 1^2, 161 *et seq.*; Bühler, *Sacred Books of the East*, 25, lvii *et seq.*; Lanman, *Sanskrit Reader*, 340 *et seq.*

Manor Avasarpaṇa is the name, in the Śatapatha Brāhmaṇa,[1] of the mountain on which the vessel of **Manu** rested. In the Epic the name is Naubandhana, but the view[2] that it is alluded to as **Nāvaprabhraṃśana** in the Atharvaveda[3] is now abandoned.[4]

[1] i. 8, 1, 8.
[2] See Macdonell, *Vedic Mythology*, p. 139; Whitney, *Indische Studien*, 1, 162; Zimmer, *Altindisches Leben*, 30; Bloomfield, *Hymns of the Atharvaveda*, 676.
[3] xix. 39, 8.
[4] Whitney, Translation of the Atharvaveda, 961; Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1107.

Manuṣya-rāja[1] and **Manuṣya-rājan**[2] denote in the later Saṃhitās and the Brāhmaṇas a 'king of men.' *Cf.* **Rājan.**

[1] Vājasaneyi Saṃhitā, xxiv. 30; Aitareya Brāhmaṇa, i. 15, 6; Kāṭhaka Saṃhitā, xxiv. 7.
[2] Pañcaviṃśa Brāhmaṇa, xviii. 10, 5; Aitareya Brāhmaṇa, viii. 26, 4.

Manuṣya-viś,[1] **Manuṣya-viśa,**[2] and **Manuṣya-viśā**[3] denote 'mankind,' 'the human race,' in the later Saṃhitās and the Brāhmaṇas.

[1] Aitareya Brāhmaṇa, i. 9, 1. [2] Taittirīya Saṃhitā, v. 4, 7, 7; vi. 1, 5, 3. [3] Kāṭhaka Saṃhitā, xi. 6; xxiii. 8.

Mantra (from the root *man*, 'think') denotes in the Rigveda[1] and later[2] the 'hymn' as the product of the singer's creative thought. In the Brāhmaṇas[3] the word is regularly used of the poetic and prose utterances of the Ṛṣis, including not merely the verse parts of the Saṃhitās, but also the prose formulæ that betray by their style their special and archaic character.[4]

[1] i. 31, 13; 40, 5; 67, 4; 74, 1; 152, 2; ii. 35, 2, etc.
[2] Av. xv. 2, 1; xix. 54, 3; Taittirīya Saṃhitā, i. 5, 4, 1; 5, 1, etc.
[3] Aitareya Brāhmaṇa, v. 14, 23; vi. 1; Kauṣītaki Brāhmaṇa, xxvi. 3. 5; Śatapatha Brāhmaṇa, i. 4, 4, 6; xi. 2, 1, 6; Nirukta, vii. 1, etc.; Chāndogya Upaniṣad, vii. 1, 3.
[4] Bloomfield, *Vedic Concordance*, viii; Keith, *Aitareya Āraṇyaka*, 298. Macdonell's *Vedic Grammar* covers the Mantra material of the Vedic Saṃhitās, prose as well as poetry.

Mantra-kṛt in the Rigveda[1] and the Brāhmaṇas[2] denotes a poet as a 'maker of Mantras.'

[1] ix. 114, 2.
[2] Aitareya Brāhmaṇa, vi. 1, 1; Pañcaviṃśa Brāhmaṇa, xiii. 3, 24; Taittirīya Āraṇyaka, iv. 1, 1.

Mantha in the Rigveda[1] and later[2] denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (**Saktu**) with milk.[3] All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Āraṇyaka.[4]

[1] x. 86, 15.
[2] Av. ii. 29, 6; v. 29, 7; x. 6, 2; xviii. 4, 42; xx. 127, 9; Taittirīya Saṃhitā, i. 8, 5, 1, etc.
[3] Śatapatha Brāhmaṇa, iv. 2, 1, 2; Suśruta, 1, 233, 12, in St. Petersburg Dictionary, *s.v.* 1*b ad fin.*
[4] xii. 8.
Cf. Zimmer, *Altindisches Leben*, 268, 269; Macdonell, *Vedic Mythology*, 108.

Manthā in one passage of the Rigveda[1] seems to mean a 'churn.' So the root *math* denotes to 'churn' in the Taittirīya Saṃhitā.[2] In one passage of the Atharvaveda[3] the word is used to denote a drink like **Mantha.**

[1] i. 28, 4.
[2] ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6; Chāndogya Upaniṣad, vi. 6, 1. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 161.
[3] xx. 127, 9. Scheftelowitz in Khila, v. 10, 3, reads *manthām3* with Pluti, following the Kaśmīr MS., but misquoting the Atharvan text.

Manthāvala is the name of an animal in the Aitareya Brāhmaṇa,[1] a sort of snake according to the St. Petersburg Dictionary. Sāyaṇa[2] understands it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox.[3] *Cf.* **Mānthāla, Mānthīlava.**

[1] iii. 26, 3.
[2] P. 291 (ed. Aufrecht). *Cf.* Zimmer, *Altindisches Leben*, 86.
[3] This is the probable meaning of the word according to Böhtlingk, Dictionary, *s.v.*

Manthin in the Rigveda[1] and later[2] denotes Soma juice mixed with meal (**Saktu**) by stirring.

[1] iii. 32, 2; ix. 46, 4. Tilak's conjecture that the planets are referred to here is absurd. See *Orion*, 162; Whitney, *Journal of the American Oriental Society*, 16, xciv.
[2] Taittirīya Saṃhitā, iii. 1, 6, 3; vi. 4, 10, 1; vii. 2, 7, 3; Vājasaneyi Saṃhitā, vii. 18; viii. 57; xiii. 57; xviii. 19; Aitareya Brāhmaṇa, iii. 1, 6, etc.

Mandīra is perhaps the name of a man whose cattle, according to a Mantra in the Kātyāyana Śrauta Sūtra (xiii. 3, 21), did not drink the water of the **Gaṅgā** (Ganges). See **Maṅgīra.**

1. **Mandhātṛ** occurs in several passages of the Rigveda,[1] in all of which Roth[2] takes the word as merely an adjective used substantively, 'the pious man.' In one passage[3] the word, being applied to Agni, is thus used, but in another[4] *Mandhātṛvat* being parallel with *Aṅgirasvat*, 'like Aṅgiras,' is naturally to be understood as a proper name, which is probably also the sense of the word in the preceding hymn.[5] A different Mandhātṛ[6] may be meant in the first Maṇḍala,[6] where he is mentioned as a protégé of the Aśvins, and evidently as a king. To equate these persons, and make a Rājarṣi out of Mandhātṛ, as Ludwig[7] and Griffith[8] do, is unnecessary and improbable.

[1] i. 112, 13; viii. 39, 8; 40, 12; x. 2, 2.
[2] St. Petersburg Dictionary, *s.v.*
[3] Rv. x. 2, 2.
[4] Rv. viii. 40, 12.
[5] Rv. viii. 39, 8.
[6] Rv. i. 112, 13.
[7] Translation of the Rigveda, 3, 107, where he attributes Rv. viii. 39-42 to him as a **Nābhāka**, 'descendant of **Nabhāka**.'
[8] *Hymns of the Rigveda*, 1, 147.

2. **Mandhātṛ Yauvanāśva** ('descendant of Yuvanāśva') is in the Gopatha Brāhmaṇa[1] the name of an emperor who was instructed by **Vicārin**, son of **Kabandha Ātharvaṇa.**

[1] i. 2, 10 *et seq.* *Cf.* Bloomfield, *Atharvaveda*, 111.

Manyā (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda[1] directed against a disease which Bloomfield[2] regards as scrofulous swellings on the neck. He compares the disease Manskunder, 'tumours of the neck' (which looks like a combination of the words *manyā* and *skandhyā*, 'pains of the neck and shoulders,' both occurring in verses 1 and 3 of the Atharvan hymn), mentioned by Wise.[3]

[1] vi. 25, 1.

[2] *Proceedings of the American Oriental Society*, October, 1887, xix; *American Journal of Philology*, 11, 327 *et seq.*; *Hymns of the Atharvaveda*, 472.

[3] *System of Hindu Medicine*, 316. *Cf.* Weber, *Indische Studien*, 17, 202; Whitney, Translation of the Atharvaveda, 298, 299.

Mamatā is, according to Sāyaṇa, in one passage of the Rigveda,[1] the wife of Ucathya and the mother of **Dīrghatamas.** But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg[2] finds a mention of Mamata (masc.) in a verse of the Rigveda[3] as the name of a **Bharadvāja.**

[1] vi. 10, 2. *Cf.* Mahābhārata, i. 4179 *et seq.*

[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212.

[3] vi. 50, 15, where the reading of the received text is *mama tasya.*

Maya is found once in the Vājasaneyi Saṃhitā (xxii. 19) in the sense of 'horse.'

Mayu occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] The commentator on the Taittirīya Saṃhitā[1] explains the word as meaning either an 'ape' (*kiṃpuruṣa*) or a 'forest peacock' (*āraṇya-mayūra*).

[1] Taittirīya Saṃhitā, v. 5, 12, 1; Vājasaneyi Saṃhitā, xxiv. 31.

The former sense is supported by another passage of the Vājasaneyi Saṃhitā,[2] where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage[3] where it occurs.

[2] viii. 47; *mayu āraṇya* in Taittirīya Saṃhitā, iv. 2, 10, 1.
[3] Śatapatha Brāhmaṇa, vii. 5, 2, 22. *Cf.* Zimmer, *Altindisches Leben*, 85; Weber, *Indische Studien*, 9, 246.

Mayūkha denotes, from the Rigveda onwards,[1] a 'peg,' especially as used for keeping a web stretched,[2] *Cf.* **Otu.**

[1] Rv. vii. 99, 3; Taittirīya Saṃhitā, ii. 3, 1, 5; Kāṭhaka Saṃhitā, xi. 6; Aitareya Brāhmaṇa, v. 15, 9, etc.
[2] Rv. x. 130, 2 (in a metaphor); Av. x. 7, 42; Kāṭhaka Saṃhitā, xxvi. 6; Taittirīya Brāhmaṇa, ii. 5, 5, 3, etc.

Mayūra, 'peacock,' occurs in the Rigveda in the compounds describing Indra's horses, *mayūra-roman*,[1] 'with hair like peacocks' feathers,' and *mayūra-śepya*,[2] 'with tails like those of peacocks.' The peacock also appears in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[3] The pea-hen, Mayūrī, is mentioned in the Rigveda[4] and the Atharvaveda,[5] in both cases with reference to the bird's efficacy against poison, a curious superstition to be compared with the modern dislike of peacocks' feathers.

[1] Rv. iii. 45, 1.
[2] Rv. viii. 1, 25.
[3] Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaneyi Saṃhitā, xxiv. 23, 27.
[4] i. 191, 14 (a late hymn).
[5] vii. 56, 7.
Cf. Zimmer, *Altindisches Leben*, 90.

Marīci in the plural denotes, according to Weber,[1] the 'particles of light' or 'shining motes' that fill the air, as opposed to rays of light (*raśmi*). This meaning adequately suits the passages in the early Vedic literature[2] where the

[1] *Indische Studien*, 9, 9, accepted by the St. Petersburg Dictionary, *s.v.*
[2] Rv. x. 57, 12; 177, 1; Av. iv. 38, 5 (where *raśmi* and *marīci* are opposed); v. 21, 10; vi. 113, 2; Taittirīya Saṃhitā, vi. 4, 5, 5 (*marīci-pa*, 'drinking atoms of light,' said of the gods); Taittirīya Brāhmaṇa, ii. 2, 9, 2 (where Sāyaṇa's version, *sarvatra-prasṛta-prabhā-dravya*, refers to the light as everywhere diffused), etc.

word occurs; but the sense of 'ray' is quite clearly found in the Upaniṣads,[3] as well as the older sense.[4]

[3] Praśna Upaniṣad, iv. 2. *Cf.* Taittirīya Upaniṣad, i. 1, 2; 2, 1: Maitrāyaṇī Upaniṣad, vi. 31.

[4] Aitareya Upaniṣad, i. 1.

Maru, in the plural, is mentioned in the Taittirīya Āraṇyaka,[1] as the *utkara* ('mound of earth thrown up' from the excavation of the altar[2]) of **Kurukṣetra**. This seems to mean that the Maru deserts (the later Maru-sthala[3]) were so called because they stood to the 'altar,' Kurukṣetra, in the same relation as the waste earth of the *utkara* to the altar at the sacrifice.

[1] v. 1, 1.

[2] Eggeling, *Sacred Books of the East*, xii. 25, 54.

[3] *Cf.* Zimmer, *Altindisches Leben*, 48, and **Dhanvan**.
Cf. Weber, *Indische Studien*, 1, 78.

Marutta Āvi-kṣita ('descendant of Avikṣit') **Kāma-pri** ('descendant of Kāmapra') is the name of a king who was anointed by **Saṃvarta** according to the Aitareya Brāhmaṇa.[1] In the Śatapatha Brāhmaṇa[2] account of the same king he is called **Āyogava**.

[1] viii. 21, 12.

[2] xiii. 5, 4, 6. *Cf.* also Śāṅkhāyana Śrauta Sūtra, xvi. 9, 14. 16; Maitrāyaṇī Upaniṣad, i. 4.

Marud-vṛdhā[1] is the name of a stream mentioned in the Nadīstuti ('Praise of Rivers') in the Rigveda[2] along with the **Asiknī** (Akesines) and the **Vitastā** (Hydaspes). Roth[3] considers that the Marudvṛdhā denotes the stream formed by the combined waters of these two rivers down to its junction with the **Paruṣṇī** (Ravi), a view accepted by Zimmer.[4] On the other hand, Ludwig[5] thinks that the Marudvṛdhā designates

[1] Literally, 'rejoicing in the Maruts'—*i.e.*, 'swollen by the rainy winds.' The misspelling of the name as Marudvṛddhā in Macdonell, *Vedic Mythology*, pp. 80, 88, is corrected in the Index and the Addenda of that work. On the accentuation of the name, see Vārttika 2 on Pāṇini, vi. 2, 106.

[2] x. 75, 5.

[3] *Zur Litteratur und Geschichte des Weda*, 138 *et seq.*

[4] *Altindisches Leben*, 11, 12.

[5] Translation of the Rigveda, 3, 200.

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. **Marka** is found in one passage of the Rigveda,[1] where Roth[2] sees in the expression *sūro markaḥ* the 'eclipse of the sun.' Sāyaṇa[3] thinks the meaning is 'purifying.'[4]

[1] x. 27, 20.

[2] St. Petersburg Dictionary, *s.v.* He thinks, however, that if the word means 'eclipse,' it cannot be derived from the root *mṛ*, 'injure.'

[3] As from the root *mṛj*, derivation from which is not phonetically justified.

[4] Ludwig cites this passage, in his essay on eclipses in the Rigveda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic Ṛṣis knew of the moon as eclipsing the sun; but see Whitney's reply, *Journal of the American Oriental Society*, 13, lxi *et seq.*, and **Sūrya.**

2. **Marka** is mentioned in the Taittirīya Saṃhitā[1] and elsewhere[2] as the Purohita, along with **Śaṇḍa**, of the Asuras, while Bṛhaspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.[3] The name may quite possibly have Iranian affinities, as believed by Hillebrandt[4] and by Hopkins.[5] Hillebrandt[6] also sees in a Gṛdhra mentioned in the Rigveda[7] and elsewhere[8] a prototype of Marka.

[1] vi. 4, 10, 1.

[2] Maitrāyaṇī Saṃhitā, iv. 6, 3; Taittirīya Brāhmaṇa, i. 1, 1, 5; Śatapatha Brāhmaṇa, iv. 2, 1, 4.

[3] Vājasaneyi Saṃhitā, vii. 16. 17.

[4] *Vedische Mythologie*, 3, 442 *et seq.*

[5] *Cf. Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, n. 1.

[6] *Op. cit.*, 1, 223 *et seq.*

[7] v. 77, 1.

[8] Taittirīya Āraṇyaka, iv. 29; Maitrāyaṇī Saṃhitā, iv. 9, 19.

Cf. Eggeling, *Sacred Books of the East*, 26, 279 *et seq.*

Markaṭa, 'ape,' is enumerated in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] It is classified in the same Saṃhitās[2] with man and the elephant as 'taking hold by the hand' (*hastādāna*) instead of 'taking hold by the mouth' (*mukhādāna*). The animal is mentioned several times elsewhere also.[3] *Cf.* **Puruṣa Hastin, Mayu.**

[1] Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.

[2] Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv. 5, 7.

[3] Aitareya Āraṇyaka, iii. 2, 4; Jaiminīya Brāhmaṇa, i. 184; Taittirīya Āraṇyaka, iii. 11, 32, etc.

Cf. Zimmer, *Altindisches Leben*, 85.

1. **Marya** in the Rigveda[1] denotes a 'man' especially regarded as young and a lover, being constantly mentioned as in company with maidens (*yuvatī*).

[1] iii. 31, 7; 33, 10; iv. 20, 5; ix. 96, 20, etc.; *marya-śrī*, 'adorned as a lover,' ii. 10, 5. *Cf.* Nirukta, iii. 15; iv. 2.

2. **Marya**[1] in several passages of the Rigveda[1] denotes a 'stallion.'[2] It is once[3] described as *pastyāvant*, 'a stalled horse'—that is, one carefully tended, and not allowed out to graze.

[1] vii. 56, 16; viii. 43, 25.

[2] This is, of course, only a specialized sense of 1. Marya as meaning a 'male' (*cf.* Lat. *mas, maritus*). The specialized meaning is somewhat analogous to the use of 'sire' in English.

[3] Rv. ix. 97, 18. Roth, St. Petersburg Dictionary, *s.v.* 2, thinks Rv. i. 91, 13, may have the same sense.

Maryaka, occurring only once in the Rigveda,[1] seems to denote the bull which is described as separated from the cows.

[1] v. 2, 5. *Cf.* Oldenberg, *Rgveda-Noten*, 1, 313.

Maryādā, 'boundary,' is found in the Śatapatha Brāhmaṇa[1] referring to the boundary between the **Kosalas** and the **Videhas**. Usually the word is metaphorically employed.[2]

[1] i. 4, 1, 17. *Cf.* xiii. 8, 4, 12.

[2] Rv. iv. 5, 13; x. 5, 6; Av. vi. 81, 2 (of an amulet). In the Atharvaveda passage Whitney, Translation of the Atharvaveda, 392, suggests, owing to the very curious use of the word, the emendation *marya-dā*, 'giver of a son.'

Mala in one passage of the Rigveda[1] is used of the garments of the Munis. The St. Petersburg Dictionary takes it to mean a 'leathern garment,'[2] but Ludwig and Zimmer[3] think it means only 'soiled' raiment, which, of course, suits the ordinary sense of the word ('dirt') in the Atharvaveda,[4] and the character of the long-haired (*keśin*) hermit (**Muni**). *Cf.* **Malaga.**

[1] x. 136, 2.

[2] If this were correct, the word might be derived from *mlā* in the sense of 'to tan.' *Cf.* **Carman**, especially notes 6 and 7.

[3] *Altindisches Leben*, 262.

[4] vi. 115, 3; vii. 89, 3; x. 5, 24, etc. *Cf.* Schrader, *Prehistoric Antiquities*, 333, n.

Mala-ga in one passage of the Atharvaveda[1] denotes a cleanser of clothes, a 'washerman,' but the origin of the word is somewhat uncertain.[2]

[1] xii. 3, 21.

[2] It may, perhaps, have primarily meant 'concerned with dirt.' See the St. Petersburg Dictionary, *s.v. ga* 1, on the use of *ga* as forming compounds; and *cf.* **Mala.**

Cf. Zimmer, *Altindisches Leben*, 262; Bloomfield, *Hymns of the Atharvaveda*, 188.

Malimlu in the Yajurveda Saṃhitā[1] denotes a 'robber,' specifically, according to the commentator Mahīdhara, a burglar or housebreaker. *Cf.* **Tāyu, Taskara, Stena,** and **Devamalimluc.**

[1] Taittirīya Saṃhitā, vi. 3, 2, 6; Vājasaneyi Saṃhitā, xi. 78. 79; Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāṭhaka Saṃhitā.[1] See **Māsa.**

[1] xxxv. 10; xxxviii. 14. *Cf.* Weber, *Jyotiṣa*, 100, 102; *Naxatra*, 2, 350.

1. **Maśaka** denotes a 'biting fly' or 'mosquito,' being described in the Atharvaveda[1] as 'quickly (?) biting' (*tṛpradaṃśin*), and as having a poisonous sting. The elephant is mentioned[2] as particularly subject to its stings. The insect is often referred to elsewhere.[3] *Cf.* **Daṃśa.**

[1] vii. 56, 3.

[2] Av. iv. 36, 9.

[3] Av. xi. 3, 5; at the Aśvamedha ('horse sacrifice'), Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29; xxv. 3; Bṛhadāraṇyaka Upaniṣad, i. 3, 24 (Mādhyaṃdina=i. 3, 22 Kāṇva); Chāndogya Upaniṣad, vi. 9, 3; 10, 2.

Cf. Zimmer, *Altindisches Leben*, 97.

2. **Maśaka Gārgya** ('descendant of **Garga**') is the name of a teacher, a pupil of **Sthiraka Gārgya,** in the Vaṃśa Brāhmaṇa.[1] He is also mentioned in the Sūtras[2] of the Sāmaveda, and is the reputed author of an extant Kalpa Sūtra.

[1] *Indische Studien*, 4, 373, 382.

[2] Lāṭyāyana Śrauta Sūtra, vii. 9, 14; Anupada Sūtra, ix. 9.

Cf. Weber, *Indian Literature*, 75, 76; 83, 84.

Maśarśāra is the name of a king, according to Ludwig,[1] of the **Nahuṣas**, in the Rigveda.[2]

[1] Translation of the Rigveda, 3, 206.

[2] i. 122, 15.

Maṣṇāra is the name of a locality, the scene of the victory of a **Kuru** king, in the Aitareya Brāhmaṇa.[1]

[1] viii. 23, 3. *Cf.* Bhāgavata Purāṇa, v. 13, 26 *et seq.*; Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80, n. 2.

Masūra is the name of a kind of lentil (*Ervum hirsutum*) in the Vājasaneyi Saṃhitā[1] and the Bṛhadāraṇyaka Upaniṣad.[2]

[1] xviii. 12.

[2] vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva).

Cf. Weber, *Indische Studien*, 1, 355; Zimmer, *Altindisches Leben*, 241.

Masūsya, occurring in the Taittirīya Brāhmaṇa (iii. 8, 14, 6), is, according to the commentator, the name of a grain of the north country.

Mastu in the Yajurveda Saṃhitās[1] and the Brāhmaṇas[2] denotes 'sour curds.'

[1] Taittirīya Saṃhitā, vi. 1, 1, 4; Kāṭhaka Saṃhitā, xxxvi. 1.

[2] Satapatha Brāhmaṇa, i. 8, 1, 7; iii. 3, 3, 2, etc.

Maha-rtvij, 'great priest,' is the collective name of the four chief priests—Adhvaryu, Brahman, Hotṛ, and Udgātṛ—in the Brāhmaṇas.[1]

[1] Taittirīya Brāhmaṇa, iii. 8, 2, 4; Śatapatha Brāhmaṇa, xiii. 1, 1, 4; Śāṅkhāyana Srauta Sūtra, xvi. 1, 7, etc.

Maha-ṛṣabha, a 'great bull,' is mentioned in the Atharvaveda (iv. 15, 1).

Maha-ṛṣi, a 'great Ṛṣi,' is mentioned in the Taittirīya Āraṇyaka (i. 9, 6). *Cf.* **Mahābrāhmaṇa.**

Mahā-kula, 'sprung from a great family,' is the designation of a bowl or cup (**Camasa**) in the Rigveda (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the Rigveda.

Mahā-kauṣītaka, the 'Great Kauṣītaka (Brāhmaṇa),' is the name of a Vedic text in the Rigveda Gṛhya Sūtras.[1]

[1] Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Mahākauṣītaki, the teacher, in Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1, etc. *Cf.* Oldenberg, *Sacred Books of the East*, 29, 3, 4.

Mahāja, a 'great goat' (**Aja**) is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Mahā-dhana in the Rigveda denotes either a 'great fight'[1] or a 'great prize'[2] as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

[1] Rv. i. 7, 5; 40, 8; 112, 17; vi. 59, 7, etc. [2] ix. 86, 12.

Mahā-nagnī in the Atharvaveda[1] denotes a 'courtesan.' The masculine, Mahā-nagna,[2] 'paramour,' is probably secondarily derived from the feminine Mahānagnī.[3]

[1] xiv. 1, 36; xx. 136, 5 *et seq.*; Aitareya Brāhmaṇa, i. 27, 1.

[2] Av. xx. 136, 11; Śāṅkhāyana Śrauta Sūtra, xii. 24, 14. *Cf.* Whitney, Translation of the Atharvaveda, 747; Geldner, *Vedische Studien*, 1, 280, n. 1.

[3] As *sa-patna*, 'rival,' is unmistakably formed from *sa-patnī*, 'co-wife.'

Mahā-nāga, a 'great snake,' is mentioned in the Śatapatha Brāhmaṇa (xi. 2, 7, 12), where it is plainly mythical.

Mahā-niraṣṭa, a 'great castrated' ox, is mentioned as the **Dakṣiṇā**, or 'sacrificial fee,' in the house of the **Sūta** at the **Rājasūya** ('royal consecration') in the Yajurveda Saṃhitās.[1] *Cf.* **Anaḍvāh** and **Go.**

[1] Taittirīya Saṃhitā, i. 8, 9, 1; Kāṭhaka Saṃhitā, xv. 4. 9; Maitrāyaṇī Saṃhitā, ii. 6, 5.

Mahā-patha in the Brāhmaṇas[1] denotes the 'high road' between two villages.

[1] Aitareya Brāhmaṇa, iv. 17, 8; Chāndogya Upaniṣad, viii. 6, 2. *Cf.* Weber, *Indische Studien*, 1, 271, n.

Mahā-pura in the Yajurveda Saṃhitās[1] and the Brāhmaṇas[2] denotes a great fortress.[1] Probably the only difference between the Pur and the Mahāpura was size.

[1] Taittirīya Saṃhitā, vi. 2, 3, 1; Kāṭhaka Saṃhitā, xxiv. 10; Maitrāyaṇī Saṃhitā, iii. 8, 1.

[2] Aitareya Brāhmaṇa, i. 23, 2; Gopatha Brāhmaṇa, ii. 2, 7.

Mahā-brāhmaṇa, a 'great Brahmin,' is found in the Bṛhadāraṇyaka Upaniṣad (ii. 1, 19. 22) denoting a Brahmin of great consequence. *Cf.* **Maharṣi.**

Mahābhiṣeka, 'great consecration,' is mentioned in the Aitareya Brāhmaṇa,[1] and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the **Rājasūya.**

[1] viii. 14, 4; 19, 2. *Cf.* Weber, *Episches im vedischen Ritual*, 8. The list is **Janamejaya Pārikṣita**, whose friend was **Tura Kāvaṣeya**; **Śāryāta Mānava** and **Cyavana Bhārgava**; **Satānīka Sātrājita** and **Somaśuṣma Bhārgava**; **Ambariṣa** and **Parvata** and **Nārada**; **Yudhāṃśrauṣṭi Augrasainya** and the same two Ṛṣis; **Viśvakarman Bhauvana** and **Kaśyapa**; **Sudās Paijavana** and **Vasiṣṭha**; **Marutta Āvikṣita** and **Saṃvarta**; **Aṅga Vairocana** and **Udamaya Ātreya**; **Bharata Dauḥṣanti** and **Dīrghatamas Māmateya**; **Durmukha Pāñcāla** and **Bṛhaduktha**; **Atyarāti Jānaṃtapi** and **Vāsiṣṭha Sātyahavya.**

Mahā-bhūta in the Nirukta (xiv. 5, 10) and the Aitareya Upaniṣad (iii. 2, 3) denotes the 'gross elements' (earth, water, fire, air, ether).

Mahā-matsya, a 'great fish,' is mentioned in the Bṛhadāraṇyaka Upaniṣad (iv. 3, 18).

Mahā-meru, 'great Meru,' is the name of a mountain in the Taittirīya Āraṇyaka.[1]

[1] i. 7, 1. 3. *Cf.* Weber, *Indische Studien*, 1, 78; 3, 123.

Mahā-ratha, 'having a great car'—*i.e.*, 'a great chariot fighter,' is an epithet of the hero who is prayed for in the ritual of the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, vii. 5, 18, 1; Vājasaneyi Saṃhitā, xxii. 22.

Mahā-rāja, a 'great king,' is frequently referred to in the Brāhmaṇas.[1] It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called **Rājan.**

[1] Aitareya Brāhmaṇa, vii. 34, 9; Kauṣītaki Brāhmaṇa, v. 5; Śatapatha Brāhmaṇa, i. 6, 4, 21; ii. 5, 4, 9; Bṛhadāraṇyaka Upaniṣad, ii. 1, 19 *et seq.*; Maitrāyaṇī Upaniṣad, ii. 1, etc.

Mahā-rātra, 'advanced night,' is a phrase found in the Kauṣītaki Brāhmaṇa[1] and the Sūtras[2] to denote the latter part of the night, after midnight and before dawn.

[1] ii. 9; xi. 8. [2] Śāṅkhāyana Śrauta Sūtra, vi 2, 1; xvii. 7, 1, etc.

Mahārṇava, a 'great ocean,' is a phrase not found before the late Maitrāyaṇī Upaniṣad (i. 4), where the drying up of 'great oceans' is one of the marvels enumerated. *Cf.* **Samudra.**

Mahā-vīra ('great hero') is the name in the later Saṃhitās and the Brāhmaṇas[1] of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called Pravargya.

[1] Vājasaneyi Saṃhitā, xix. 14; Satapatha Brāhmaṇa, xiv. 1, 2, 9. 17; 3, 1, 13; 4, 16; 2, 2, 13. 40; Pañcaviṃśa Brāhmaṇa, ix. 10, 1; Kauṣītaki Brāhmaṇa, viii. 3. 7, etc.

Mahā-vṛkṣa, a 'great tree,' is mentioned sometimes in the Pañcaviṃśa Brāhmaṇa (vii. 6, 15; xiv. 1, 12) and in the Sūtras.

Mahā-vṛṣa is the name of a tribe mentioned along with the **Mūjavants** in the Atharvaveda[1] as a locality to which fever is to be relegated. It is reasonable to suppose that they were

[1] v. 22, 4. 5. 8.

northerners, though Bloomfield[2] suggests that the name may be chosen more for its sound and sense (as 'of mighty strength' to resist the disease) than for its geographical position. In the Chāndogya Upaniṣad[3] the place **Raikvaparṇa** is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminīya Upaniṣad Brāhmaṇa[4] is said to be **Hṛtsvāśaya.** The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrauta Sūtra.[5]

[2] *Hymns of the Atharvaveda*, 446.
[3] iv. 2, 5.
[4] iii. 40, 2.
[5] ii. 5.

Cf. Weber, *Indian Literature*, 70, 147; Zimmer, *Altindisches Leben*, 129; Whitney, Translation of the Atharvaveda, 259, 260.

1. **Mahā-śāla** (lit., 'having a great house'), a 'great householder,' is an expression applied in the Chāndogya Upaniṣad (v. 11, 1) to the Brahmins who were instructed by **Aśvapati**, no doubt to emphasize their importance. *Cf.* **Mahābrāhmaṇa.**

2. **Mahā-śāla Jābāla** is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing **Dhīra Śātaparṇeya**,[1] and once as one of the Brahmins who received instruction from **Aśvapati.**[2] In the parallel passage of the Chāndogya Upaniṣad[3] the name is **Prācīnaśāla Aupamanyava.**[4] The word must be considered a proper name rather than an adjective (1. **Mahāśāla**), as it is taken in the St. Petersburg Dictionary.[5]

[1] x. 3, 3, 1.
[2] x. 6, 1, 1.
[3] v. 11, 1,
[4] *Cf.* Eggeling, *Sacred Books of the East*, 43, 393, n. 1.

[5] In Muṇḍaka Upaniṣad, i. 1, 3, the word is used of **Śaunaka**, perhaps merely as an epithet. *Cf.* Weber, *Indian Literature*, 161.

Mahā-suparṇa in the Śatapatha Brāhmaṇa (xii. 2, 3, 7) denotes a 'great bird' or 'great eagle.'

Mahā-suhaya, a 'great (*i.e.*, high-spirited) horse,' is the description in the Bṛhadāraṇyaka Upaniṣad[1] of the steed from

[1] vi. 2, 13. *Cf.* Śāṅkhāyana Āraṇyaka, ix. 7; Chāndogya Upaniṣad, v. 1, 12; Pischel, *Vedische Studien*, 1, 234, 235; Keith, *Śāṅkhāyana Āraṇyaka*, 57, n. 3. *Cf.* **Paḍbīśa.**

the Indus (*saindhava*) which tears away the peg of its hobble (*paḍbīśa-śaṅkhu*).

Mahā-sūkta, m. plur., the 'composers of the long hymns' of the tenth Maṇḍala of the Rigveda[1] are mentioned in the Aitareya Āraṇyaka[2] and the Sūtras.[3] *Cf.* **Kṣudra-sūkta.**

[1] x. 1-128.
[2] ii. 2, 2.
[3] Aśvalāyana Gṛhya Sūtra, iii. 4, 2; Śāṅkhāyana Gṛhya Sūtra, iv. 10.

Cf. Weber, *Indische Studien*, 1, 115; 390; Roth, *Zur Litteratur und Geschichte des Weda*, 27.

Mahāhna in the Kauṣītaki Brāhmaṇa (ii. 9) denotes the advanced (time of the) day'—that is, 'afternoon.' *Cf.* **Mahā-rātra.**

Mahi-dāsa Aitareya ('descendant of Itara or Itarā') is the name of the sage from whom the Aitareya Brāhmaṇa and Āraṇyaka take their names. He is several times referred to in the Aitareya Āraṇyaka,[1] but not as its author. He is credited with a life of 116 years in the Chāndogya Upaniṣad[2] and the Jaiminīya Upaniṣad Brāhmaṇa.[3]

[1] ii. 1, 8; 3, 7.
[2] iii. 16, 7.
[3] iv. 2, 11 (*cf. Journal of the American Oriental Society*, 15, 246).

Cf. Keith, *Aitareya Āraṇyaka*, 16, 17.

Mahiṣa, the 'strong,' with[1] or without[2] **Mṛga**, 'wild beast,' denotes the 'buffalo' in the Rigveda and the later texts. The feminine, Mahiṣī, is found in the later Saṃhitās.[3]

[1] Rv. viii. 58, 15; ix. 92, 6; 96, 6; x. 123, 4.
[2] Rv. v. 29, 7; vi. 67, 11; viii. 12, 8; 66, 10; ix. 87, 7; x. 28, 10; 189, 2; Vājasaneyi Saṃhitā, xxiv. 28, etc.
[3] Kāṭhaka Saṃhitā, xxv. 6; Maitrāyaṇī Saṃhitā, iii. 8, 5; Ṣaḍviṃśa Brāhmaṇa, v. 7, 11.

1. **Mahiṣī.** See **Mahiṣa.**

2. **Mahiṣī**, 'the powerful one,' the name of the first of the four wives (see **Pati**) of the king, is mentioned frequently in

the later literature.[1] Perhaps even in the Rigveda[2] the technical sense of 'first wife' is present.

[1] Taittirīya Saṃhitā, i. 8, 9, 1; Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; Pañcaviṃśa Brāhmaṇa, xix. 1, 4; Śatapatha Brāhmaṇa, vi. 5, 3, 1; vii. 5, 1, 6, etc.

[2] v. 2, 2; 37, 3.

Mahaitareya is the title of a Vedic text according to the Gṛhya Sūtras of the Ṛgveda.[1]

[1] Āśvalāyana Gṛhya Sūtra, iii. 4, 4; of a teacher, in Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1. *Cf.* Keith, *Aitareya Āraṇyaka*, 39; Oldenberg, *Sacred Books of the East*, 29, 3, 4.

Mahokṣa, a 'great bull,' is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Māṃsa, 'flesh.' The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahiṃsā, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmins ate the offerings.[1] Again, the slaying of a 'great ox' (*mahokṣa*) or a 'great goat' (*mahāja*) for a guest was regularly prescribed;[2] and the name **Atithigva** probably means 'slaying cows for guests.'[3] The great sage **Yājñavalkya** was wont to eat the meat of milch cows and bullocks (*dhenv-anaḍuha*) if only it was *aṃsala* ('firm' or 'tender').[4] The slaughter of a hundred bulls (*ukṣān*) was credited to one sacrificer, **Agastya**.[5] The marriage ceremony was accompanied by the slaying of oxen, clearly for food.[6]

[1] So Agni is called 'eater of ox and cow' in Rv. viii. 43, 11 = Av. iii. 21, 6 = Taittirīya Saṃhitā, i. 3, 14, 7; Weber, *Indische Studien*, 17, 280, 281; Oldenberg, *Religion des Veda*, 355.

[2] Śatapatha Brāhmaṇa, iii. 4, 1, 2. *Cf.* Śāṅkhāyana Gṛhya Sūtra, ii. 15, 2.

[3] Bloomfield, *American Journal of Philology*, 17, 426; *Journal of the American Oriental Society*, 16, cxxiv. *Cf. atithinīr gāḥ*, 'cows fit for guests,' Rv. x. 68, 3.

[4] Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of *aṃsala* is given as *sthūla*, 'firm,' in the scholiast. *Cf.* Kātyāyana Śrauta Sūtra, vii. 2, 23-25. Eggeling, *Sacred Books of the East*, 26, 11, has 'tender.' 'Off the shoulder' (*aṃsa*) is also a possible version.

[5] Taittirīya Brāhmaṇa, ii. 7, 11, 1; Pañcaviṃśa Brāhmaṇa, xxi. 14, 5.

[6] Rv. x. 85, 13. *Cf.* Winternitz, *Das altindische Hochzeitsrituell*, 33.

That there was any general objection to the eating of flesh is most improbable. Sometimes it is forbidden, as when a man is performing a vow,[7] or its use is disapproved, as in a passage of the Atharvaveda,[8] where meat is classed with **Surā**, or intoxicating liquor, as a bad thing. Again, in the Rigveda[9] the slaying of the cows is said to take place in the **Aghās**, a deliberate variation for **Maghās**; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brāhmaṇas also contain the doctrine of the eater in this world being eaten in the next,[10] but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brāhmaṇas. But Ahiṃsā as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmaṇa period.[11]

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda,[12] as is shown by the name *aghnyā*,[13] 'not to be slain,' applied to it in several passages. But this fact cannot be regarded as showing that

[7] Kātyāyana Śrauta Sūtra, ii. 1, 8. So a **Brahmacārin** is not to eat flesh. See Oldenberg, *op. cit.*, 468, n. 3. The blood of an animal is always a somewhat mysterious and dangerous substance; hence taboos on meat-eating, which in another form arise from fear of the spirits of the dead (*cf.* Oldenberg, *op. cit.*, 414, n. 1). See also Śatapatha Brāhmaṇa, xiv. 1, 1, 29; Keith, *Journal of the Royal Asiatic Society*, 1909, 588, n. 4.

[8] vi. 70, 1. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 493.

[9] x. 85, 13. In the Atharvaveda, xiv. 1, 13, the ordinary word Maghās is found, and is, no doubt, really to be preferred. See Weber, Proceedings of the Berlin Academy, 1894, 807.

[10] *Cf.* the story of **Bhṛgu Vāruṇi** in the Śatapatha Brāhmaṇa, xi. 6, 1, 1 *et seq.*; Jaiminīya Brāhmaṇa, i. 42-44; Aitareya Āraṇyaka, ii. 1, 2, with Keith's notes (pp. 202, 203).

[11] *Cf.* Deussen, *Philosophy of the Upanishads*, 317 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1909, 565.

[12] viii. 101, 15. 16; Vājasaneyi Saṃhitā, iv. 19, 20; Av. x. 10; xii. 4, 5; Macdonell, *Vedic Mythology*, p. 151.

[13] Found sixteen times in the Rigveda, as opposed to three instances of Aghnya (masculine); Macdonell, *loc. cit.* The sense of 'hard to overcome,' preferred by the St. Petersburg Dictionary, to that of 'not to be killed,' is, however, quite possible. Weber, *op. cit.*, 17, 281, tries to derive the word from *ahanya*, 'bright-coloured like day,' a derivation that must be regarded as illegitimate.

meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times.[14] Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body.[15]

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg[16] argues.

[14] *Cf.* Macdonell, *Sanskrit Literature*, 68.

[15] Rv. x. 16, 7. See Oldenberg, *op. cit.*, 576.

[16] *Religion des Veda*, 356, n. 4. As to meat-eating in Buddhist times, *cf.* the death of the Buddha from a meal of pork, Fleet, *Journal of the Royal Asiatic Society*, 1906, 881, 882; Oldenberg, *Buddha*,[5] 231, n. 2 (*contra* Neumann, *Die Reden des Gotamo Buddho*, 1, xix). As to meat-eating in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 119, 120; *Great Epic of India*, 377-379; and see for modern instances Jolly, *Deutsche Rundschau*, July, 1884, 118; Bühler, *Report*, 23.

Cf. Schrader, *Prehistoric Antiquities*, 316; Hopkins, *Religions of India*, 156, 189.

Māṃsaudana denotes in the Śatapatha Brāhmaṇa[1] a dish consisting of 'meat cooked with rice.'

[1] xi. 5, 7, 5; Bṛhadāraṇyaka Upaniṣad, vi. 4, 18; Śāṅkhāyana Āraṇyaka, xii. 8.

Mākṣavya, 'descendant of Makṣu,' is the patronymic of a teacher in the Aitareya Āraṇyaka.[1]

[1] iii. 1, 1, which is discussed in the preface to the Rigveda Prātiśākhya. *Cf.* Weber, *Indische Studien*, 1, 391; 2, 212.

Māgadha. See **Magadha.**

Māgadha-deśīya, 'belonging to the district of **Magadha,**' is the description in the Sūtras[1] of a Brahmin of Magadha.

[1] Kātyāyana Śrauta Sūtra, xxii. 4, 22; Lāṭyāyana Śrauta Sūtra, viii. 6, 28.

Mācala, mentioned in the Jaiminīya Brāhmaṇa,[1] apparently denotes some sort of dog found in **Vidarbha.**

[1] ii. 440. *Cf. Journal of the American Oriental Society,* 19, 103, n. 3.

Māṭharī, 'female descendant of Maṭhara,' occurs in the curious name, **Kāśyapī-bālākyā-māṭharī-putra,** of a teacher in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31 Mādhyaṃdina).

Māṇṭi is the name of a teacher, a pupil of **Gautama,** in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina=ii. 6, 3; iv. 6, 3 Kāṇva).

Māṇḍavī, 'female descendant of Maṇḍu,' occurs in the name of a teacher, **Vātsī-māṇḍavī-putra,** in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyaṃdina).

Māṇḍavya, 'descendant of Maṇḍu,' is mentioned as a teacher in the Śatapatha Brāhmaṇa,[1] in the Śāṅkhāyana Āraṇyaka,[2] and in the Sūtras.[3] He is also mentioned as a pupil of **Kautsa** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[4]

[1] x. 6, 5, 9.
[2] vii. 2.
[3] Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1.
Cf. Weber, *Indische Studien* 1, 482 (in the Epic a friend of **Janaka** is so named).
[4] vi. 5, 4 Kāṇva.

Māṇḍūkāyani, 'descendant of Māṇḍūka,' is mentioned as a teacher in the Śatapatha Brāhmaṇa.[1]

[1] x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

Māṇḍūkāyanī-putra, 'son of a female descendant of Māṇḍūka,' is the name of a teacher, a pupil of **Māṇḍūkīputra** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 32 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Māṇḍūkī-putra, 'son of a female descendant of Maṇḍūka,' is mentioned as a teacher, a pupil of **Śāṇḍilīputra,** in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 32 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Māṇḍūkeya, 'descendant of Māṇḍūka,' is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., **Śūravīra,**[1] **Hrasva,**[2] **Dīrgha,**[3] **Madhyama Prātībodhīputra.**[4] The Māṇḍūkeyas also occur as a school in the Āraṇyakas[5]: a special form of the text of the Rigveda evidently appertained to them.[6]

[1] Aitareya Āraṇyaka, iii. 1, 1; Śāṅkhāyana Āraṇyaka, vii. 2. 8. 9. 10.

[2] Śāṅkhāyana Āraṇyaka, vii. 12; viii. 11.

[3] *Ibid.*, vii. 2.

[4] *Ibid.*, vii. 13.

[5] Aitareya Āraṇyaka, iii. 1, 1; Śāṅkhāyana Āraṇyaka, vii. 2.

[6] *Cf.* the *Māṇḍūkeyīya adhyāya* of the Aitareya Āraṇyaka, iii. 2, 6; Śāṅkhāyana Āraṇyaka, viii. 11; Scheftelowitz, *Die Apokryphen des Rigveda*, 12; Keith, *Journal of the Royal Asiatic Society*, 1907, 227; *Aitareya Āraṇyaka*, 239; Weber, *Indische Studien*, 1, 391.

Mātariśvan is mentioned in a Vālakhilya hymn of the Rigveda[1] as a sacrificer along with **Medhya** and **Pṛṣadhra.** He seems to be mentioned also in one other passage, possibly in two.[2] In the Śāṅkhāyana Śrauta Sūtra[3] a patron, **Pṛṣadhra Medhya Mātariśvan** or **Mātariśva** is created by a misunderstanding of the Rigvedic text.

[1] Rv. viii. 52, 2.

[2] Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.

[3] xvi. 11, 26; Weber, *Episches im vedischen Ritual*, 39, 40. The manuscripts vary between Mātariśvan and Mātariśva.

Cf. Ludwig, Translation of the Rigveda, 3, 163.

Mātur-bhrātra is a curiously formed compound, occurring once in the Maitrāyaṇī Saṃhitā[1] as a designation of the 'maternal uncle,' who in the Sūtra period bears the name of **Mātula**. Thus little is heard of the maternal uncle in the Vedic period: it is not till the Epic[2] that traces appear of his prominence as compared with the paternal uncle (*pitṛvya*). This fact is significant for the 'patriarchal' character of the early Indian family organization.[3]

[1] i. 6, 12.

[2] Hopkins, *Journal of the American Oriental Society*, 13, 141.

[3] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 484, 586-588. *Cf.* also Rivers, *Journal of the Royal Asiatic Society*, 1907, 629 *et seq.*

Mātula,[1] 'maternal uncle,' is found only in the Sūtras[2] and later.

[1] This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

[2] Āśvalāyana Gṛhya Sūtra, i. 24, 4, etc.

Mātṛ is the regular word for 'mother' from the Rigveda onwards,[1] being a formation probably developed under the influence of an onomatopœtic word *mā*,[2] used like Ambā[3] and **Nanā**.[4]

The relations of wife and husband, as well as of mother and children, are treated under **Pati**. It remains only to add that details are given in the Sūtras[5] of the respectful attention paid to a mother, and of the ceremonies in which she is concerned. The mother also appears interested in the fate of her children as in the story of the sale of **Śunaḥśepa** for adoption by **Viśvāmitra** in the Aitareya Brāhmaṇa.[6]

[1] i. 24, 1; vii. 101, 3, etc.; Vājasaneyi Saṃhitā, xiii. 21, etc.; Aitareya Brāhmaṇa, ii. 6, etc.

[2] Böhtlingk and Roth, St. Petersburg Dictionary, *s.v.*, note.

[3] *Cf. ambe ambike ambalike*, Vājasaneyi Saṃhitā, xxiii. 18, with variations in Taittirīya Saṃhitā, vii. 4, 19, 1; Maitrāyaṇī Saṃhitā, iii. 12, 20; Taittirīya Brāhmaṇa, iii. 9, 6, 3; also *ambā ambāyavī, ambayā*, in the Kauṣītaki Upaniṣad, i. 3.

[4] Rv. ix. 112, 3 (**Upalaprakṣiṇī**). See von Schroeder, *Mysterium und Mimus*, 412.

[5] *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 460, 476, 477.

[6] vii. 18 *seq.* *Cf.* also Leist, *Altarisches Jus Gentium*, 104; Jolly, *Die Adoption in Indien*, 16, 17.

In the household the mother ranked after the father (see **Pitṛ**). Occasionally *mātarā* is used for 'parents,' as are also *pitarā* and *mātarā pitarā*[7] and *mātā-pitaraḥ*.[8]

[7] Rv. iii. 33, 3; vii. 2, 5, etc. For *mātarā pitarā*, see Rv. iv. 6, 7; Vājasaneyi Saṃhitā, ix. 19.

[8] Taittirīya Saṃhitā, i. 3, 10, 1; vi. 3, 11, 3.

Mātṛ-vadha, 'matricide,' is mentioned as a very grave crime in the Kauṣītaki Upaniṣad (iii. 1), but as one that can be expiated by the knowledge of the truth.

Mātṛ-han, 'mother-killer,' 'matricide,' occurs in a Vedic quotation mentioned by the commentator on Pāṇini.[1]

[1] Kāśikā Vṛtti on Pāṇini, iii. 2, 88: *mātṛhā saptamaṃ narakaṃ praviśet.*

Mātrā in the Upaniṣads[1] denotes a mora, the length of a short vowel.

[1] Taittirīya Upaniṣad, i. 2, 1; Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 15.

1. **Mātsya**, 'prince of the Matsya people.' See **Matsya.**

2. **Mātsya** occurs in the Taittirīya Brāhmaṇa[1] as the name of a Ṛṣi skilled in sacrifice. Possibly,[2] but not probably, he may also be meant in the Atharvaveda.[3]

[1] i. 5, 2, 1, where he serves **Yajñeṣu** and **Śatadyumna**.

[2] Bloomfield, *Hymns of the Atharvaveda*, 681.

[3] xix. 39, 9.
Cf. Weber, *Naxatra*, 2, 306.

Māthava, 'descendant of Mathu,' is the patronymic of **Videgha**, perhaps 'king of Videha,' in the Śatapatha Brāhmaṇa.[1]

[1] i. 4, 1, 10. 17. *Cf.* Eggeling, *Sacred Books of the East*, 12, xli. 104, n. 1; 26, xxix.; Weber, *Indische Studien*, 1, 170.

Mādhuki, 'descendant of **Madhuka**, is the patronymic of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.[1]

[1] ii. 1, 4, 27. *Cf.* Weber, *Indische Studien*, 1, 434.

Mādhyaṃdināyana, 'descendant of Madhyaṃdina,' is the patronymic of a teacher mentioned in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyama ('relating to the middle') is a term applied in the Kauṣītaki Brāhmaṇa[1] and the Aitareya Āraṇyaka[2] to denote the 'authors of the middle books' (ii.-vii.) of the Rigveda.

[1] xii. 3.
[2] ii. 2, 2.
Cf. Weber, *Indische Studien*, 1, 115, 389; Āśvalāyana Gṛhya Sūtra, iii. 4, 2; Śāṅkhāyana Gṛhya Sūtra, iv. 10, etc.

1. **Māna** as a measure of weight is said to be the equivalent of the **Kṛṣṇala** or Raktikā—that is, the berry of the Guñjā (*Abrus precatorius*). It occurs in compounds in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, iii. 2, 6, 3; vi. 4, 10, 2; Taittirīya Brāhmaṇa, i. 3, 7, 7; 7, 6, 2; Śatapatha Brāhmaṇa, v. 4, 3, 24; 5, 5, 16, etc.

2. **Māna** is the name of a man occurring in several passages of the Rigveda. In one place[1] express mention is made of his son (*sūnu*), by whom, despite Bergaigne's view to the contrary,[2] **Agastya** must be meant. In another passage,[3] apparently the same meaning applies to Māna—that is, Agastya as 'a Māna.' In a third passage[4] the expression *sūnave Mānena* has been held by Sieg[5] to be an inversion of *Mānasya sūnunā*, 'by the son of Māna'—*i.e.*, Agastya; but it seems more likely[6] that either *sūnor Māna* is the fuller form of Agastya's name ('pride

[1] Rv. i. 189, 8.
[2] *Religion Védique*, 2, 394. *Cf.* Pischel, *Vedische Studien*, 1, 173; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, n. 5; *Ṛgveda-Noten*, 1, 110; Sieg, *Die Sagenstoffe des Ṛgveda*, 107; Geldner, *Rigveda, Glossar*, 135.
[3] vii. 33, 13. *Cf.* verse 10.
[4] i. 117, 11.
[5] *Loc. cit.*
[6] Oldenberg, *Ṛgveda-Noten*, *loc. cit.*

of the son,' with reference to his high ancestry), or that the son[7] of Māna (=Agastya) is alluded to as interested in **Viśpalā.**

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers.[8] *Cf.* **Mānya, Māndārya.**

[7] Bergaigne, *loc. cit.*; Pischel, *loc. cit.* *Cf.* Roth, St. Petersburg Dictionary, *s.v.*, where *sūnoḥ* is taken as dependent on *vājam.*

[8] Rv. i. 169, 8; 171, 5; 182, 8; 184, 5. *Cf.* Ludwig, Translation of the Rigveda, 3, 116, 117, who thinks the Mānas were settled on the **Sindhu** (Indus). See Rv. i. 186, 5.

Mānava, 'descendant of **Manu,**'[1] is the patronymic of **Nābhānediṣṭha** and of **Śāryāta.**[2]

[1] Aitareya Brāhmaṇa, v. 14, 2.
[2] *Ibid.*, iv. 32, 7. *Cf.* Śatapatha Brāhmaṇa, iv. 1, 5, 2 (**Śaryāta**).

Mānavī, 'descendant of **Manu,**' is the patronymic of the mythical Iḍā ('oblation') in the Śatapatha Brāhmaṇa,[1] and of a woman named **Parśu** in the Rigveda.[2]

[1] i. 8, 1, 26; Taittirīya Saṃhitā, ii. 6, 7, 3. [2] x. 86, 23.

Mānu-tantavya, 'descendant of Manutantu,' is the patronymic of **Aikādaśākṣa** in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānutantavyau, 'two Saumāpas, descendants of Manutantu,' are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittirīya Brāhmaṇa (ii. 5, 8, 4) of the next name.

Mānthālava,[1] **Mānthīlava**[2] are the names in the Yajurveda Saṃhitās of a victim at the Aśvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahīdhara[3] thinks it was a kind of mouse; Sāyaṇa explains it as a 'water-cock'

[1] Maitrāyaṇī Saṃhitā, iii. 14, 19, where there is a variant Mātālava; Vājasaneyi Saṃhitā, xxiv. 38.
[2] Taittirīya Saṃhitā, v. 5, 18, 1.
[3] On Vājasaneyi Saṃhitā, *loc. cit.*

(*jala-kukkuṭa*). Possiby, if Sāyaṇa's[4] version of the parallel word **Manthāvala** is to be trusted, the 'flying fox' may be meant.[5]

[4] On Taittirīya Saṃhitā, *loc. cit.* *Cf.* Zimmer, *Altindisches Leben*, 86.

[5] Böhtlingk, Dictionary, *s.v.*, and also *s.v. māndhāla.*

Māndārya Mānya, 'descendant of **Māna,**' is the name of a Ṛṣi in the Rigveda.[1] It seems most probable that **Agastya** himself is meant.[2]

[1] i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10.

[2] *Cf.* Geldner, *Rigveda, Glossar*, 135; Bergaigne, *Religion Védique*, 2, 394; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221; Sieg, *Die Sagenstoffe des Ṛgveda*, 107; Max Müller, *Sacred Books of the East*, 32, 183 *et seq.*, 206.

Mānya, 'descendant of **Māna,**' is the patronymic of **Māndārya** in several passages of the Rigveda,[1] being also found alone in others.[2] It probably denotes **Agastya.**

[1] See **Māndārya**, n. 1.

[2] i. 165, 14; 177, 5; 184, 4.

Cf. Sieg, *Die Sagenstoffe des Ṛgveda*, 107.

Mānyamāna occurs with the word **Devaka** in the Rigveda.[1] The word seems to be a patronymic from Manyamāna, meaning 'son of the proud one.'[2] Roth[3] renders the two words 'the godling, the proudling (hast thou smitten).'

[1] viii. 18, 20.

[2] Sāyaṇa takes Manyamāna as a proper name.

[3] St. Petersburg Dictionary, *s.v.* *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 264.

Māmateya, 'descendant of Mamatā,' is the metronymic of **Dīrghatamas** in the Rigveda[1] and the Aitareya Brāhmaṇa.[2]

[1] i. 147, 3; 152, 6; 158, 6.

[2] viii. 23, 1; Śāṅkhāyana Āraṇyaka, ii. 17. For Mamatā, *cf.* Bṛhaddevatā, iii. 56; iv. 11.

Māyava, 'descendant of Mayu or Māyu,' is the patronymic of a patron in the Rigveda,[1] perhaps of **Rāma,** as Ludwig[2] thinks.

[1] x. 93, 15.

[2] Translation of the Rigveda, 3, 166.

Māya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 11) corresponds to **Asuravidyā**, 'magic.'

Māyu denotes the 'lowing' of a cow and the 'bleating' of a sheep or goat in the Rigveda,[1] as well as the 'chattering' of a monkey in the Atharvaveda.[2]

[1] i. 164, 28 (cow); vii. 103, 2 (cow); x. 95, 3 (ewe); Nirukta, ii. 9.
[2] vi. 38, 4; xix. 49, 4 (called *puruṣa*; *cf.* Zimmer, *Altindisches Leben*, 85, 86; St. Petersburg Dictionary, *s.v. Māyu*).

Māruta, 'descendant of Marut,' is the patronymic of **Dyutāna** and of **Nitāna.**

Mārutāśva, 'descendant of Marutāśva,' is, according to Ludwig,[1] the patronymic of a patron in the Rigveda.[2] The word may, however, be merely an adjective 'having wind-swift horses.'

[1] Translation of the Rigveda, 3, 155. It may be a patronymic of **Cyavatāna.**
[2] v. 33, 9.

Mārgaveya is the patronymic or metronymic of **Rāma** in the Aitareya Brāhmaṇa (vii. 27, 3. 4), where he is mentioned as a **Śyāparṇa.**

Mārgāra is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] The sense of the word is apparently 'hunter,' or possibly 'fisherman,'[2] as a patronymic from *mṛgāri*, 'enemy of wild beasts.'

[1] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1.
[2] *Cf.* Sāyaṇa on Taittirīya Brāhmaṇa, *loc. cit.*

1. **Mālya**, 'garland,' is found in the Upaniṣads.[1]

[1] Chāndogya Upaniṣad, viii. 2, 6; Kauṣītaki Upaniṣad, i. 4, etc.

2. **Mālya**, 'descendant of Māla,' is the patronymic of **Ārya** in the Pañcaviṃśa Brāhmaṇa (xiii. 4, 11).

Māṣa is the name of a kind of bean (*Phaseolus radiatus*) in the Atharvaveda[1] and later.[2] It is still one of the most valuable of similar plants in India. The seeds[3] were pounded (*piṣṭa*) according to the Atharvaveda.[4] These beans ripened in the winter (*hemanta*).[5] In the ritual the human head for the sacrifice is bought for twenty-one Māṣas[6]: it does not appear that the word here means a weight of metal, as it often does later.[7] A taboo on beans is found in the Yajurveda Saṃhitās.[8]

[1] vi. 140, 2; xii. 2, 53.

[2] Taittirīya Saṃhitā, v. 1, 8, 1; vii. 2, 10, 2; Kāṭhaka Saṃhitā, xii. 7; xxxii. 7; xxxvii. 1; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, xviii. 12; Śatapatha Brāhmaṇa, i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina=vi. 3, 13 (Kāṇva).

[3] Later described as marked with black and grey spots. *Cf.* St. Petersburg Dictionary, *s.v.*

[4] xii. 2, 53. *Ibid.*, xii. 2, 4, an offering of crushed beans (*māṣājya*) is mentioned.

[5] Taittirīya Saṃhitā, vii. 2, 10, 2.

[6] *Ibid.*, v. 1, 8, 1; Kāṭhaka Saṃhitā, xx. 8.

[7] Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 267. According to Manu, viii. 134, one Māṣa is equivalent to five (erroneously stated as four above, vol. i., p. 185) **Kṛṣṇalas**. *Cf.* also St. Petersburg Dictionary, *s.v.* 2.

[8] Kāṭhaka Saṃhitā, xxxii. 7; Maitrāyaṇī Saṃhitā, i. 4, 10. *Cf.* von Schroeder, *Vienna Oriental Journal*, 15, 187-212; Keith, *Journal of the Royal Asiatic Society*, 1909, 587, 588. *Cf.* Zimmer, *Altindisches Leben*, 240.

Mās denotes rarely 'moon,'[1] and often 'month' in the Rigveda[2] and later.[3] See **Māsa**.

[1] Rv. x. 12, 7. *Cf.* also the compound *sūryā-māsā*, 'sun and moon,' viii. 94, 2; x. 64, 3; 68, 10; 92, 12; 93, 5, which may, however, be formed from *māsa*. *Cf.* Macdonell, *Vedic Grammar*, p. 220, n. 20.

[2] Rv. i. 25, 8; iv. 18, 4; v. 45, 7. 11; vii. 91, 2, etc.

[3] Av. viii. 10, 19; Taittirīya Saṃhitā, v. 5, 2, 2; Pañcaviṃśa Brāhmaṇa, iv. 4, 1; Taittirīya Brāhmaṇa, i. 4, 9, 1, etc.

Māsa denotes a 'month,' a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, Amā-vasyā, 'home-staying (night),' and 'of the full moon,' Paurṇa-māsī. Two hymns of the Atharvaveda[1] celebrate these days respectively. A personification of the phases of the moon is seen in the four names Sinīvālī,[2]

[1] vii. 79 and 80. *Cf.* Taittirīya Saṃhitā, iii. 5, 1, 1; Taittirīya Brāhmaṇa, iii. 7, 5, 13, etc.

[2] Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Rv. ii. 32, 6; Av. ii. 26, 2; vi. 11, 3; Vājasaneyi Saṃhitā, xi. 55. 56; xxxiv. 10; Kāṭhaka Saṃhitā, xii. 8; Ṣaḍviṃśa Brāhmaṇa, v. 6.

the day before new moon; Kuhū,[3] also called Guṅgū,[4] the new moon day; Anumati,[5] the day before full moon; and Rākā,[6] the day of new moon. The importance of the new and full moon days is seen in the Darśa-pūrṇamāsau, or festivals of the new and full moon days respectively.

One special day in the month, the **Ekāṣṭakā**, or eighth day after full moon, was important. In the Pañcaviṃśa Brāhmaṇa[7] there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Ekāṣṭakā is referred to in the Yajurveda Saṃhitās and elsewhere[8] as of quite special importance. This was, in the accordant opinion of most commentators, the eighth day after the full moon of **Māgha.** It marked the end of the year, or the beginning of the new year. Though the Kauṣītaki Brāhmaṇa[9] places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha,[10] not the new moon following

[3] Av. vii. 47; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8, etc.

[4] Rv. ii. 32, 8, where Sāyaṇa identifies it with Kuhū.

[5] Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāṭhaka Saṃhitā, xii. 8; Vājasaneyi Saṃhitā, xxix. 60; xxxiv. 8. 9; Ṣaḍviṃśa Brāhmaṇa, v. 6.

[6] Rv. ii. 32, 4; v. 42, 12; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1. *Cf.* Nirukta, xi. 31; Weber, *Indische Studien*, 5, 228 *et seq.*; Ludwig, Translation of the Rigveda, 3, 189.

[7] x. 3, 11. *Cf.* Satapatha Brāhmaṇa, vi. 2, 2, 23; Av. xv. 16, 2.

[8] Taittirīya Saṃhitā, vii. 4, 8, 1; Pañcaviṃśa Brāhmaṇa, v. 9, 1. *Cf.* Taittirīya Saṃhitā, iii. 3, 8, 4; iv. 3, 11, 3; v. 7, 2, 2; Av. iii. 10; viii. 9, 10; Kāṭhaka Saṃhitā, xxxix. 10; Maitrāyaṇī Saṃhitā, ii. 13, 21, etc. See Kātyāyana Śrauta Sūtra, xiii. 1, 2, with the commentary; Pañcaviṃśa Brāhmaṇa, *loc. cit.*, with Sāyaṇa's notes; Weber, *Naxatra*, 2, 341, 342; *Indische Studien*, 17, 219 *et seq.*

[9] xix. 23.

[10] So Vināyaka on Kauṣītaki Brāhmaṇa, *loc. cit.*; Ānartīya on Śāṅkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, *op. cit.*, 2, 345, 346, 353, 354. Weber accepts the scholiasts' view that Māgha is here regarded as beginning with the day after full moon in Taiṣa; but it is simpler to suppose the meaning to be that Māgha is regarded as commencing with, not after, the new moon and ending with the day before new moon. Several passages in the Baudhāyana Śrauta Sūtra (ii. 12; iii. 1; xxvi. 18; xxx. 3; see Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37) and Kauṣītaki Brāhmaṇa, i. 3; Satapatha Brāhmaṇa, xi. 1, 1, 7, point to the full moon being the middle of the month, and the new moon being regarded as either the beginning or the end. Hopkins (n. 11) thinks Kauṣītaki Brāhmaṇa, v. 1; Śatapatha Brāhmaṇa, vi. 2, 2, 18, point to the commencement of the month with the full moon. If this could be accepted, then the Aṣṭakā would fall a week before the winter solstice in Māgha.

full moon; but it is perhaps possible to account adequately for the importance of the Ekāṣṭakā as being the first Aṣṭakā after the beginning of the new year.

It is not certain exactly how the month was reckoned, whether from the day after new moon to new moon—the system known as *amānta*, or from the day after full moon to full moon—the *pūrṇimānta* system, which later, at any rate, was followed in North India, while the other system prevailed in the south. Jacobi[11] argues that the year began in the full moon of Phālguna, and that only by the full moon's conjunction with the Nakṣatra could the month be known. Oldenberg[12] points to the fact that the new moon is far more distinctively an epoch than the full moon; that the Greek, Roman, and Jewish years began with the new moon; and that the Vedic evidence is the division of the month into the former (*pūrva*) and latter (*apara*) halves, the first being the bright (*śukla*), the second the dark (*kṛṣṇa*) period. Thibaut[13] considers that to assume the existence of the *pūrṇimānta* system for the Veda is unnecessary, though possible. Weber[10] assumes that it occurs in the Kauṣītaki Brāhmaṇa as held by the scholiasts. But it would probably be a mistake to press that passage, or to assume that the *amānta* system was rigidly accepted in the Veda: it seems at least as probable that the month was vaguely regarded as beginning with the new moon day, so that new moon preceded full moon, which was in the middle, not the end or the beginning of the month.

That a month regularly had 30 days is established by the conclusive evidence of numerous passages in which the year is given 12 months and 360 days. This month is known from the earliest records, being both referred to directly and alluded to.[14]

[11] *Zeitschrift der Morgenländischen Gesellschaft*, 49, 229, n. 1; 50, 81. *Cf.* Hopkins, *Journal of the American Oriental Society*, 24, 20.

[12] *Ibid.*, 48, 633, n. 1; 49, 476, 477. This is the Epic rule, Hopkins, *loc. cit.*

[13] *Indian Antiquary*, 24, 87. None of the evidence is absolutely conclusive one way or the other. It is perfectly possible that the usage of families or districts differed. *Cf.* Thibaut, *Astronomie, Astrologie und Mathematik*, 12.

[14] Rv. i. 164, 11. 14. 48; x. 189, 3; 190, 2; Av. iv. 35, 4; x. 7, 6; 8, 23; xiii. 3, 8, etc.

It is the regular month of the Brāhmaṇas,[15] and must be regarded as the month which the Vedic Indian recognized. No other month is mentioned as such in the Brāhmaṇa literature; it is only in the Sūtras that months of different length occur. The Sāmaveda Sūtras[16] refer to (1) years with 324 days—*i.e.*, periodic years with 12 months of 27 days each; (2) years with 351 days—*i.e.*, periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days—*i.e.*, 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (*sāvana*) years; (5) years with 378 days, which, as Thibaut[17] clearly shows, are third years, in which, after two years of 360 days each, 18 days were added to bring about correspondence between the civil year and the solar year of 366 days. But even the Sāmasūtras do not mention the year of 366 days, which is first known to the Jyotiṣa[18] and to Garga.[19]

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,[20] indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.[21] But Weber[22] may be right in holding that the month is the periodic month of 27 days, for the period is otherwise too long if a year is taken. On the other hand, the period of ten months quite well suits the period of gestation, if birth takes place in the tenth month, so that in this sense the month of 30 days may well be meant.

[15] Maitrāyaṇī Saṃhitā, i. 10, 8; Aitareya Brāhmaṇa, iv. 12; Kāṭhaka Saṃhitā, xxxvi. 2, 3; Kauṣītaki Brāhmaṇa, iii. 2; Aitareya Āraṇyaka, iii. 2, 1; Baudhāyana Śrauta Sūtra, xxvi. 10; Bṛhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, *Naxatra*, 2, 288; Thibaut, *Astronomie, Astrologie und Mathematik*, 8.

[16] Lāṭyāyana Śrauta Sūtra, iv. 8, 1 *et seq.*; Nidāna Sūtra, v. 11. 12; Weber, *Naxatra*, 2, 281-288.

[17] *Op. cit.*, 8, 9.

[18] verse 28.

[19] Cited in the commentary on the Jyotiṣa, 10.

[20] *Altindisches Leben*, 365, 366.

[21] Ten months is the period according to Rv. v. 78, 7-9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; v. 25, 13; Kāṭhaka Saṃhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4. 5 (*ibid.*, ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañcaviṃśa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāṭhaka Saṃhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6-11; Aitareya Brāhmaṇa, iv. 22.

[22] *Naxatra*, 2, 313, n. 1.

The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer[23] is strongly of opinion that it was only used with a recognition of the fact that intercalation took place, and that the year formed part of a greater complex, normally the five year Yuga or cycle. This system is well known from the Jyotiṣa: it consists of 62 months of $29\frac{6}{31}$ days each = 1,830 days (two of these months being intercalary, one in the middle and one at the end), or 61 months of 30 days, or 60 months of $30\frac{1}{2}$ days, the unit being clearly a solar year of 366 days. It is not an ideal system, since the year is too long;[24] but it is one which cannot be claimed even for the Brāhmaṇa period, during which no decision as to the true length of the year seems to have been arrived at. The references to it seen by Zimmer in the Rigveda[25] are not even reasonably plausible, while the *pañcaka yuga*, cited by him from the Pañcaviṃśa Brāhmaṇa,[26] occurs only in a quotation in a commentary, and has no authority for the text itself.

On the other hand, there was undoubtedly some attempt to bring the year of 360 days—a synodic lunar year—roughly into connexion with reality. A Sāmasūtra[27] treats it as a solar year, stating that the sun perambulates each Naxatra in $13\frac{1}{3}$ days, while others again evidently interpolated 18 days every third year, in order to arrive at some equality. But Vedic literature, from the Rigveda[28] downwards,[29] teems with the assertion of the difficulty of ascertaining the month. The length is variously given as 30 days,[30] 35 days,[31] or

[23] *Op. cit.*, 369, 370.

[24] The Yuga is too long by nearly four days. The true year has 365 days, 5 hours, 48 minutes, 46 seconds. *Cf.* Thibaut, *op. cit.*, 24, 25.

[25] i. 164, 14; iii. 55, 18. These passages are, of course, obscure, but to interpret them as referring to the ten half years of the Yuga is particularly gratuitous.

[26] xvii. 13, 17. See also Thibaut, *op. cit.*, 7, 8; Weber, *Indische Streifen*, 1, 91, and references. The most that can be said is that a tendency to accept five years as a convenient period for intercalation was arising, which ultimately appears developed in the Jyotiṣa. But we cannot say that a year of 366 days is known until then.

[27] Lāṭyāyana Śrauta Sūtra, iv. 8, has nothing of this, but Nidāna Sūtra, v. 12, 2. 5, is quite clear.

[28] i. 25, 8; perhaps 165, 15.

[29] Śatapatha Brāhmaṇa, iv. 3, 1, 5; vi. 2, 2, 29; xii. 2, 1, 8; Aitareya Brāhmaṇa, i. 12; Kāṭhaka Saṃhitā, xxxiv. 13; Pañcaviṃśa Brāhmaṇa, x. 3, 2; xxiii. 2, 3; Taittirīya Āraṇyaka, v. 4, 29; Weber, *Naxatra*, 2, 336, n. 1.

[30] Av. xiii. 3, 8.

[31] Śatapatha Brāhmaṇa, x. 5, 4, 5.

36 days.[32] The last number possibly indicates an intercalation after six years ($6 \times 6 = 36$, or for ritual purposes 35), but for this we have no special evidence. There are many references[33] to the year having 12 or 13 months.

The names of the months are, curiously enough, not at all ancient. The sacrificial texts of the Yajurveda give them in their clearest form where the Agnicayana, 'building of the fire-altar,' is described.[34] These names are the following: (1) Madhu, (2) Mādhava (spring months, *vāsantikāv ṛtū*); (3) Śukra, (4) Śuci (summer months, *graiṣmāv ṛtū*); (5) Nabha (or Nabhas),[35] (6) Nabhasya (rainy months, *vārṣikāv ṛtū*); (7) Iṣa, (8) Ūrja (autumn months, *śāradāv ṛtū*); (9) Saha (or Sahas),[35] (10) Sahasya (winter months, *haimantikāv ṛtū*); (11) Tapa (or Tapas),[35] (12) Tapasya (cool months, *śaiśirāv ṛtū*).

There are similar lists in the descriptions of the Soma sacrifice[36] and of the horse sacrifice,[37] all of them agreeing in essentials. There are other lists of still more fanciful names,[38] but these have no claim at all to represent actual divisions in popular use. It is doubtful if the list given above is more than a matter of priestly invention. Weber points out that Madhu and Mādhava later appear as names of spring, and that these two are mentioned in the Taittirīya Āraṇyaka[39] as if actually

[32] *Ibid.*, ix. 1, 1, 43; 3, 3, 18. *Cf.* Eggeling, *Sacred Books of the East*, 43, 167, n. 1. Shamasastry, *Gavām Ayana*, 122, interprets these passages in quite an impossible manner. There is no trace of a month of 35-36 days in the Epic: Hopkins, *Journal of the American Oriental Society*, 24, 42.

[33] Taittirīya Saṃhitā, v. 6, 7, 1; Kāṭhaka Saṃhitā, xxi. 5; xxxiv. 9; Maitrāyaṇī Saṃhitā, i. 10, 8; Kauṣītaki Brāhmaṇa, v. 8; Kauṣītaki Upaniṣad, i. 6; Śatapatha Brāhmaṇa, ii. 2, 3, 27; iii. 6, 4, 24; v. 4, 5, 23; vii. 2, 3, 9, etc.; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 6.

[34] Taittirīya Saṃhitā, iv. 4, 11, 1; Kāṭhaka Saṃhitā, xvii. 10; xxxv. 9; Maitrāyaṇī Saṃhitā, ii. 8, 12; Vājasaneyi Saṃhitā, xiii. 25; xiv. 6. Ṛṣ. 16 27; xv. 57.

[35] In Maitrāyaṇī, Kāṭhaka, and Vājasaneyi Saṃhitās. See notes 34, 36.

[36] Taittirīya Saṃhitā, i. 4, 14, 1; Maitrāyaṇī Saṃhitā, i. 3, 16; iv. 6, 7; Kāṭhaka Saṃhitā, iv. 7; Vājasaneyi Saṃhitā, vii. 30 (where Iṣ and Ūrj appear as the names of the months).

[37] Maitrāyaṇī Saṃhitā, iii, 12, 13; Vājasaneyi Saṃhitā, xxii. 31.

[38] See, *e.g.*, Taittirīya Saṃhitā, i. 7, 9, 1; iv. 7, 11, 2; Vājasaneyi Saṃhitā, ix. 20; xviii. 28; xxii. 32; Kāṭhaka Saṃhitā, xxxv. 10. Weber, 2, 349, 350.

[39] iv. 7, 2; v. 6, 16.

employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.[40]

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Saṃhitā[41] is Aṃhasaspati, while that given in the Taittirīya[42] and Maitrāyaṇī Saṃhitās[43] is Saṃsarpa. The Kāṭhaka Saṃhitā[44] gives it the name of Malimluca, which also occurs elsewhere, along with Saṃsarpa, in one of the lists of fanciful names.[45] The Atharvaveda[46] describes it as *saṃsrasa*, 'slipping,' owing no doubt to its unstable condition.

The other method of naming the months is from the **Nakṣatras**. It is only beginning to be used in the Brāhmaṇas, but is found regularly in the Epic and later. The Jyotiṣa[47] mentions that Māgha and Tapa were identical: this is the fair interpretation of the passage, which also involves the identification of Madhu with Caitra, a result corresponding with the view frequently found in the Brāhmaṇas, that the full moon in Citrā, and not that in Phalgunī, is the beginning of the year.[48]

In the Śatapatha Brāhmaṇa[49] are found two curious expressions, *yava* and *ayava*, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Eggling[50] thinks, from *yu*, 'ward off,' with reference to evil spirits. The word **Parvan**

[40] Cases like that of *nabhas*, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

[41] vii. 30; xxii. 31.

[42] i. 4, 14, 1.

[43] iii. 12, 13.

[44] xxxviii. 4.

[45] *Ibid.*, xxxv. 10; Vājasaneyi Saṃhitā, xxii. 30.

[46] v. 6, 4.

[47] Verse 6 Yajus recension = verse 5 Ṛc recension: Weber, 2, 354 *et seq.*

[48] Weber's theory (359) that Caitra was as the first spring month secondary to Phālguna is, of course, an error; for, owing to the precession of the equinoxes, Phālguna became the first month of spring *de facto*, while Caitra became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either Phālguna or Caitra could be regarded as the beginning of spring without much impropriety. See Weber, *Indische Studien*, 9, 457; 10, 231, 232; Whitney, *Journal of the American Oriental Society*, 8, 71, 397, 398.

[49] viii. 4, 2, 12; 3, 18. See Vājasaneyi Saṃhitā, xiv. 26. 31. The Taittirīya Saṃhitā, iv. 3, 10, 3, has the words in the form of *yāva* and *ayāva*, which are explained in v. 3, 4, 5.

[50] *Sacred Books of the East*, 43, 69, n.

('joint' = division of time) probably[51] denotes a half of the month, perhaps already in the Rigveda.[52] More precisely, the first half, the time of the waxing light, is called *pūrva-pakṣa*,[53] the second, that of the waning light, *apara-pakṣa*.[54] Either of these might be called a half-month (*ardha-māsa*).[55]

[51] The months and the half months are the *parvāṇi* of the sacrificial horse in the Bṛhadāraṇyaka Upaniṣad, i. 1, 1. *Cf.* Śatapatha Brāhmaṇa, i. 6, 3, 35; vi. 2, 2, 24; Vājasaneyi Saṃhitā, xiii. 43; St. Petersburg Dictionary, *s.v.* 4, where the sense is left vague.

[52] i. 94, 4. *Cf.* Ludwig, Translation of the Rigveda, 3, 189.

[53] Taittirīya Saṃhitā, iii. 4, 9, 6; Aitareya Brāhmaṇa, iv. 25, 3; Śatapatha Brāhmaṇa, vi. 7, 4, 7; viii. 4, 2, 11; Nirukta, v. 11, ; xi. 5. 6.

[54] Śatapatha Brāhmaṇa, vi. 7, 4, 7; viii. 4, 2, 11; xi. 1, 5, 3; Bṛhadāraṇyaka Upaniṣad, iii. 1, 5; Nirukta, v. 11; xi. 6, etc.

[55] Śatapatha Brāhmaṇa, v. 4, 5, 21; Bṛhadāraṇyaka Upaniṣad, i. 1, 1; iii. 8, 9, etc.; Taittirīya Saṃhitā, vii. 1, 15, 1; Taittirīya Saṃhitā, iii. 12, 7; Vājasaneyi Saṃhitā, xxii. 28.

Cf. Zimmer, *Altindisches Leben*, 364 *et seq.*; Thibaut, *Astronomie, Astrologie und Mathematik*, 7-9; Weber, Proceedings of the Berlin Academy, 1894, 37 *et seq.*; *Naxatra*, 2, *passim*.

Māsara is mentioned as a beverage in the Yajurveda Saṃhitās.[1] Its composition is described fully in the Kātyāyana Śrauta Sūtra.[2] It seems to have been a mixture of rice and **Śyāmāka** with grass, parched barley, etc.

[1] Maitrāyaṇī Saṃhitā, iii. 11, 2. 9; Vājasaneyi Saṃhitā, xix. 14. 82; xx. 68; Taittirīya Brāhmaṇa, ii. 6, 11, 4, etc.

[2] xix. 1, 20. 21; Mahīdhara on Vājasaneyi Saṃhitā, xix. 1. 14.

Cf. Griffith, Vājasaneyi Saṃhitā, 172, n.

Māhaki, 'descendant of Mahaka,' is the patronymic of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 382.

Māhā-camasya, 'descendant of Mahācamasa,' is the patronymic of a teacher to whom the Taittirīya Āraṇyaka[1] ascribes the addition of Mahas to the triad Bhūr Bhuvas Svar.[2]

[1] i. 5, 1. [2] *Cf.* Keith, *Aitareya Āraṇyaka*, 180.

Māhā-rajana, 'dyed with saffron' (*mahā-rajana*), is applied to a garment (**Vāsas**) in the Bṛhadāraṇyaka Upaniṣad (ii. 3, 10).

Māhā-rājya, 'the dignity of a great king' (*mahā-rāja*), is mentioned in the Aitareya Brāhmaṇa (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, 'descendant of Mahittha,' is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmaṇa.[1] He is said to be a pupil of **Vāmakakṣāyaṇa** in the Bṛhadāraṇyaka Upaniṣad.[2]

[1] vi. 2, 2, 10; viii. 6, 1, 16 *et seq.*; ix. 5, 1, 57; x. 6, 5, 9.
[2] vi. 5, 4 Kāṇva.

Māhīna occurs in one passage of the Rigveda,[1] which celebrates **Asamāti** as a king. The word, used in the plural, may be a patronymic referring to the priests who praised Asamāti, or it may be an adjective of uncertain meaning.

[1] x. 60, 1. *Cf.* Ludwig, Translation of the Rigveda, 3, 138.

Mitra denotes 'friend' in the Rigveda[1] and later.[2] According to the Taittirīya Saṃhitā[3] a wife is a man's friend, and in the Śatapatha Brāhmaṇa[4] the value of a friend is insisted upon. Treachery to a friend is reprobated.[5]

[1] Masculine: i. 58, 1; 67, 1; 75, 4; 156, 1; 170, 5; ii. 4, 1. 3, etc. The neuter does not with certainty occur in the sense of 'friend' in the Rv.
[2] Masculine: Av. v. 19, 15; xi. 9, 2; Kāṭhaka Saṃhitā, xxvii. 4; Taittirīya Āraṇyaka, x. 80. Neuter: Taittirīya Saṃhitā, vi. 4, 8, 1; Taittirīya Brāhmaṇa, i. 7, 8, 7; Aitareya Brāhmaṇa, vi. 20, 17; viii. 27, 2; Śatapatha Brāhmaṇa, iv. 1, 4, 8; v. 3, 5, 13; xi. 4, 3, 20, etc.
[3] vi. 2, 9, 2.
[4] i. 5, 3, 17.
[5] *Cf.* Taittirīya Brāhmaṇa, i. 7, 1, 7.

Mitra-bhū Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of **Vibhaṇḍaka Kāśyapa**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 374.

Mitra-bhūti Lauhitya ('descendant of Lohita') is mentioned in the Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of **Kṛṣṇadatta Lauhitya.**

Mitra-varcas Sthairakāyaṇa ('descendant of Sthiraka') is the name of a teacher, a pupil of **Supratīta Auluṇḍya**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Mitra-vinda Kāśyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of **Sunītha**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Mitrātithi is mentioned in one hymn of the Rigveda[1] as the father of **Kuruśravaṇa** and the grandfather of **Upamaśravas**, all being evidently kings.

[1] x. 33, 7. *Cf.* Ludwig, Translation of the Rigveda, 3, 165; Geldner, *Vedische Studien*, 2, 150, 184; Keith, *Journal of the Royal Asiatic Society*, 1910, 922, 923; Lanman, *Sanskrit Reader*, 384; Bṛhaddevatā, vii. 35. 36, with Macdonell's notes.

Mukṣījā is found in one passage of the Rigveda,[1] where the sense seems clearly to be 'net' for catching animals. *Cf.* **Padi.**

[1] i. 125, 2; Nirukta, v. 19. *Cf.* Zimmer, *Altindisches Leben*, 244.

1. **Muñja** denotes a grass, the *Saccharum Muñja*, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the Rigveda[1] along with other kinds of grasses as the lurking-place of venomous creatures. In the same text[2] the Muñja grass is spoken of as purifying, apparently being used as the material of a filter for Soma. The grass is often mentioned in the later Saṃhitās[3] and the Brāhmaṇas.[4] It is in the Śatapatha Brāhmaṇa[5] said to be 'hollow' (*suṣira*) and to be used for the plaited part of the throne (**Āsandī**).[6]

[1] i. 191, 3.

[2] i. 161, 8 (*muñja-nejana*, which Sāyaṇa explains as *apagata-tṛṇa*, 'with the grass removed').

[3] Av. i. 2, 4; Taittirīya Saṃhitā, v. 1, 9, 5; 10, 5, etc.

[4] Kauṣītaki Brāhmaṇa, xviii. 7; Satapatha Brāhmaṇa, iv. 3, 3. 16; vi. 6, 1, 23; 2, 15. 16, etc. *Cf.* St. Petersburg Dictionary, *s.v. mauñja*.

[5] vi. 3, 1, 26.

[6] Śatapatha Brāhmaṇa, xii. 8, 3, 6. *Cf.* Zimmer, *Altindisches Leben*, 72.

Muñja Sāma-śravasa ('descendant of Sāmaśravas') is the name of a man, possibly a king, mentioned in the Jaiminīya Upaniṣad Brāhmaṇa[1] and the Ṣaḍviṃśa Brāhmaṇa.[2]

[1] iii. 5, 2. [2] iv. 1 (*Indische Studien*, 1, 39).

Muṇḍibha Audanya[1] or **Audanyava**[2] is the name of a man in the Śatapatha Brāhmaṇa[1] and the Taittirīya Brāhmaṇa.[2]

[1] Śatapatha Brāhmaṇa, xiii. 3, 5, 4. Apparently the word is a patronymic, 'son of Udanya' (so Eggeling, *Sacred Books of the East*, 44, 341, n. 1), or 'son of Odana' (so St. Petersburg Dictionary, *s.v.*).

[2] Taittirīya Brāhmaṇa, iii. 9, 15, 3 ('descendant of Udanyu').

Mudga, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Saṃhitā.[1] A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āraṇyaka[2] and the Sūtras. *Cf.* perhaps **Mudgala.**

[1] xviii. 12. [2] xii. 8.

Cf. Zimmer, *Altindisches Leben*, 240.

Mudgala and **Mudgalānī**, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,[1] variously interpreted by Pischel[2] and Geldner[3] and von Bradke[4] as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Ṣaḍguruśiṣya[5] explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (*dru-ghaṇa*) he caught the marauders. Yāska,[6] on the other hand, says that Mudgala won a race with a *drughaṇa* and an ox instead of with two oxen. It is pretty clear that, as Roth[7] observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is

[1] x. 102.
[2] *Vedische Studien*, 1, 124.
[3] *Ibid.*, 1, 138; 2, 1-22.
[4] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 445 *et seq.*
[5] Macdonell's edition of the Sarvānukramaṇī, p. 158.
[6] Nirukta, ix. 23. 24.
[7] *Nirukta, Erläuterungen*, 129.

accepted by Oldenberg.[8] Bloomfield[9] has interpreted the legend as one of heavenly, not of human, events. Mudgala, probably a variant form of Mudgara,[10] which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man.[11] Later[12] Mudgala is a mythical sage.

[8] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 78.

[9] *Ibid.*, 48, 547.

[10] According to Geldner, *Vedische Studien*, 2, 1, Indrasenā in x. 102, 2, is the name of Mudgalānī; but its sense, 'Indra's' bolt," rather indicates the mythical character of the passage.

[11] If the name means a real man, it may be connected with **Mudga**, 'bean.' See Zimmer, *Altindisches Leben*, 240.

[12] Av. iv. 29, 6; Āśvalāyana Śrauta Sūtra, xii. 12; Bṛhaddevatā, vi. 46; viii. 12. 90.

Cf. Ludwig, Translation of the Rigveda, 3, 166, 167; Oldenberg, *Religion des Veda*, 280; Keith, *Journal of the Royal Asiatic Society* 1911, 1005, n. 1.

Muni occurs in one hymn of the Rigveda[1] where it seems to denote an ascetic of magic powers with divine afflatus (*deveṣita*), the precursor of the strange ascetics of later India. This agrees with the fact that **Aitaśa**, the Muni, is in the Aitareya Brāhmaṇa[2] regarded by his son as deranged, a view not unjustified if the nonsense which passes as the Aitaśapralāpa,[3] 'Chatter of Aitaśa,' was really his. The Rigveda[4] calls Indra the 'friend of Munis,' and the Atharvaveda[5] refers to a 'divine Muni' (*deva muni*), by whom a similar ascetic may be meant.

In the Upaniṣads[6] the Muni is of a more restrained type: he is one who learns the nature of the Brahman, the Absolute, by study, or sacrifice, or penance, or fasting, or faith (*śraddhā*). It must not of course be thought that there is any absolute distinction between the older Muni and the later: in both cases the man is in a peculiar ecstatic condition, but the ideal of the Upaniṣads is less material than the earlier picture of the Muni, who is more of a 'medicine man' than a sage. Nor would it be wise to conclude from the comparative rareness

[1] x. 136, 2. 4. 5. In verse 1 he is described as 'long-haired.'

[2] vi. 33, 3.

[3] See Bloomfield, *Atharvaveda*, 98 *et seq.*

[4] viii. 17, 14. *Cf.* vii. 56, 8; Max Müller, *Sacred Books of the East*, 32, 376.

[5] vii. 74, 1. *Cf.* Whitney, Translation of the Atharvaveda, 440; Śatapatha Brāhmaṇa, ix. 5, 2, 15, and **Muni-maraṇa**.

[6] Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 25; Taittirīya Āraṇyaka, ii. 20.

of the mention of the Muni in the Vedic texts that he was an infrequent figure in Vedic times: he was probably not approved by the priests who followed the ritual, and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and **Dakṣiṇās.**[7]

[7] *Cf.* Bṛhadāraṇyaka Upaniṣad, iii. 4, 1.
Cf. Oldenberg, *Religion des Veda*, 406; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 480; *Buddha*,[5] 36.

Muni-maraṇa, 'Saints' Death,' is the name of the place where, according to the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), the **Vaikhānasas** were slain.

Mulālin (masc.) or **Mulālī** (fem.) is the name of some part of an edible lotus (perhaps the *Nymphaea esculenta*) in the Atharvaveda.[1]

[1] iv. 34, 5. *Cf.* Kauśika Sūtra, lxvi. 10; Weber, *Indische Studien*, 18, 138; Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda, 207.

Muṣīvan denotes 'robber' in one passage of the Rigveda (i. 42, 3).

Muṣkara occurs in one passage of the Atharvaveda,[1] possibly in the sense of a small animal or insect, as suggested by Roth,[2] who, however, thought the passage corrupt. Bloomfield[3] suggests that the reading of the Paippalāda text *puṣkaram*, ('blue lotus') is the correct form.

[1] vi. 14, 2.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Hymns of the Atharvaveda*, 463, 464.
Cf. Whitney, Translation of the Atharvaveda, 297.

Muṣṭi-han,[1] **Muṣṭi-hatyā,**[2] in the Rigveda and the Atharvaveda denote, respectively, the 'hand to hand fighter'—that is, the ordinary warrior as opposed to the charioteer, and the

[1] Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4. [2] Rv. i. 8, 2.

'fight' itself. So also in the Atharvaveda[3] the charioteer (*rathin*) is opposed to the foot-soldier (*patti*), and in the Rigveda[4] the chariots are opposed to the troops (*grāma*) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

[3] vii. 62, 1. [4] i. 100, 10.

Cf. Zimmer, *Altindisches Leben*, 297.

Musala denotes a 'pestle' in the later Saṃhitās[1] and in the Brāhmaṇas.[2]

[1] Av. x. 9, 26; xi. 3, 3; xii. 3, 13; Taittirīya Saṃhitā, i. 6, 8, 3, etc.

[2] Śāṅkhāyana Āraṇyaka, xii. 8; Śatapatha Brāhmaṇa, xii. 5, 2, 7; in the Jaiminīya Brāhmaṇa, i. 42. 44 (*Journal of the American Oriental Society*, 15, 235, 237), *musalin* means a 'man armed with a club.'

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas.[1] In the Rigveda[2] the sense of 'moment' only is found. *Cf.* **Ahan.**

[1] Taittirīya Brāhmaṇa, iii. 10, 1, 1 (for the names); 9, 7; 12, 9, 6; Śatapatha Brāhmaṇa, x. 4, 2, 18. 25. 27; 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc.

[2] iii. 33, 5; 53, 8. The sense of 'moment' is also common in the Brāhmaṇas.

Cf. Zeitschrift der Deutschen Morgenländischen Gesellschaft, 9, 139 *et seq.*; *Indische Streifen*, 1, 92 *et seq.*

Mūcīpa or **Mūvīpa** is the variant in the Śāṅkhāyana Śrauta Sūtra (xv. 26, 6) of the **Mūtiba** of the Aitareya Brāhmaṇa as the name of a barbarian tribe.

Cf. Weber, *Indische Studien*, 10, 67, n. 1.

Mūjavant is the name of a people who, along with the **Mahāvṛṣas**, the **Gandhāris**, and the **Balhikas**, are mentioned in the Atharvaveda[1] as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Saṃhitās[2] the Mūjavants are chosen as a type of distant folk, beyond

[1] v. 22, 5. 7. 8. 14. *Cf.* Baudhāyana Śrauta Sūtra, ii. 5.

[2] Taittirīya Saṃhitā, i. 8. 6, 2; Kāṭhaka Saṃhitā, ix. 7; xxxvi. 14; Maitrāyaṇī Saṃhitā, i. 4, 10. 20; Vājasaneyi Saṃhitā, iii. 61; Śatapatha Brāhmaṇa, ii. 6, 2, 17.

which Rudra with his bow is entreated to depart. In the Rigveda[3] Soma is described as Maujavata, 'coming from the Mūjavants,' or, as Yāska[4] takes it, 'from Mount Mūjavant.' The Indian commentators[5] agree with Yāska in taking Mūjavant as the name of a mountain, and though Hillebrandt[6] is justified in saying that the identification of Mūjavant by Zimmer[7] with one of the lower hills on the south-west of Kaśmīr lacks evidence, it is not reasonable to deny that Mūjavant was a hill from which the people took their name. Yāska[8] suggests that Mūjavant is equivalent to Muñjavant, which actually occurs later, in the Epic,[9] as the name of a mountain in the Himālaya.

[3] x. 34, 1.
[4] Nirukta, ix. 8.
[5] Mahīdhara on Vājasaneyi Saṃhitā, *loc. cit.*; Sāyaṇa on Rv. i. 161, 8; Baudhāyana Śrauta Sūtra and Prayoga, cited by Hillebrandt, *Vedische Mythologie*, 1, 63.
[6] *Op. cit.*, 1, 65.
[7] *Altindisches Leben*, 29.
[8] *Loc. cit.* *Cf.* Siddhānta Kaumudī on Pāṇini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Mauñjavata is read.
[9] Mahābhārata, x. 785; xiv. 180. *Cf.* Ludwig, Translation of the Rigveda, 3, 198.

Mūta in the later Saṃhitās and the Brāhmaṇas[1] denotes a 'woven basket.' Mūtaka means a 'small basket.'[2]

[1] Kāṭhaka Saṃhitā, xxxvi. 14; Taittirīya Brāhmaṇa, i. 6, 10, 5; Lāṭyāyana Śrauta Sūtra, viii. 3, 8.
[2] Śatapatha Brāhmaṇa, ii. 6, 2, 17.

Mūtiba appears in the Aitareya Brāhmaṇa[1] as the name of one of the barbarous peoples enumerated as nominally **Viśvāmitra's** outcast offspring. The Śāṅkhāyana Śrauta Sūtra[2] gives the name as **Mūcīpa** or **Mūvīpa.**

[1] vii. 18, 2.
[2] xv. 26, 6. *Cf.* Muir, *Sanskrit Texts*, 1², 358, 483.

Mūla, Mūlabarhaṇa. See **Nakṣatra.**

Mūs,[1] **Mūṣikā,**[2] are the names of 'mouse' occurring in the Rigveda[1] and the Yajurveda Saṃhitās.[2]

[1] Rv. i. 105, 8 = x. 33, 3; Nirukta, iv. 5. *Cf.* Zimmer, *Altindisches Leben*, 85; Schrader, *Prehistoric Antiquities*, 248.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36.

1. **Mṛga** has the generic sense of 'wild beast' in the Rigveda[1] and later.[2] Sometimes it is qualified by the epithet 'terrible' (*bhīma*),[3] which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet *mahiṣa*,[4] 'powerful,' which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type.[5] In some passages[6] Roth[7] sees the sense of 'bird.' See also **Mṛga Hastin, Puruṣa Hastin.**

[1] i. 173, 2; 191, 4; viii. 1, 20; 5, 36; x. 146, 6, etc.
[2] Av. iv. 3, 6; x. 1, 26; xii. 1, 48 (*sūkara*, 'boar'); xix. 38, 2; Pañcaviṃśa Brāhmaṇa, vi. 7, 10; xxiv. 11, 2; Aitareya Brāhmaṇa, iii. 31, 2; viii. 23, 3, etc.
[3] Rv. i. 154, 2; 190, 3; ii. 33, 11; 34, 1; x. 180, 2, etc.
[4] Rv. viii. 69, 15; ix. 92, 6; x. 123, 4.
[5] Rv. i. 38, 5; 105, 7; vi. 75, 11; ix. 32, 4; Av. v. 21, 4 (not a certain instance); Taittirīya Saṃhitā, vi. 1, 3, 7; Taittirīya Brāhmaṇa, iii. 2, 5 6; Śatapatha Brāhmaṇa, xi. 8, 4, 3, etc.
[6] Rv. i. 182, 7; x. 136, 6, and perhaps i. 145, 5; vii. 87, 6.
[7] St. Petersburg Dictionary, *s.v.*, *ṛe*. *Cf.* Pischel, *Vedische Studien*, i. 99; 2, 122.

2. **Mṛga** in the Aitareya Brāhmaṇa[1] denotes, according to Sāyaṇa's commentary, the constellation **Mṛgaśiras.** But it seems more probable[2] that Mṛga there really covers the whole of Orion, not merely the inconspicuous group of stars in the head of Orion that make up the Nakṣatra Mṛgaśiras, but also the star *α* in his shoulder, which is reckoned as Ārdrā, and *γ* in his left shoulder. Tilak,[3] however, makes Mṛga or Mṛgaśiras into a different group, consisting of the belt of Orion, with two stars in the knees and one in the left shoulder, which he deems to resemble a deer's head with an arrow through it, an implausible and unlikely theory. *Cf.* **Mṛgavyādha.**

[1] iii. 33, 5. [2] See Whitney, *Journal of the American Oriental Society*, 16, xcii.
[3] *Orion*, 99 *et seq.*

3. **Mṛga Hastin**, the 'animal with a hand,' is mentioned in two passages of the Rigveda,[1] in which Roth[2] recognizes that the elephant is meant, but concludes that the compound name

[1] i. 64, 7; iv. 16, 14.
[2] St. Petersburg Dictionary, *s.v.*; *Nirukta, Erläuterungen*, 79.

is a proof of the newness of the elephant to the Vedic Indians.[3] Later the adjective **Hastin** alone became the regular name of the animal (like **Mahiṣa** of the 'buffalo'). The elephant is also denoted in the Rigveda by the descriptive term Mṛga Vāraṇa,[4] the 'wild or dangerous animal,' the adjective *vāraṇa* similarly becoming one of the names for 'elephant' in the later language. Pischel's view[5] that the catching of elephants by the use of tame female elephants is already alluded to in the Rigveda[6] seems very doubtful. In the Aitareya Brāhmaṇa[7] elephants are described as 'black, white-toothed, adorned with gold.'

[3] Pischel, *Vedische Studien*, 1, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of *mṛga mahiṣa* and *mṛga sūkara* (Av. xii. 1, 48) to denote the 'buffalo' and the 'boar' respectively. But **Mahiṣa** seems rather to bear out Roth's conclusion; while **Sūkara** appears alone in the Rigveda, and *mṛga sūkara*, 'wild hog,' seems to be used in one passage of the Av. (xii. 1, 48) to distinguish it from **Varāha**, 'boar,' in the same verse.

[4] Rv. viii. 33, 8; x. 40, 8.

[5] *Vedische Studien*, 2, 121-123; 317-319. *Cf.* Strabo, pp. 704, 705; Arrian, *Indica*, 13. 14 (from Megasthenes).

[6] viii. 2, 6; x. 40, 8.

[7] viii. 23, 3 (*hiraṇyena parīvṛtān kṛṣṇāñ chukladato mṛgān*). See Pischel, *op. cit.*, 2, 122.

Cf. Zimmer, *Altindisches Leben*, 80.

Mṛgaya occurs in several passages of the Rigveda[1] as defeated by Indra. That he was a human foe, as Ludwig[2] thinks, seems unlikely: more probably he was a demon, as Mṛga unquestionably is.[3]

[1] iv. 16, 13; viii. 3, 19; x. 49, 5.
[2] Translation of the Rigveda, 3, 166.
[3] Rv. i. 80, 7; v. 29, 4, etc.

Mṛgayu, 'hunter,' occurs in the later Saṃhitās[1] and the Brāhmaṇas,[2] but not very often. The Vājasaneyi Saṃhitā[3] and the Taittirīya Brāhmaṇa,[4] however, in the list of victims at the Puruṣamedha ('human sacrifice') include a number of names which seem to be those of persons who make a livelihood by fishing or by hunting, such as the **Mārgāra**, 'hunter,'

[1] Av. x. 1, 26; Vājasaneyi Saṃhitā, xvi. 27; xxx. 7, etc. *Cf. mṛgaṇyu*, Rv. x. 40, 4.

[2] Taittiriya Brāhmaṇa, i. 5, 1, 1; iii. 4, 3, 1; Pañcaviṃśa Brāhmaṇa, xiv. 9, 12, etc.

[3] xxx.

[4] iii. 4.

the **Kaivarta** or **Kevarta, Pauñjiṣṭha, Dāśa, Mainâla,** 'fisherman,' and perhaps the **Bainda** and the Ānda,[5] who seem to have been some sort of fishermen.

It is not probable that even in the earliest Vedic period hunting formed the main source of livelihood for any of the Vedic tribes: pastoral pursuits and agriculture (**Kṛṣi**) were, no doubt, the mainstay of their existence. But it would be unreasonable to suppose that not much hunting was done, both for recreation and for purposes of food, as well as for protection of flocks from wild beasts. The Rigveda is naturally our chief source of information in regard to hunting. The arrow was sometimes employed,[6] but, as is usual with primitive man, the normal instruments of capture were nets and pitfalls. Birds were regularly caught in nets (**Pāśa,**[7] **Nidhā,**[8] **Jāla**[9]), the bird-catcher being called *nidhā-pati,*[10] 'master of snares.' The net was fastened on pegs[11] (as is done with modern nets for catching birds). Another name of net is apparently **Mukṣīja.**

Pits were used for catching antelopes (**Ṛśya**), and so were called *ṛśya-da,*[12] 'antelope-catching.' Elephants were captured as in Greek times, perhaps through the instrumentality of tame females (see **Mṛga Hastin**). Apparently the boar was captured in the chase, dogs being used,[13] but the passage from which this view is deduced is of uncertain mythological content. There is also an obscure reference[14] to the capture of the buffalo (**Gaura**), but it is not clear whether the reference is to shooting with an arrow or capturing by means of ropes, perhaps a lasso, or a net. The lion was captured in pitfalls,[15] or was surrounded by the hunters and slain;[16] one very obscure passage refers to the lion being caught by ambuscade, which perhaps merely alludes to the use of the hidden pit.[17]

The modes of catching fish are little known, for the only evidence available are the explanations of the various names

5 Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Saṃhitā, iii. 4, 12, 1.
6 Rv. ii. 42, 2.
7 **Pāśin,** 'hunter,' Rv. iii. 45, 1.
8 Rv. ix. 83, 4; x. 73, 11.
9 Av. x. 1, 30.
10 Rv. ix. 83, 4.
11 Av. viii. 8, 5.
12 Rv. x. 39, 8.
13 Rv. x. 86, 4.
14 Rv. x. 51, 6.
15 Rv. x. 28, 10.
16 Rv. v. 15, 3.
17 Rv. v. 74, 4. *Cf.* Griffith, *Hymns of the Rigveda,* 1, 542, n.

mentioned in the Yajurveda. Sāyaṇa[18] says that **Dhaivara** is one who takes fish by netting a tank on either side; Dāśa and **Śauṣkala** do so by means of a fish-hook (*baḍiśa*); Bainda, Kaivarta, and Maināla by means of a net (*jāla*); Mārgāra catches fish in the water with his hands; Ānda by putting in pegs at a ford (apparently by building a sort of dam); **Parṇaka** by putting a poisoned leaf on the water. But none of these explanations can claim much authority.

[18] On Taittirīya Brāhmaṇa, iii. 4, 12, 1. *Cf.* Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 281. *Cf.* Zimmer, *Altindisches Leben*, 243-245.

Mṛga-vyādha, 'the hunter,' is the name of Sirius in the legend of Prajāpati's daughter in the Aitareya Brāhmaṇa.[1] Prajāpati (Orion) pursues his daughter (Rohiṇī), and is shot by the archer Sirius. The transference of the legend of Prajāpati to the sky is no doubt secondary, caused by the obvious similarity of the constellation in question to the idea of an archer.

[1] iii. 33, 5. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 205, n. 1, 208, n. 3; Tilak, *Orion*, 98 *et seq.*; Sūrya Siddhānta, viii. 10; ix. 12, preserves the name.

Mṛga-śiras, Mṛga-śīrṣa. See **Nakṣatra**, 1. and 2. **Mṛga.**

Mṛgākhara in the Taittirīya Saṃhitā (vii. 5, 21, 1) and Brāhmaṇa (iii. 9, 17, 3) denotes the 'lair of wild beasts.'

Mṛḍa is found only in compounds in the Yajurveda Saṃhitās,[1] where it seems to denote a small weight of gold. It is uncertain whether the reading should not be Pṛda, as in the grammatical tradition.[2]

[1] *Upacāya-mṛḍaṃ hiraṇyam*, Kāṭhaka Saṃhitā, xi. 1; *aṣṭā-mṛḍaṃ hiraṇyam*, *ibid.*, xiii. 10; *aṣṭā-pruḍ-ḍhiraṇyam*, Taittirīya Saṃhitā, iii. 4, 1, 4, etc.

[2] See Pāṇini, iii. 1, 123, with the Vārttika; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

Mṛttikā, 'clay,' is mentioned in the later Saṃhitās and the Brāhmaṇas.[1] *Cf.* **Mṛd.**

[1] Vājasaneyi Saṃhitā, xviii. 13; Aitareya Brāhmaṇa, iii. 34, 2; Chāndogya Upaniṣad, vi. 1, 4; Taittirīya Āraṇyaka, x. 1, 8. 9.

Mṛtyu, 'death,' is repeatedly mentioned in the Rigveda[1] and later[2] as a thing of terror. There are a hundred and one forms of death, the natural one by old age[3] (*jarā*), and a hundred others, all to be avoided.[4] To die before old age (*purā jarasaḥ*)[5] is to die before the allotted span (*purā āyuṣaḥ*),[6] the normal length of life being throughout Vedic literature spoken of as a hundred years.[7] On the other hand, the evils of old age in the loss of physical strength were clearly realized:[8] one of the feats of the Aśvins was to restore old **Cyavāna** to his former youth and powers, and another was the rejuvenation of **Kali**.[9] The Atharvaveda[10] is full of charms of all sorts to avert death and secure length of years (*āyuṣya*).

The modes of disposing of the dead were burial and cremation (see **Agnidagdha**). Both existed in the early Vedic period,[11] as in Greece;[12] but the former method was on the whole less favoured, and tended to be regarded with disapproval. The bones of the dead, whether burned or not, were marked by the erection of a tumulus (**Śmaśāna**): the Śatapatha Brāhmaṇa[13] preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace[14] of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

[1] vii. 59, 12; x. 13, 4; 18, 1. 2; x. 48, 5; 60, 5. So *mṛtyu-bandhu*, 'akin to death,' Rv. viii. 18, 22; x. 95, 18.

[2] Taittirīya Saṃhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (*mṛtyu-saṃyuta*); Taittirīya Brāhmaṇa, i. 5, 9, 6; Aitareya Brāhmaṇa, iii. 8, 2; 14, 1. 2. 3; Śatapatha Brāhmaṇa, x. 6, 5, 1, etc. So often the 'bonds of death' (*mṛtyu-pāśa*), Av. viii. 2, 2; 8, 10. 16; xvii. 1, 30; Taittirīya Brāhmaṇa, iii. 10, 8, 2; Kāṭhaka Upaniṣad, i. 18, etc.

[3] Av. ii. 13, 2; 28, 2.

[4] Av. i. 30, 3; ii. 28, 1; iii. 11, 5; viii. 2, 27; xi. 6, 16, etc.

[5] Rv. viii. 67, 20; Av. v. 30, 17; x. 2, 30; xiii. 3, 56.

[6] Śatapatha Brāhmaṇa, ii. 1, 4, 1.

[7] Rv. i. 64, 14; 89, 9; ii. 33, 2, etc. *Cf.* Lanman, *Sanskrit Reader*, 384; Weber, *Indische Studien*, 17, 193; *Festgruss an Roth*, 137.

[8] Rv. i. 71, 10; 179, 1.

[9] x. 39, 8. *Cf.* Muir, *Sanskrit Texts*, 5, 243.

[10] See Bloomfield, *Atharvaveda*, 62 *et seq.*

[11] See Hopkins, *Journal of the American Oriental Society*, 16, clii; Winternitz, *Geschichte der indischen Literatur*, 1, 84, 85.

[12] See Lang, *Homer and his Age*, 82 *et seq.*; *cf.* Burrows, *Discoveries in Crete*, 209-213.

[13] xiii. 8, 2, 1.

[14] *Cf.* Zimmer, *Altindisches Leben*, 410; Weinhold, *Altnordisches Leben*, 483 *et seq.*

to a ship[15] seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world *sarva-tanuḥ sāṅgaḥ*, 'with whole body and all his members,'[16] enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda[17] there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda[18] and the Brāhmaṇas[19] that a hell of punishment is set out, and it is in the Brāhmaṇas[20] that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction[21] in the Rigveda as the fate of the wicked, as Roth[22] inclined to think. The Vedic poet not being deeply moral, his verses do not convey, as would those of a man convinced of sin, warnings of future judgment.

[15] Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and *cf.* Weber, Proceedings of the Berlin Academy, 1895, 856.

[16] Av. v. 6, 11; xviii. 4, 64; Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and *cf.* Taittiríya Saṃhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittirīya Brāhmaṇa, iii. 8, 20, 5; 10, 11, 1.

[17] Rv. ii. 29, 6; iii. 26, 8; iv. 5, 5; 25, 6; vii. 104, 3. 11. 17; x. 152, 4.

[18] ii. 14, 3; v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. *Cf.* also v. 19; Vājasaneyi Saṃhitā, xxx. 5.

[19] Śatapatha Brāhmaṇa, xi. 6, 1, 1 *et seq.*; Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 240 *et seq.*; Jaiminīya Brāhmaṇa, i. 42-44, (*Journal of the American Oriental Society*, 15, 236 *et seq.*).

[20] Śatapatha Brāhmaṇa, vi. 2, 2, 27; x. 6, 3, 1; Kauṣītaki Brāhmaṇa, xii. 3, etc.

[21] *Cf.* Macdonell, *Vedic Mythology*, p. 169.

[22] *Journal of the American Oriental Society*, 3, 329-347; Weber, *op. cit.*, 238 *et seq.*

Mṛd denotes 'clay' in the later Saṃhitās[1] and the Brāhmaṇas[2] (*cf.* **Mṛttikā**). A 'lump of clay' also occurs in the Brāhmaṇas,[3] and a Mṛt-paca, 'potter,' in the Maitrāyaṇī Upaniṣad.[4] A 'clay vessel,' Mṛtpātra,[5] and vessels (*pātra*) made of clay (*mṛn-maya*),[6] are mentioned, and the grave is called the 'house of clay.'[7]

[1] Taittirīya Saṃhitā, v. 7, 9, 2; Vājasaneyi Saṃhitā, xi. 55.

[2] Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3; 3, 1, 22. 32; 3, 1; Maitrāyaṇī Upaniṣad vi. 27, etc.

[3] Śatapatha Brāhmaṇa, vi. 4, 2, 1; 5, 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.

[4] ii. 6; iii. 3.

[5] Kāṭhaka Saṃhitā, xxxi. 2.

[6] Taittirīya Brāhmaṇa, i. 4, 1, 3. 4, etc.

[7] Rv. vii. 89, 1 (*mṛnmaya gṛha*).

Mṛdh in the Rigveda[1] and later[2] denotes "enemy."

[1] i. 131, 6; 138, 2; 182, 4; ii. 22, 3; 23, 13; 28, 7; iii. 47, 2; v. 30, 7, etc.
[2] Av. v. 20, 12; vi. 2, 2; viii. 5, 8; xiii. 1, 5. 27; xviii. 2, 59; Taittirīya Saṃhitā, ii. 2, 7, 4; 5, 3, 1; Vājasaneyi Saṃhitā, v. 37; xi. 18. 72, etc.

Mṛdhra-vāc. See **Dasyu** and **Dāsa.**

Mekṣaṇa is the name in the Brāhmaṇas[1] of a wooden ladle used for stirring up the oblation (**Caru**).

[1] Taittirīya Brāhmaṇa, i. 3, 10, 4; iii. 7, 4, 9; Śatapatha Brāhmaṇa, ii. 4, 2, 13, etc.

Mekhalā denotes 'girdle' in the later Saṃhitās[1] and the Brāhmaṇas.[2] The **Brahmacārin** wore a girdle.[3]

[1] Av. vi. 133, 1; Taittirīya Saṃhitā, i. 3, 3, 5; vi. 2, 2, 7; Kāṭhaka Saṃhitā, xxiii. 4; xxiv. 9; Maitrāyaṇī Saṃhitā, iii. 6, 7, etc.
[2] Śatapatha Brāhmaṇa, iii. 2, 1, 10; iv. 4, 5, 2; vi. 2, 2, 39, etc.
[3] In the Gṛhya Sūtras the girdle of the Brahmin is of Muñja, that of the Kṣatriya of a bowstring, and that of the Vaiśya of wool or hemp. See Āśvalāyana Gṛhya Sūtra, i. 19, 12, etc.

Megha denotes 'cloud' in the Rigveda[1] and later.[2]

[1] i. 181, 8.
[2] Av. iv. 15, 7; Śatapatha Brāhmaṇa, iii. 2, 2, 5; xii. 3, 2, 6; *mahā-megha*, Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, vii. 3; viii. 7. The verb *meghay*, 'to make cloudy weather,' is found in the Taittirīya Saṃhitā, iv. 4, 5, 1, and *meghayantī* is the name of one of the seven **Kṛttikās**, Taittirīya Brāhmaṇa, iii. 1, 4, 1; Weber, *Naxatra*, 2, 301, 368.

Methi is found in the Atharvaveda[1] denoting 'post.' The word is also found in the marriage ritual,[2] when the sense is, according to the St. Petersburg Dictionary, a post to support the pole of a chariot. In one passage of the Rigveda it is perhaps used of posts forming a palisade.[3] In the Pañcaviṃśa

[1] viii. 5, 20.
[2] Av. xiv. 1, 40. *Cf.* Taittirīya Saṃhitā, vi. 2, 9, 4; Kāṭhaka Saṃhitā, xxv. 8; Aitareya Brāhmaṇa, i. 29, 22; Śatapatha Brāhmaṇa, iii. 5, 3, 21.
[3] viii. 53, 5 (*mita-methībhiḥ* for *-medhābhiḥ*, conjectured by Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 109).

Brāhmaṇa[4] it appears in the form of Methī to denote the post to which the sacrificial cow is tied. The word is very variously spelt, Medhi and Meṭhī also being found.

[4] xiii. 9, 17. *Cf.* Jaiminīya Brāhmaṇa, i. 19, 1 (*Journal of the American Oriental Society*, 23, 329).

Medha is a word of uncertain sense occurring in a Vālakhilya hymn of the Rigveda.[1] According to the St. Petersburg Dictionary, the proper name of a sacrificer may be meant.

[1] viii. 50, 10 (*cf.* viii. 49, 10), where, as a rule, the sense of 'sacrifice' is accepted as adequate.

Medhātithi,[1] **Medhyātithi**[2] ('having a guest at the sacrifice') appear to be the names of one and the same man, a descendant of **Kaṇva** and a famous Vedic Ṛṣi, to whom the authorship of various hymns[3] is attributed in the Anukramaṇī (Index). To him Indra is said in the Rigveda[4] to have come in the form of a ram: this myth is perpetuated in the Subrahmaṇyā formula[5] recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as 'ram of Medhātithi.' He appears also as a rival of **Vatsa**, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (*cf.* **Divya**).[6] In the Atharvaveda[7] he is mentioned with many other sages, and occurs elsewhere[8] also as a sage.

[1] This is the form of the later texts and of Rv. viii. 8, 20, where he occurs with **Kaṇva**.

[2] This is the usual form in the Rv.: i. 36, 10. 11. 17; viii. 1, 30; 2, 40; 33, 4; 49, 9; 51, 1; ix. 43, 3.

[3] i. 12-23; viii. 1-3; 22. 23; ix. 41-43. In the ascriptions Medhātithi and Medhyātithi are confused.

[4] viii. 2, 40. *Cf.* i. 51, 1, where, however, there is no mention of Medhātithi.

[5] Jaiminīya Brāhmaṇa, ii. 79; Ṣaḍviṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittirīya Āraṇyaka, i. 12, 3. Moreover, the legend is alluded to in the Śāṭyāyanaka. See Sāyaṇa on Rv. i. 51, 1; viii. 2, 40, and Oertel, *Journal of the American Oriental Society*, 16, ccxl. On the explanation of the legend, *cf.* Weber, *Indische Studien*, 9, 38 *et seq.*

[6] Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

[7] iv. 29, 6.

[8] As a Gṛhapati at the sacrifice of the **Vibhindukīyas**, Jaiminīya Brāhmaṇa, iii. 233 (*Journal of the American Oriental Society*, 18, 38); Pañcaviṃśa Brāhmaṇa, xv. 10, 1; Kauṣītaki Brāhmaṇa, xxviii. 2.

Cf. Ludwig, Translation of the Rigveda, 3, 102, 105; Macdonell, *Vedic Mythology*, p. 146.

Medhya is the name of a man, an ancient sacrificer, in a hymn of the Rigveda.[1] In the Śāṅkhāyana Śrauta Sūtra[2] he is erroneously transmuted into **Pṛṣadhra Medhya Mātariśvan**, the patron of **Praskaṇva Kāṇva.**

[1] viii. 52, 2.
[2] xvi. 11, 26.
Cf. Weber, *Episches im vedischen Ritual*, 39; Ludwig, Translation of the Rigveda, 3, 163.

Medhyātithi. See **Medhātithi.**

Menakā. See 2. **Menā.**

1. **Menā** in a few passages of the Rigveda denotes 'woman.'[1] The word is also used in the sense of the 'female' of an animal, either mare[2] or cow.[3]

[1] Rv. i. 62, 7; 95, 6; ii. 39, 2.
[2] Rv. i. 121, 2.
[3] x. 111, 3.
Cf. Pischel, *Indische Studien*, 2, 316, 317.

2. **Menā**[1] or **Menakā**[2] is mentioned in the Rigveda[3] and in the Brāhmaṇas[4] as the daughter, or perhaps wife, of **Vṛṣaṇaśva.** The meaning of the legend connected with her is quite unknown. *Cf.* **Mainā́ka** or **Mainā́ga.**

[1] This is the ordinary form of the name.
[2] So Ṣaḍviṃśa Brāhmaṇa, i. 1, where the masculine form Mena is the epithet of Vṛṣaṇaśva.
[3] Rv. i. 51, 13, where Sāyaṇa tells the legend from the Śāṭyāyanaka. *Cf.* Oertel, *Journal of the American Oriental Society*, 16, ccxl.
[4] Ṣaḍviṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittirīya Āraṇyaka, i. 12, 3; Lāṭyāyana Śrauta Sūtra, i. 3, 17.
Cf. Eggeling, *Sacred Books of the East*, 26, 81, n.

Meṣa denotes 'ram' in the Rigveda[1] and later,[2] while Meṣī means 'sheep.'[3] Both words are also used to denote the

[1] i. 43, 6; 116, 16; viii. 2, 40; x. 27, 17, etc.
[2] Av. vi. 49, 2; Vājasaneyi Saṃhitā, iii. 59; xix. 90; xxiv. 30; Taittirīya Saṃhitā, vii. 4, 12, 1; Ṣaḍviṃśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18, etc.
[3] Rv. i. 43, 6; Vājasaneyi Saṃhitā, iii. 59; xxiv. 1; Taittirīya Brāhmaṇa, i. 6, 4, 4, etc.

'wool'[4] of the sheep, especially as employed for the Soma filter. A wild (*āraṇya*) ram is mentioned in the Vājasaneyi Saṃhitā.[5]

[4] *Meṣa*, Rv. viii. 86, 11; *Meṣī*. ix. 8, 5; 86, 47; 107, 11.
[5] xxiv. 30.

Cf. Hopkins, *Journal of the American Oriental Society*, 17, 66, 67.

Mehatnū is the name of a stream in the Nadīṣtuti ('Praise of Rivers') in the Rigveda.[1] It must apparently have been a tributary of the **Sindhu** (Indus), entering that river before the **Krumu** (Kurum) and **Gomatī** (Gomal). It may conceivably have been a tributary of the **Krumu.**

[1] x. 75, 6. *Cf.* Zimmer, *Altindisches Leben*, 14; Muir, *Sanskrit Texts*, 5, 344.

Maitrāyaṇīya Brāhmaṇa is the name of a text mentioned in the Śulba Sūtra of Baudhāyana.[1]

[1] Baudhāyana Śrauta Sūtra, xxxii. 8. *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 41, who cannot trace the citation in the Maitrāyaṇī Saṃhitā.

Maitreya is the patronymic or metronymic[1] of **Kauṣārava** in the Aitareya Brāhmaṇa.[2] It is also applied to **Glāva** in the Chāndogya Upaniṣad.[3]

[1] Patronymic from Mitrayu, according to Pāṇini, vi. 4, 174; vii. 3, 2; metronymic from Mitrā, according to the commentator on Chāndogya Upaniṣad, i. 12, 1.
[2] viii. 28, 18.
[3] i. 12, 1; Gopatha Brāhmaṇa, i. 1, 31 *et seq.*; Bloomfield, *Atharvaveda*, 110.

Maitreyī is the name of one of the wives of **Yājñavalkya** according to the Bṛhadāraṇyaka Upaniṣad (ii. 4, 1 *et seq.*; iv. 5, 2 *et seq.*).

Mainā́ka, 'descendant of **Menakā,**' is the name of a mountain among the Himālayas in the Taittirīya Āraṇyaka.[1] There is a various reading Mainā́ga.

[1] i. 31, 2. *Cf.* Weber, *Indische Studien*, 1, 78; *Indian Literature*, 93.

Mainâla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] It seems clearly to mean 'fisherman' from Mîna, 'fish,' as Sâyaṇa[2] and Mahîdhara[3] explain it.

[1] Vâjasaneyi Saṃhitâ, xxx. 16; Taittirîya Brâhmaṇa, iii. 4, 12, 1.

[2] On Taittirîya Brâhmaṇa, *loc. cit.*

[3] On Vâjasaneyi Saṃhitâ, *loc. cit.*

Maujavata. See **Mûjavant.**

Maudgalya, 'descendant of **Mudgala,**' is the patronymic of several persons, **Nâka,**[1] **Śatabalâkṣa,**[2] and **Lâṅgalâyana.**[3] A **Brahmacârin** of the name is mentioned in the Gopatha Brâhmaṇa[4] as disputing with **Glâva Maitreya.**

[1] Śatapatha Brâhmaṇa, xii. 5, 2, 1; Bṛhadâraṇyaka Upaniṣad, vi. 4, 4; Taittirîya Upaniṣad, i. 9, 1.

[2] Nirukta, xi. 6.

[3] Aitareya Brâhmaṇa, v. 3, 8.

[4] i. 1, 31; Bloomfield, *Atharvaveda,* 110. *Cf.* also Caland, *Über das rituelle Sûtra des Baudhâyana,* 35.

Mauna, 'descendant of Muni,' is the patronymic of **Aṇîcin** in the Kauṣîtaki Brâhmaṇa (xxiii. 5).

Mauṣikî-putra, 'son of a female descendant of Mûṣikâ,' is the name of a teacher, a pupil of **Hârikarṇîputra** in the last Vaṃśa (list of teachers) in the Mâdhyaṃdina recension of the Bṛhadâraṇyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brâhmaṇa[1] in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example[2] given of such speech is *he 'lavo,* explained by Sâyaṇa as *he 'rayaḥ,* 'ho, foes.' If this is correct—the Kâṇva recension has a different reading[3]—the barbarians referred to were Âryan speakers, though not speakers of Sanskrit, but of a Prâkṛta form of speech.[4] *Cf.* **Vâc.**

[1] iii. 2, 1, 24.

[2] iii. 2, 1, 23.

[3] See Eggeling, *Sacred Books of the East,* 26, 31, n. 3.

[4] Weber, *Indian Literature,* 180; *cf.* Keith, *Aitareya Âraṇyaka,* 179, 180, 196.

Y.

Yakṣa is found several times in the Rigveda[1] and the Atharvaveda[2] in passages in which Ludwig[3] sees the meaning of a feast or holy practice in accordance with the native commentators. It is, however, very doubtful whether this sense ever occurs.[4]

[1] i. 190, 4; iv. 3, 13; v. 70, 4; vii. 56, 16; 61, 5; x. 88, 13.
[2] viii. 9, 25; x. 2, 32; 7, 38; 8, 43; xi. 2, 24, etc.
[3] Translation of the Rigveda, 3, 262.
[4] *Cf.* St. Petersburg Dictionary, *s.v.*, and Geldner's full discussion, *Vedische Studien*, 3, 126-143.

Yakṣu is mentioned, once in the singular and once in the plural, in the hymn of the Rigveda[1] which celebrates **Sudās'** battle with the ten kings. Who they were and what part they played in that conflict is quite uncertain. They seem, from the wording of the text, to have taken part in two conflicts, as Zimmer[2] says—one on the **Paruṣṇī** (Ravi), and one on the **Yamunā** (Jumna)—with the aid of the **Ajas** and **Śigrus**, under the leadership of **Bheda.** It is, however, at least possible that in the former passage **Yadu** should be read for Yakṣu, or, at any rate, Yakṣu be deemed a contemptuous substitute of the name of a possibly un-Āryan or unimportant tribe (as their allies, the Ajas and Śigrus, clearly were) for the name of the certainly famous Yadus, as is suggested by Hopkins.[3] *Cf.* **Turvaśa.**

[1] vii. 18, 6. 19.
[2] *Altindisches Leben*, 126, 127.
[3] *Journal of the American Oriental Society*, 15, 259 *et seq.* It is not clear, however, whether Hopkins thinks that the Yadus are alluded to, but it seems probable.

Yakṣma in the Rigveda[1] and the Atharvaveda[2] frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of Yakṣma are referred to in the Vājasaneyi Saṃhitā,[3] and *a-yakṣma* in the Kāṭhaka Saṃhitā,[4]

[1] i. 122, 9; x. 85, 31; 97, 11. 12; 137, 4; 163, 1-6.
[2] ii. 10, 5. 6; iii. 31, 1; v. 4, 9; 30, 6; viii. 7, 2; ix. 8, 3. 7. 10; xii. 2, 1. 2; 4, 8; xix. 36, 1; 38, 1.
[3] xii. 97.
[4] xvii. 11.

denotes 'free from disease.' In the Yajurveda Saṃhitās[5] an account is given of the origin of Yakṣma, which is distinguished as of three kinds—**Rāja-yakṣma,** 'royal Yakṣma,' Pāpa-yakṣma, 'evil Yakṣma,' and **Jāyenya,** most probably 'syphilis.' The second of the series is elsewhere unknown, and can hardly be defined, for it merely means 'serious or deadly disease.' *Cf.* also **Ajñātayakṣma.**

[5] Taittirīya Saṃhitā, ii. 3, 5, 2; 5, 6, 5; Kāṭhaka Saṃhitā, xi. 3; Maitrāyaṇī Saṃhitā, ii. 2, 7; Śatapatha Brāhmaṇa, iv. 1, 3, 9.

Cf. Zimmer, *Altindisches Leben,* 375 *et seq.*; Grohmann, *Indische Studien,* 9, 400; Bloomfield, *Atharvaveda,* 60; Jolly, *Medicin,* 89.

Yajata occurs in a hymn of the Rigveda,[1] where he is apparently a Ṛṣi or a sacrificer.

[1] v. 44, 10, 11. *Cf.* Ludwig, Translation of the Rigveda, 3, 138.

Yajur-veda, the 'Veda of the sacrificial utterance' (**Yajus**), is mentioned frequently in the Brāhmaṇas[1] and Upaniṣads.[2]

[1] Taittirīya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9.

[2] Aitareya Āraṇyaka, iii. 2, 3. 5; Sāṅkhāyana Āraṇyaka, viii. 3. 8; Bṛhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4, 10; iv. 1, 2; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 2, 1. 2; 15, 7; vii. 1, 2. 4; 2, 1; 7, 1; Āśvalāyana Srauta Sūtra, x. 7, 2; Sāṅkhāyana Srauta Sūtra, xvi. 2, 6, etc.

Yajus is repeatedly distinguished from the Ṛc and the **Sāman** in Vedic literature.[1] The Yajus is the utterance accompanying the sacrifice, and may have the form of verse or prose, the term covering both.

[1] Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittirīya Saṃhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Saṃhitā, i. 30; iv. 1; xix. 28; Aitareya Brāhmaṇa, i. 29, 21; viii. 13, 2; Śatapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Bṛhadāraṇyaka Upaniṣad, vi. 4, 33, there is a reference to the *śuklāni Yajūṃṣi,* 'white or pure Yajus,' as promulgated by **Vājasaneya Yājñavalkya,** whence the Vājasaneyi Saṃhitā is popularly known as the 'White Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, *Indian Literature,* 103, 104; Eggeling, *Sacred Books of the East,* 12, xxvii, and others, now to be abandoned. In the Taittirīya Āraṇyaka, v. 10, the expression *śukra-yajūṃṣi* seems to refer to books iv. and v. of that text. *Cf.* also Winternitz, *Geschichte der indischen Literatur,* 1, 149, n.

Yajña-gāthā denotes a verse (**Gāthā**) containing a maxim as to the sacrifice of any kind or sort,[1] or, as it is expressed in the Mahābhārata,[2] a 'verse sung regarding the sacrifice' (*gāthā yajña-gītā*).

[1] Aitareya Brāhmaṇa, iii. 43, 5; Āśvalāyana Śrauta Sūtra, ii. 12, 6; Śānkhāyana Śrauta Sūtra, xvi. 8, 26; 9, 6, etc.
[2] xii. 791. 2316.

Yajña-vacas Rājastambāyana, 'descendant of Rājastamba,' is the name of a teacher, a pupil of **Tura Kāvaṣeya,** according to the Śatapatha Brāhmaṇa.[1] He is also mentioned in the Maitrāyaṇī Saṃhitā.[2]

[1] x. 4, 2, 1; 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.
[2] iii. 10, 3; iv. 8, 2.

Yajña-sena is the name of a teacher with the patronymic **Caitra** or **Caitriyāyaṇa** mentioned in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 3, 8, 1 (Caitriyāyaṇa); Kāṭhaka Saṃhitā, xxi. 4 (Caitra).

Yajñeṣu is the name of a man in the Taittirīya Brāhmaṇa.[1] He was made to prosper by his priest **Mātsya**, who knew the exact moment of sacrificing.

[1] i. 5, 2, 1. *Cf.* Weber, *Naxatra*, 2, 306.

Yajñopavīta denotes the 'wearing of the Brahminical thread over the left shoulder at the sacrifice,' and is mentioned as early as the Taittirīya Brāhmaṇa.[1] Tilak,[2] however, urges that it was not originally a thread that was worn, but a garment of cloth (**Vāsas**) or of deerskin (**Ajina**). This seems quite probable.

[1] iii. 10, 9, 12. *Cf.* Taittirīya Saṃhitā, ii. 5, 11, 1; Satapatha Brāhmaṇa, ii. 4, 2, 1; 6, 1, 12; and **Prācīnāvīta.**
[2] *Orion*, 145 *et seq.*, quoting Taittirīya Āraṇyaka, ii. 1, and the view of the Mīmāmsists, Jaiminīyanyāyamālāvistara, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion's belt with which it is combined. *Cf.* Eggeling, *Sacred Books o the East*, 12, 361, 424.

Yati is the name of an ancient clan which is connected with the **Bhṛgus** in two passages of the Rigveda,[1] where the Yatis certainly seem to be real persons. In another hymn,[2] however, they already appear as almost mythical. In the Yajurveda Saṃhitās,[3] and elsewhere,[4] the Yatis are a race whom Indra, in an evil moment, gave over to the hyænas (**Sālāvṛka**): exactly what is referred to is uncertain. Yati is mentioned with Bhṛgu in a verse of the Sāmaveda.[4]

[1] viii. 3, 9; 6, 18; Weber, *Indische Studien*, 3, 465, n.

[2] x. 72, 7.

[3] Taittirīya Saṃhitā, ii. 4, 9, 2; vi. 2, 7, 5; Kāṭhaka Saṃhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7; Pañcaviṃśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣītaki Upaniṣad, i. 3, etc.; Muir, *Sanskrit Texts*, 1^2, 437 *et seq.*

[4] ii. 304. In the parallel passage, Av. ii. 5, 3, the reading *Yatīr* is found, possibly an error for *Yatīn*, or merely a blunder. *Cf.* Muir, *op. cit.*, 5, 49, n. 92; Whitney, Translation of the Atharvaveda, 44; Āśvalāyana Śrauta Sūtra, vi. 3, 1.

Cf. Macdonell, *Vedic Mythology*, p. 146.

Yadu is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda,[1] normally in conjunction with **Turvaśa.** They seem to have taken part in the great battle against **Sudās**:[2] the Yadu and the Turvaśa kings seem to have escaped with their lives, while the **Anu** and the **Druhyu** kings perished. This is at least the most natural explanation of several passages,[3] though these passages possibly refer to a successful raid across the **Sarayu**, and a defeat of two princes, Arṇa and Citraratha.[4] That Turvaśa was the Yadu king, as Hopkins[5] holds, is most improbable.

[1] i. 36, 18; 54, 6; 174, 9; iv. 30, 17; v. 31, 8; vi 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27; ix. 61, 2; x. 49, 8; plural, i. 108, 8. See **Turvaśa**, and Hopkins, *Journal of the American Oriental Society*, 15, 258 *et seq.*

[2] Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. *Cf.* **Yakṣu.**

[3] Rv. i. 174, 9; iv. 30, 17; v. 31, 8; vi. 20, 12.

[4] Rv. iv. 30, 18.

[5] *Loc. cit.*

Cf. Zimmer, *Altindisches Leben*, 122, 124; Ludwig, Translation of the Rigveda, 3, 205; 5, 142; Weber, *Episches im vedischen Ritual*, 37.

Yantṛ in the Rigveda[1] and in the Sūtras[2] denotes a 'driver' of horses or 'charioteer.'

[1] i. 162, 19; x. 22, 5.

[2] Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.

Yama denotes 'twins,' the birth of which is frequently alluded to in Vedic literature.[1] Twins of different sex seem to be indicated by the expression *yamau mithunau*.[2] There are traces of the belief—widely spread among negro and other races—that twins are uncanny and of evil omen,[3] but there are also vestiges of the opposite opinion, that twins are lucky.[4]

[1] Rv. i. 66, 4; 164, 15; ii. 39, 2; iii. 39, 3; v. 57, 4; vi. 59, 2; x. 13, 2; 117, 9; Pañcaviṃśa Brāhmaṇa, xvi. 4, 10, etc.

[2] Kāṭhaka Saṃhitā, xiii. 4; Nirukta, xii. 10.

[3] Av. iii. 28; Aitareya Brāhmaṇa, vii. 9, 8; Kātyāyana Śrauta Sūtra, xxv. 4, 35; Śāṅkhāyana Śrauta Sūtra, iii. 4, 4, etc. *Cf.* **Yamasū**; **Yuktāśva**.

[4] Taittirīya Saṃhitā, vii. 1, 1, 3; Pañcaviṃśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and *cf.* Rv. iii. 39, 3.

Cf. Weber, *Indische Studien*, 17, 298-300; *Naxatra*, 2, 314, n.

Yama-nakṣatra. See **Nakṣatra.**

Yama-sū, a 'bearer of twins,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

Yamunā, 'twin,' the name of a river, so called as running parallel with the Ganges, is mentioned thrice in the Rigveda,[1] and not rarely later. According to the Rigveda,[2] the **Tṛtsus** and **Sudās** won a great victory against their foes on the Yamunā; there is no reason[3] whatever to accept Hopkins'[4] view that the Yamunā here was another name of the **Paruṣṇī** (Ravi). In the Atharvaveda[5] the salve (**Āñjana**) of the Yamunā (*Yāmuna*) is mentioned along with that of **Trikakud** (*Traikakuda*) as of value. In the Aitareya[6] and the Śatapatha[7] Brāhmaṇas the **Bharatas** are famed as victorious on the Yamunā. Other Brāhmaṇas[8]

[1] v. 52, 17; vii. 18, 19; x. 75, 5.

[2] vii. 18, 19. See **Bharata** and **Kuru**.

[3] The Tṛtsus' territory lay between the Yamunā and the **Sarasvatī** on the east and the west respectively.

[4] *India, Old and New*, 52.

[5] iv. 9, 10.

[6] viii. 23.

[7] xiii. 5, 4, 11.

[8] Pañcaviṃśa Brāhmaṇa, ix. 4, 11 (*cf.* **Pārāvata**); xxv. 10, 24; 13, 4; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25. 33; Kātyāyana Śrauta Sūtra, xxiv. 6, 10. 39; Lāṭyāyana Śrauta Sūtra, x. 19, 9. 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.

also mention this river. In the Mantrapāṭha[9] the **Sālvas** are spoken of as dwelling on its banks.

[9] ii. 11, 12.
Cf. Zimmer, *Altindisches Leben*, 5; Max Müller, *Sacred Books of the East*, 32, 323.

Yayāti is mentioned twice in the Rigveda,[1] once as an ancient sacrificer, and once as Nahuṣya, 'descendant of **Nahuṣa**,' apparently a king. There is no trace whatever of his connexion with **Pūru**, as in the Epic,[2] the tradition of which must be deemed to be inaccurate.

[1] i. 31, 17; x. 63, 1.
[2] *Cf.* Ludwig, Translation of the Rigveda, 3, 147; Muir, *Sanskrit Texts* i², 232.

1. **Yava** in the Rigveda[1] appears to be a generic term for any sort of 'grain,' and not merely 'barley.' The latter sense is probably found in the Atharvaveda,[2] and is regular later. The barley harvest came after spring,[3] in the summer.[4] That barley was cultivated in the period of the Rigveda[5] is not certain, but on the whole very probable.[6]

[1] i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; viii. 2, 3; 22, 6; 63, 9; 78, 10, etc.
[2] ii. 8, 3; vi. 30, 1; 50, 1. 2; 91, 1; 141, 2; 142, 1. 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittirīya Saṃhitā, vi. 2, 10, 3; 4, 10, 5; vii. 2, 10, 2; Kāṭhaka Saṃhitā, xxv. 10; xxvi. 5; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyi Saṃhitā, v. 26; xviii. 12; xxiii. 30; Taittirīya Brāhmaṇa, i. 8, 4, 1; Śatapatha Brāhmaṇa, i. 1, 4, 20: ii. 5, 2, 1; iii. 6, 1, 9. 10; iv. 2, 1, 11; xii. 7, 2, 9; Chāndogya Upaniṣad, iii. 14, 3, etc.; Kauṣītaki Brāhmaṇa, iv. 12.
[3] Kauṣītaki Brāhmaṇa, iv. 13.
[4] Taittirīya Saṃhitā, vii. 2, 10, 2.
[5] Hopkins, *Journal of the American Oriental Society*, 17, 86, n.
[6] Sowing (*vap*) grain is referred to in Rv. i. 117, 21; ripening of grain in 135, 8; ploughing (*kṛṣ*) in i. 176, 2. Grain rejoicing in rain is alluded to in ii. 5, 6. See **Kṛṣi**.
Cf. Schrader, *Prehistoric Antiquities*, 282; Kuhn, *Indische Studien*, 1, 355, 356; Zimmer, *Altindisches Leben*, 238, 239.

2. **Yava.** See **Māsa**.

Yavasa in the Rigveda[1] and later[2] denotes the 'grass' on which animals feed, and which is burned by the forest fire.[3]

[1] i. 38, 5; 91, 13; iii. 45, 3; iv. 41, 10; 42, 5; vii. 18, 10; 87, 2; 93, 2; 102, 1, etc.
[2] Vājasaneyi Saṃhitā, xxi. 43, etc.
[3] *Cf.* Agni, *yavasād*, in Rv. i. 94, 11.
Cf. Zimmer, *Altindisches Leben*, 47; Max Müller, *Sacred Books of the East*, 32, 87.

Yavāgū means 'barley-gruel,'[1] but is also used of weak decoctions of other kinds of grain.[2]

[1] Taittirīya Saṃhitā, vi. 2, 5, 2; Kāṭhaka Saṃhitā, xi. 2; Taittirīya Āraṇyaka, ii. 8, 8; Kauṣītaki Brāhmaṇa, iv. 13, etc.

[2] Of **Jartila** and **Gavīdhuka**, Taittirīya Saṃhitā, v. 4, 3, 2.

Yavāśir is used in the Rigveda[1] as an epithet of **Soma**, meaning 'mixed with grain.'

[1] i. 187, 9; ii. 22, 1; iii. 42, 7; viii. 94, 4. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 227; Zimmer, *Altindisches Leben*, 279.

Yavāṣa. See **Yevāṣa.**

Yavya in the Śatapatha Brāhmaṇa (i. 7, 2, 46) denotes 'month' (lit., 'containing a first half,' see **2. Yava**).

Yavyāvatī is the name of a river in the Rigveda[1] and in the Pañcaviṃśa Brāhmaṇa.[2] Hillebrandt[3] thinks that the river is one in Iran, the Djob (Zhobe), near the Iryāb (Haliāb), but there is no reason to accept this identification.

[1] vi. 27, 6.
[2] xxv. 7, 2.
[3] *Vedische Mythologie*, 3, 268, n. 1. *Cf.* Zimmer, *Altindisches Leben*, 18, 19; Ludwig, Translation of the Rigveda, 3, 204; Kaegi, *Rigveda*, n. 338; Oldenberg, *Ṛgveda-Noten*, 1, 168, n. 1.

Yaśasvin Jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of **Kṛṣṇarāta Triveda Lauhitya** in the Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Yaṣṭi, 'staff,' is mentioned in the latest parts of the Brāhmaṇas.[1]

[1] Śatapatha Brāhmaṇa, ii. 6, 2, 17 of *veṇu*, 'bamboo'); Bṛhadāraṇyaka Upaniṣad, vi. 4, 7; Kauṣītaki Upaniṣad iv. 19, etc.

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (*Gairikṣitāḥ*) are mentioned in the Kāṭhaka Saṃhitā.[1] *Cf.* **Yāska.**

[1] xiii. 12. *Cf.* Weber, *Indische Studien*, 3, 475 *et seq.*; 8, 245 *et seq.*; *Indian Literature*, 41, n. 30.

Yājña-tura, 'descendant of Yajñatura,' is the patronymic of 2. **Ṛṣabha** in the Śatapatha Brāhmaṇa.[1]

[1] xii. 8, 3, 7; xiii. 5, 4, 15; Śāṅkhāyana Śrauta Sūtra, xvi. 9, 8. 10.

Yājña-valkya, 'descendant of Yajñavalkya,' is repeatedly mentioned in the Śatapatha Brāhmaṇa[1] as an authority on questions of ritual. He is, however, also given as an authority on questions of philosophy in the Bṛhadāraṇyaka Upaniṣad,[2] but Oldenberg[3] is, no doubt, right in thinking that no possible importance can be attached to the mention of Yājñavalkya in the latter capacity. He is said to have been a pupil of **Uddālaka Āruṇi**,[4] whom he opposed successfully in a dispute.[5] His two wives, **Maitreyī** and **Kātyāyanī**, are mentioned in the Bṛhadāraṇyaka Upaniṣad,[6] which concludes[7] with a passage ascribing to Yājñavalkya Vājasaneya the 'white Yajus' (*śuklāni yajūṃṣi*). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhāyana Āraṇyaka,[8] where, however, both references are merely transcripts from the Śatapatha.[9] It has

[1] i. 1, 1, 9; 3, 1, 21. 26; 9, 3, 16; ii. 3, 1, 21; 4, 3, 2; 5, 1, 2 (where he is said to be in contradiction with the Rigveda); iii. 1, 1, 4; 2, 21; 3, 10; 8, 2, 24 (cursed by a **Caraka** teacher); iv. 2, 1, 7; 6, 1, 10; 8, 7, etc. There are no references to Yājñavalkya in books v-ix, which, on the contrary, owe their doctrine to **Tura Kāvaṣeya** and **Śāṇḍilya**; but the fame of Yājñavalkya revives in books x-xiv—*e.g.*, xi. 3, 1, 2; 4, 2, 17; 3, 20; 6, 2, 1; 3, 1; xii. 4, 1, 10, etc.

[2] iii. 1, 2 *et seq.*; 2, 10 *et seq.*; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1, etc.

[3] *Buddha*,[5] 34, n. 1.

[4] vi. 4, 33 (Mādhyaṃdina = vi. 5, 4 Kāṇva).

[5] iii. 7, 1.

[6] ii. 4, 1; iv. 5, 1 *et seq.*

[7] vi. 4, 33 (Mādhyaṃdina = vi. 5, 4 Kāṇva).

[8] ix. 7; xiii. 1.

[9] Weber, *Indian Literature*, 132, n. *; Keith, *Journal of the Royal Asiatic Society*, 1908, 374.

been supposed by Oldenberg[10] and others that Yājñavalkya belonged to **Videha**, but despite the legend of Janaka's patronage of him, his association with **Uddālaka**, the **Kuru-Pañcāla**, renders this doubtful.

[10] *Buddha*,[5] 34, n. 1.
Cf. Weber, *Indian Literature*, 120 *et seq.*; *Indische Studien*, 1, 173; 13, 265-269; Eggeling, *Sacred Books of the East*, 12, xxx *et seq.*; von Schroeder, *Indiens Literatur und Cultur*, 188.

Yājyā (scil. ṛc, 'verse') denotes the words uttered at the moment of offering the sacrifice, 'consecrating sacrificial formula,' in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, i. 5, 2, 1; 6, 10, 5; Vājasaneyi Saṃhitā, xix. 20; xx. 12, etc.
[2] Aitareya Brāhmaṇa, i. 4, 8; 11, 10; ii. 13, 2; 26, 3. 5. 6; 40, 8; iii. 32, 1; Śatapatha Brāhmaṇa, i. 4, 2, 19; iii. 4, 4, 2; vii. 2, 7, 11, etc.

Yātu-dhāna in the Rigveda[1] and later[2] denotes a 'sorcerer,' 'wizard,' or 'magician.' The sense of the Rigveda[3] is clearly unfavourable to sorcery. The feminine, Yātudhānī, is also found in the Rigveda and later.[4]

[1] i. 35, 10; x. 87, 2. 3. 7. 10; 120, 4.
[2] Av. i. 7, 1; iv. 3, 4; vi. 13, 3; 32, 2; vii. 70, 2; xix. 46, 2; Kāṭhaka Saṃhitā, xxxvii. 14; Vājasaneyi Saṃhitā, xiii. 7; Śatapatha Brāhmaṇa, vii. 4, 1, 29, etc.
[3] vii. 104, 15.
[4] Rv. i. 191, 8; x. 118, 8; Av. i. 28, 24; ii. 14, 3; iv. 9, 9; 18, 17; xix. 37, 8, etc.
Cf. Bloomfield, *Atharvaveda*, 26, 65 *et seq.*

Yātu-vid, denoting in the plural 'those who know sorcery,' designates the Atharvaveda in the Śatapatha Brāhmaṇa.[1]

[1] x. 5, 2, 20. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxii.; *Atharvaveda*, 1. 8, 9, 23.

Yādva, 'descendant of **Yadu**,' is used of the Yadu prince in one passage of the Rigveda,[1] while the largesse of the Yādvas[2] is alluded to elsewhere. In another passage a beast (*paśu*) of the Yadus or Yādvas is mentioned.[3] *Cf.* **Yadu**.

[1] vii. 19, 8.
[2] Rv. viii. 6, 46. *Cf.* Ludwig, Translation of the Rigveda, 5, 142.
[3] Rv. viii. 1, 31.
Cf. Weber, *Indian Literature*, 3; *Episches im vedischen Ritual*, 37.

Yāna denotes 'vehicle' in the Rigveda[1] and later.[2]

[1] iv. 43, 6.
[2] Śatapatha Brāhmaṇa, v. 5, 3, 7; Ṣaḍviṃśa Brāhmaṇa, vi. 3, 10; Chāndogya Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,[1] according to Roth,[2] the planets among which the sun (*bhaga*) wanders. But both Bloomfield[3] and Whitney[4] accept the sense—the regular one in the later language—of 'night watches.'

[1] vi. 21, 2.
[2] St. Petersburg Dictionary, *s.v. id.*
[3] *Hymns of the Atharvaveda*, 30.
[4] Translation of the Atharvaveda, 396.

Yāman denotes in the Rigveda[1] a 'march' or 'expedition' in war.

[1] iv. 24, 2; vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6; 80, 5.

Yāyāvara[1] denotes a person of no fixed abode in the Yajurveda Saṃhitās.[2]

[1] Literally, 'wandering about,' from the intensive of *yā*, 'to go.'
[2] Taittirīya Saṃhitā, v. 2, 1, 7; Kāṭhaka Saṃhitā, xix. 12.

Yāva. See **Māsa.**

Yāska ('descendant of Yaska') is mentioned in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad[1] as a contemporary of **Āsurāyaṇa** and a teacher of **Bhāradvāja.** Whether Yāska, author of the Nirukta,[2] was the same person, it is, of course, impossible to say.

[1] ii. 5, 21; iv. 5, 27 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva). *Cf.* Weber, *Indian Literature*, 128.
[2] Ṛgveda Prātiśākhya, xvii. 25; Weber, *op. cit.*, 25, 26, etc.; *Indische Studien*, 1, 17, 103; 3, 396; 8, 243, etc.; *Indian Literature*, 41, n. 30.

Yu, appearing in the dual in the Śatapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean 'yoke animals.'

Yukta in the Śatapatha Brāhmaṇa (vi. 7, 4, 8; xii. 4, 1, 2) denotes a 'yoke' of oxen. *Cf.* 1. **Yuga.**

Yuktāśva is the name of a man who is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as the seer of a Sāman, or chant. He is said to have exposed a pair of twins,[2] but Hopkins[3] thinks that the reference is only to an exchange of children.

[1] xi. 8, 8.

[2] *Cf.* Weber, *Naxatra*, 2, 314, n., whose view is that of Sāyaṇa on the passage. *Cf.* **Yama.**

[3] *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61, 62. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

1. **Yuga** in the Rigveda[1] and later[2] denotes 'yoke.' *Cf.* **Ratha.**

[1] i. 115, 2; 184, 3; ii. 39, 4; iii. 53, 17; viii. 80, 7; x. 60, 8; 101, 3, etc.

[2] Av. iv. 1, 40; Śatapatha Brāhmaṇa, iii. 5, 1, 24. 34; Taittirīya Brāhmaṇa, i. 5, 1, 3, etc.

2. **Yuga** in the Rigveda[1] frequently denotes a 'generation'; but the expression *daśame yuge* applied to **Dīrghatamas** in one passage[2] must mean 'tenth decade' of life.

There is no reference in the older Vedic texts to the five-year cycle (see **Saṃvatsara**). The quotation from the Pañcaviṃśa Brāhmaṇa[3] given in the St. Petersburg Dictionary, and by Zimmer[4] and others, is merely a citation from a modern text in the commentary on that work.

Nor do the older Vedic texts know of any series of Yugas or ages such as are usual later. In the Atharvaveda[5] there are mentioned in order a hundred years, an *ayuta* (10,000?), and then two, three, or four Yugas: the inference from this seems to be that a Yuga means more than an *ayuta*, but is not very

[1] *Yuge-yuge*, 'in every age,' i. 139, 8; iii. 26, 3; vi. 8, 5; 15, 8; 36, 5; ix. 94, 12; *uttarā yugāni*, 'future ages,' iii. 33, 8; x. 10, 10; *pūrvāṇi yugāni*, vii. 70, 4; *uttare yuge*, x. 72, 1, etc. In i. 92, 11; 103, 4; 115, 2; 124, 2; 144, 4, etc., the phrase 'generations of men' (*manuṣyā, mānuṣā, manuṣaḥ, janānām*) are referred to. See Muir, *Sanskrit Texts*, 1², 45, 46.

[2] i. 158, 6. Wilson, Translation, 2, 104, n., suggests that *yuga* here means a lustrum of five years; but the tenth decade is far more likely, as Dīrghatamas is said to be 'aged' (*jujurvān*).

[3] xvii. 13, 17.

[4] *Altindisches Leben*, 368.

[5] viii. 2, 21.

certain. Zimmer[6] adduces a passage from the Rigveda,[7] but the reference there, whatever it may be,[8] is certainly not to the four ages (*cf.* also **Triyuga**).[9] The Taittirīya Brāhmaṇa[10] recognizes long periods of time—*e.g.*, one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Kṛta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see **Akṣa**). In the Aitareya Brāhmaṇa[11] the names occur, but it is not clear that the ages are really meant. Haug[12] thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,[13] Roth,[14] Wilson,[15] Max Müller,[16] and Muir.[17] Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brāhmaṇa. Four ages—Puṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Ṣaḍviṃśa Brāhmaṇa,[18] and the Dvāpara in the Gopatha Brāhmaṇa.[19]

[6] *Op. cit.*, 371.

[7] viii. 101, 4=Av. x. 8, 3.

[8] *Cf.* Aitareya Āraṇyaka, ii. 1, 1, with Keith's note; Griffith, *Hymns of the Rigveda*, 2, 253.

[9] In Rv. x. 72, 2, *devānāṃ pūrvye yuge*, 'in the earlier age of the gods,' occurs.

[10] iii. 12, 9, 2. *Cf.* Muir, 1², 42, n. 66.

[11] vii. 15, 4 (in the description of the merits of exertion): 'A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Kṛta' (*Kaliḥ śayāno bhavati saṃjihānas tu Dvāparaḥ | uttiṣṭhaṃs Tretā bhavati, Kṛtaṃ saṃpadyate caran ||*).

[12] Aitareya Brāhmaṇa, 2, 464, criticized by Weber, *Indische Studien*, 9, 319.

[13] *Indische Studien*, 1, 286; 9, 315 *et seq.*

[14] *Indische Studien*, 1, 460.

[15] *Journal of the Royal Asiatic Society*, 1851, 99.

[16] *Ancient Sanskrit Literature*, 412.

[17] *Sanskrit Texts*, 1², 48, n. 86.

[18] v. 6.

[19] i. 1, 28; Weber, *Indian Literature*, 151, n. 166; Windisch, *Buddha und Māra*, 151.

Cf. Zimmer, *Altindisches Leben*, 367-371; Weber, *Indische Streifen*, 1, 91. A quite different theory of the Yugas is given by Shamasastry, *Gavām Ayana*, 141 *et seq.*, but his whole theory is quite impossible. Weber once (*Indian Literature*, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, *Hymns of the Rigveda*, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (*op. cit.*, 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, *Die Lehre von den vier Weltaltern* (Tübingen, 1860).

Yuddha in the Rigveda[1] and later[2] denotes 'battle.' The more usual word earlier[3] is Yudh.

[1] x. 54, 2.
[2] Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, iii. 39, 1. 2; vi. 36, 2; Śatapatha Brāhmaṇa, xiii. 1, 5, 6; Kauṣītaki Upaniṣad, iii. 1, etc.
[3] Rv. i. 53, 7; 59, 1; v. 25, 6; vi. 46, 11, etc.; Av. i. 24, 1; iv. 24, 7; vi. 66, 1; 103, 3, etc.; Śatapatha Brāhmaṇa, v. 2, 4, 16, etc.

Yudhāṃ-śrauṣṭi Augra-sainya ('descendant of **Ugrasena**') is the name, in the Aitareya Brāhmaṇa,[1] of a king who was anointed by **Parvata** and **Nārada.**

[1] viii. 21, 7. *Cf.* Weber, *Episches im vedischen Ritual*, 8. The Paurāṇic form is Yuddha-muṣṭi.

Yudhyāmadhi is apparently the name of a king who was defeated by **Sudās.** The mention of him occurring only in the verses added at the end of the hymn celebrating the victory of Sudās over the ten kings[1] can claim little authenticity as a notice of Sudās.

[1] Rv. vii. 18, 24. *Cf.* Ludwig, Translation of the Rigveda, 3, 173.

Yuvati is the ordinary expression for a 'young woman' or 'maiden' in the Rigveda[1] and later.[2]

[1] i. 118, 5; ii. 35, 4; iii. 54, 14; iv. 18, 8; v. 2, 1. 2; ix. 86, 16; x. 30, 5.
[2] Av. xiv. 2, 61; Taittirīya Brāhmaṇa, iii. 1, 1, 9; 2, 4; Śatapatha Brāhmaṇa, xiii. 1, 9, 6; 4, 3, 8, etc.

Yūtha is the word for 'herd' of cows in the Rigveda[1] and later.[2]

[1] i. 10, 2; 81, 7; iii. 55, 17; iv. 2, 18; 38, 5; v. 41, 19; ix. 71, 9, etc. *Cf. yūthya*, 'of the herd,' viii. 56, 4; ix. 15, 4; x. 23, 4.
[2] Av. v. 20, 3; Taittirīya Saṃhitā, v. 7, 2, 1, etc.

Yūpa in the Rigveda[1] and later[2] means a 'post,' usually that to which the sacrificial victim was tied. It also designates the post to which the door of the house was attached (**Durya**).[3]

[1] v. 2, 7 (of **Sunaḥśepa**).
[2] Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47; Taittirīya Saṃhitā, vi. 3, 4, 1; vii. 2, 1, 3; Vājasaneyi Saṃhitā, xix. 17; Pañcaviṃśa Brāhmaṇa, ix. 10, 2, etc.
[3] Rv. i. 51, 14. *Cf.* Zimmer, *Altindisches Leben*, 153.

Yūṣan, occurring in the description of the horse-sacrifice in the Rigveda[1] and the Yajurveda Saṃhitās,[2] denotes the 'broth' which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, **Pātra** and **Āsecana**, are mentioned. Another form of the word, found in the Taittirīya Saṃhitā,[3] is Yūs, which corresponds to the Latin *jus*.

[1] i. 162, 13.
[2] Taittirīya Saṃhitā, vi. 3, 11, 1. 4; Vājasaneyi Saṃhitā, xxv. 9.
[3] vi. 3, 11, 1. 4.
Cf. Zimmer, *Altindisches Leben*, 271; Schrader, *Prehistoric Antiquities*, 316.

Yevāṣa is the name of a destructive insect in the Atharvaveda.[1] The form Yavāṣa is found in the Kāṭhaka Saṃhitā.[2] *Cf.* **Vṛṣa.**

[1] v. 23, 7. 8.
[2] xxx. 1 (*Indische Studien*, 3, 462). The same form occurs in the Gaṇas, *kumudādi* and *prekṣādi* (Pāṇini, iv. 2, 80). *Cf.* Maitrāyaṇī Saṃhitā, iv. 8, 1, where Yavāṣa should be read; Kapiṣṭhala Saṃhitā, xlvi. 4.
Cf. Zimmer, *Altindisches Leben*, 98; St. Petersburg Dictionary, *s.v.*

Yoktra in the Rigveda[1] and later[2] denotes the 'thongs' used for yoking the chariot or cart.

[1] iii. 33, 13; v. 33, 2.
[2] Av. iii. 30, 6; vii. 78, 1; Taittirīya Saṃhitā, i. 6, 4, 3, Taittirīya Brāhmaṇa, iii. 3, 3, 3; Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

Yoga denotes the yoke of oxen or horses drawing a car in the Atharvaveda[1] and the Bṛhadāraṇyaka Upaniṣad.[2]

[1] vi. 91, 1 (yokes of six or eight); Kāṭhaka Saṃhitā, xv. 2, etc. *Cf.* **Sīra.**
[2] iv. 3, 11 (*ratha-yogāḥ*, 'chariot teams').

Yojana occurs frequently in the Rigveda[1] and later[2] as a measure of distance,[3] but there is no reference defining its real

[1] i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc.
[2] Av. iv. 26, 1; Maitrāyaṇī Saṃhitā, ii. 9, 9; iii. 8, 4; Taittirīya Brāhmaṇa, ii. 4, 2, 7, etc. *Cf.* Zimmer, *Altindisches Leben*, 363, who finds in Rv. i. 123, 8, *yojana* as a division of time equivalent to the **Muhūrta**. But this is most improbable.
[3] That is, the distance driven in one 'harnessing' (without unyoking), a 'stage.'

length. Later it is reckoned at four **Krośas**, or about nine miles.[4]

[4] Sometimes calculated at 8 krośas, or 18 miles. The estimate of 2½ miles is also found.

Yodha in the Rigveda[1] means 'fighter,' 'warrior,' 'soldier.'

[1] i. 143, 5; iii. 39, 4; vi. 25, 5; x. 78, 3.

Yoṣan, Yoṣaṇā, Yoṣā, Yoṣit, all denote 'young woman,' 'maiden,' as an object of affection, and as meet for wedlock.[1] So these terms are often opposed in the Brāhmaṇas to **Vṛṣan,** 'male,' in the general sense of 'female,'[2] but they also occur in the sense of 'wife,'[3] or 'daughter,'[4] or merely 'girl.'[5] See **Strī.**

[1] *Yoṣan*, Rv. iv. 5, 5; *Yoṣaṇā*, iii. 52, 3; 56, 5; 62, 8; vii. 95, 3, etc.; *Yoṣā*, i. 48, 5; 92, 11; iii. 33, 10; 38, 8, etc.; Av. xii. 3, 29; xiv. 1, 56, etc.; *Yoṣit*, Rv. ix. 28, 4; Av. vi. 101, 1, etc. *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 418.

[2] Śatapatha Brāhmaṇa, i. 2, 5, 15 (*yoṣā*), and often in the Brāhmaṇas.

[3] Av. xii. 3, 29 (*yoṣā*).

[4] So *yoṣā* in Rv. i. 117, 20. *Cf.* Zimmer, *Altindisches Leben*, 310.

[5] Śatapatha Brāhmaṇa, i. 8, 1, 7.

Yaugaṃ-dhari, 'descendant of Yugaṃdhara,' is the name of a king of the **Sālvas** in the Mantrapāṭha (ii. 11, 12).

Yauvana, 'youth,' is found in the Atharvaveda (xviii. 4, 50), where it is opposed to 'old age.'

R.

Rakṣitṛ, 'protector,' 'guardian,' occurs in the Rigveda[1] and later,[2] usually in a metaphorical sense.

[1] i. 89, 1. 5; ii. 39, 6; guardian of Soma, vi. 7, 7; of the dogs of Yama, x. 14, 11, etc.

[2] Av. iii. 27, 1; xii. 3, 55; xix. 15, 3; Śatapatha Brāhmaṇa, xiii. 4, 2, 5, etc.

Raghaṭ occurs once in the plural in the Atharvaveda,[1] where the Paippalāda recension reads *vaghaṭaḥ*. Roth[2] once con-

[1] viii. 7, 24.

[2] St. Petersburg Dictionary, *s.v.*, 1*a*.

jectured *raghavaḥ*, 'swift,' as the correct reading. Bloomfield,[3] who in his translation explains the word as 'falcons,' in his notes inclines to think Roth's conjecture likely. Ludwig[4] suggests 'bees' as the meaning. Possibly some kind of bird may be intended.[5]

[3] *Hymns of the Atharvaveda*, 580.
[4] Translation of the Rigveda, 3, 504.
[5] Böhtlingk, Dictionary, *s.v.* *Cf.* Whitney, Translation of the Atharvaveda, 501.

Rajata as an adjective with **Hiraṇya**[1] designates 'silver,' and ornaments (**Rukma**),[2] dishes (**Pātra**),[3] and coins (**Niṣka**)[4] 'made of silver' are mentioned. The word is also used alone as a substantive to denote 'silver.'[5]

[1] Taittirīya Saṃhitā, i. 5, 1, 2; Kāṭhaka Saṃhitā, x. 4; Śatapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10; xiv. 1, 3, 4, etc.
[2] Śatapatha Brāhmaṇa, xii. 8, 3, 11.
[3] Taittirīya Brāhmaṇa, ii. 2, 9, 7; iii. 9, 6, 5.
[4] Pañcaviṃśa Brāhmaṇa, xvii. 1, 14.
[5] Av. v. 28, 1; xiii. 4, 51; Aitareya Brāhmaṇa, vii. 12, 2; Chāndogya Upaniṣad, iv. 17, 7; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Ṣaḍviṃśa Brāhmaṇa, vi. 6.
Cf. Schrader, *Prehistoric Antiquities*, 180; Zimmer, *Altindisches Leben*, 56; Macdonell, *Sanskrit Literature*, 151, 152; Vincent Smith, *Indian Antiquary*, 34, 230.

Rajana Koṇeya, or **Kauṇeya**, is the name of a teacher mentioned in the Yajurveda Saṃhitās.[1] It is said in the Kāṭhaka Saṃhitā[2] that **Kratujit Jānaki** successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pañcaviṃśa Brāhmaṇa,[3] where the name of his son, **Ugradeva Rājani**, also occurs.[4]

[1] Taittirīya Saṃhitā, ii. 3, 8, 1; Kāṭhaka Saṃhitā, xxvii. 2 (*Indische Studien*, 3, 474).
[2] xi. 1 (*Indische Studien*, 3, 474).
[3] xiii. 4, 11. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 58, n. 2.
[4] He was a leper, and the **Rajanī** is used against leprosy, Bloomfield, *Hymns of the Atharvaveda*, 266.

Rajanī is found in one passage of the Atharvaveda,[1] where it denotes some sort of plant, probably so called because of its

[1] i. 23, 1. *Cf.* Roth in Whitney's Translation of the Atharvaveda, 24; Bloomfield, *Hymns of the Atharvaveda*, 267.

power of 'colouring.' (from *rañj*, 'to colour'). The species cannot be identified owing to the untrustworthiness of the later authorities who attempt its identification.

Rajayitrī, a 'female dyer,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

1. **Rajas** denotes the region of the atmosphere between heaven and earth in the Rigveda[1] and later.[2] The atmosphere, like the sky (**Div**), is divided into three regions,[3] but more normally into two, the 'earthly' (*pārthiva*)[4] and the 'heavenly' (*divya* or *divaḥ*).[5] In some passages[6] the word refers in the plural to the dusty fields on earth.

[1] i. 56, 5; 62, 5; 84, 1; 124, 5; 168, 6; 187, 4; ii. 40, 3; vi. 62, 9, etc.
[2] Av. iv. 25, 2; vii. 25, 1; 41, 1; x. 3, 9; xiii. 2, 8. 43; Taittirīya Saṃhitā, iii. 5, 4, 2; Vājasaneyi Saṃhitā, xiii. 44, etc.
[3] Rv. iv. 53, 5; v. 69, 1; ix. 74, 6; x. 45, 3; 123, 8; Av. xiii. 1, 11, etc. In Rv. i. 164, 6, six 'regions' are mentioned.
[4] Rv. i. 81, 5; 90, 7; 154, 1; vi. 49, 3; viii. 88, 5; ix. 72, 8, etc.
[5] Rv. iv. 53, 3; i. 110, 6. *Cf.* Macdonell, *Vedic Mythology*, p. 10; St. Petersburg Dictionary, *s.v.*
[6] Rv. i. 166, 3; iii. 62, 16; x. 75, 7.

2. **Rajas** in one passage of the Yajurveda Saṃhitās[1] clearly means 'silver,' like **Rajata**. It is also taken in this sense in one passage of the Rigveda[2] by Zimmer,[3] but this interpretation is doubtful.

[1] *Rajaḥ-śaya*, Vājasaneyi Saṃhitā, v. 8; *rajāśaya*, Taittirīya Saṃhitā, i. 2, 11, 2 (Sāyaṇa on Aitareya Brāhmaṇa, i. 23, 2); Maitrāyaṇī Saṃhitā, i. 2, 7; Kāṭhaka Saṃhitā, ii. 8.
[2] x. 105, 7.
[3] *Altindisches Leben*, 55, 56.

Rajasa occurs once in the Atharvaveda,[1] apparently as the name of a kind of 'fish.' Roth,[2] however, understood it as an adjective meaning 'impure.'

[1] x. 2, 25.
[2] St. Petersburg Dictionary, *s.v.* *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 621; Whitney, Translation of the Atharvaveda, 624.

Raji occurs in the Rigveda[1] seemingly as the name of a king, or perhaps demon, slain by Indra for **Pithīnas.**

[1] vi. 26, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 156; St. Petersburg Dictionary, *s.v.*, where Roth compares a conjecture in Av. xx. 128, 13.

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, 1, 28) denotes a 'cord' or 'rope.'

Rajju in the Rigveda[1] and later[2] denotes 'rope.' In the Atharvaveda[3] the serpent is called the 'toothed rope' (*rajju datvatī*).

[1] i. 162, 8 (*śīrṣaṇyā raśanā rajjuḥ*, referring to the horse presumably means the head harness).

[2] Av. iii. 11, 8; vi. 121, 2; Taittirīya Saṃhitā, ii. 5, 1, 7; Śatapatha Brāhmaṇa, i. 3, 1, 14; x. 2, 3, 8; xi. 3, 1, 1, etc.

[3] iv. 3, 2; xix. 47, 7. 8; Bloomfield, *Hymns of the Atharvaveda*, 368.

Rajju-dāla is the name of a tree (*Cordia myxa* or *latifolia*) in the Śatapatha Brāhmaṇa.[1]

[1] xiii. 4, 4, 6. *Cf.* Eggeling, *Sacred Books of the East*, 44, 373, n. 2.

Rajju-sarja, 'rope-maker,' is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Raṇa denotes properly the 'joy' of battle, then 'battle,' 'combat' itself in the Rigveda[1] and later.[2]

[1] i. 61, 1. 9; 74, 3; 119, 3; vi. 16, 15, etc. [2] Av. v. 2, 4, etc.

Ratna in the Rigveda[1] and later[2] denotes a precious object, not specifically a 'jewel,' as in post-Vedic literature.

[1] i. 20, 7; 35, 8; 41, 6; 125, 1; 140, 11; 141, 10; ii. 38, 1, etc.

[2] Av. v. 1, 7; vii. 14, 4; Śatapatha Brāhmaṇa, v. 3, 1, 1.

Ratni, 'ell,' occurring in the Ṣaḍviṃśa Brāhmaṇa (iv. 4) is a corruption of **Aratni.**

Ratnin, 'receiving gifts,' is the term applied to those people of the royal entourage in whose houses the Ratna-havis, a

special rite, was performed in the course of the **Rājasūya** or 'royal consecration.' The list given in the Taittirīya Saṃhitā[1] and the Taittirīya Brāhmaṇa[2] consists of the Brahman (*i.e.*, the Purohita), the Rājanya, the Mahiṣī (the first wife of the king), the **Vāvāta** (the favourite wife of the king), the Parivṛktī (the discarded wife), the Senānī, 'commander of the army'; the Sūta, 'charioteer'; the Grāmaṇī, 'village headman'; the Kṣattṛ, 'chamberlain'; the Saṃgrahītṛ, 'charioteer' or 'treasurer'; the Bhāgadugha, 'collector of taxes' or 'divider of food'; and the Akṣāvāpa, 'superintender of dicing' or 'thrower of dice.' In the Śatapatha Brāhmaṇa[3] the order is Senānī; Purohita; Mahiṣī; Sūta; Grāmaṇī; Kṣattṛ; Saṃgrahitṛ; Bhāgadugha; Akṣāvāpa; Go-nikartana, 'slayer of cows' or 'huntsman'; and Pālāgala, 'courier'; the 'discarded wife' being mentioned as forbidden to stay at home[4] on the day of the ceremony of offering a pap for Nirṛti in her house. In the Maitrāyaṇī Saṃhitā[5] the list is Brahman (*i.e.*, Purohita); Rājan; Mahiṣī; Parivṛktī; Senānī; Saṃgrahītṛ; Kṣattṛ; Sūta; Vaiśyagrāmaṇī; Bhāgadugha; Takṣa-Rathakārau, 'carpenter and chariot-maker'; Akṣāvāpa; and Go-vikarta. The Kāṭhaka Saṃhitā[6] substitutes Go-vyacha for Govikarta, and omits Takṣa-Rathakārau.

It will be seen that the list is essentially that of the royal household, and of the king's servants in the administration of the country, though the exact sense of **Saṃgrahītṛ, Bhāgadugha, Sūta, Grāmaṇī, Kṣattṛ,** is open to reasonable doubt, mainly as to whether public officers or private servants[7] are meant, for the names are of uncertain significance. A briefer list of eight **Vīras,** 'heroes,' as among the friends of the king,

[1] i. 8, 9, 1 *et seq.*

[2] i. 7, 3, 1 *et seq.*

[3] v. 3, 1, 1 *et seq.*

[4] According to Kātyāyana Śrauta Sūtra, xv. 3, 35, she goes to a Brahmin's house, where she shares his inviolability and exemption from jurisdiction.

[5] ii. 6, 5; iv. 3, 8.

[6] xv. 4.

[7] Similarly Akṣāvāpa is either the man who dices for the king—*i.e.*, a professional dicer who plays with the king or watches his play—or a public officer who superintends the gambling halls of the state and collects the revenue, as was regularly done later on. Early English history shows similar evolution of household officers into ministers of state.

is given in the Pañcaviṃśa Brāhmaṇa:[8] brother, son, Purohita, Mahiṣī, Sūta, Grāmaṇī, Kṣattṛ, and Saṃgrahītṛ.

[8] xix. 1, 4.

Cf. Weber, *Indische Studien*, 17, 200; *Über den Rājasūya*, 4; Hopkins, *Journal of the American Oriental Society*, 13, 128; Eggeling, *Sacred Books of the East*, 41, 58-65; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

Ratha in the Rigveda[1] and later[2] denotes 'chariot' as opposed to **Anas**, 'cart,' though the distinction is not absolute. Of differences in the structure of the two we have no information, except that the **Kha**, or nave hole, in the wheel of the chariot was greater than in that of the cart.[3]

The chariot has, as a rule, two wheels (**Cakra**), to which reference is frequently made.[4] The wheel consisted of a rim (**Pavi**), a felly (**Pradhi**), spokes (**Ara**),[5] and a nave (**Nabhya**). The rim and the felly together constitute the **Nemi**. The hole in the nave is called **Kha**: into it the end of the axle was inserted; but there is some uncertainty whether **Āṇi** denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.[6]

The axle (**Akṣa**) was, in some cases, made of **Araṭu** wood;[7] round its ends the wheels revolved. To the axle was attached the body of the chariot (**Kośa**). This part is also denoted by the word **Vandhura**, which more precisely means the 'seat' of the chariot. The epithet *tri-vandhura* is used of the chariot of the Aśvins, seemingly to correspond with another of its epithets, *tri-cakra*: perhaps, as Weber[8] thinks, a chariot with three seats and three wheels was a real form of vehicle; but Zimmer[9] considers that the vehicle was purely mythical. **Garta** also denotes the seat of the warrior.

[1] i. 20, 3; iii. 15, 5; iv. 4, 10; 16, 20; 36, 2; 43, 25, etc.

[2] Av. v. 14, 5; x. 1, 8: Aitareya Brāhmaṇa, vii. 12, 3, etc.

[3] viii. 91, 7, with Sāyaṇa's note; *Vedische Studien*, 2, 333.

[4] *Cf.* Chāndogya Upaniṣad, iv. 16, 5; Jaiminīya Upaniṣad Brāhmaṇa, iii. 16, 7; Kauṣītaki Upaniṣad, i. 4.

[5] *Cf.* Rv. i. 32, 15; 141, 9; v. 13, 6; 58, 5; viii. 20, 14; 77, 3; x. 78, 4; Kāṭhaka Saṃhitā, x. 4, etc.

[6] *Cf.* **Pradhi**.

[7] Rv. viii. 46, 27; Zimmer, *Altindisches Leben*, 247, n.

[8] *Proceedings of the Berlin Academy*, 1898, 564; Virchow, *Zeitschrift für Ethnologie*, 5, 200. *Cf.* note 21.

[9] *Op. cit.*, viii.

At right angles to the axle was the pole of the chariot (**Īṣā, Praüga**). Normally there was, it seems, one pole, on either side of which the horses were harnessed, a yoke (**Yuga**) being laid across their necks; the pole was passed through the hole in the yoke (called Kha[10] or Tardman[11]), the yoke and the pole then being tied together.[12]

The horses were tied by the neck (*grīvā*), where the yoke was placed, and also at the shoulder, presumably by traces fastened to a bar of wood at right angles to the pole, or fastened to the ends of the pole, if that is to be regarded, as it probably should, as of triangular shape, wide at the foot and coming to a point at the tip.[13] The traces seem to be denoted by **Raśmi** and **Raśanā**. These words also denote the 'reins,' which were fastened to the bit (perhaps *śiprā*) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (*Kaśā*).[14] The girths of the horse were called Kakṣyā.[15]

The normal number of horses seems to have been two, but three or four[16] were often used. It is uncertain whether, in these cases, the extra horse was attached in front or at the side; possibly both modes were in use. Even five steeds could be employed.[17] Horses were normally used for chariots, but the ass (*gardabha*)[18] or mule (*aśvatarī*)[19] are also mentioned. The ox was employed for drawing carts, and in fact derived its

[10] This seems to be the sense of Rv. viii. 91, 7; but it has also been taken as the opening in the yoke through which the ox's head passed (the Homeric ζεύγλη). See Cowell's note on Wilson's translation; Griffith, *Hymns of the Rigveda*, 2, 237, n.

[11] Av. xiv. 1, 40.

[12] Rv. iii. 6, 6; v. 56, 4; x. 60, 8.

[13] Zimmer, *op. cit.*, 249, thinks that *vāṇī* in Rv. i. 119, 5, denotes the two bars of wood to which the traces were fastened. This is also the view of Roth, St. Petersburg Dictionary, *s.v.*, Böhtlingk's Lexicon, and Grassmann. The word may mean 'two voices' (Griffith, *Hymns of the Rigveda*, 1,162).

[14] Rv. v. 83, 3; vi. 75, 6.

[15] Rv. x. 10, 13; *kakṣya-prā*, 'filling out the girths' (*i.e.*, 'well fed'), is an epithet of Indra's horses, i. 10, 3.

[16] Three horses are mentioned in Rv. x. 33, 5, and **Praṣṭi** in Rv. i. 39, 6; viii. 7, 28, etc., may have the sense of 'third horse.' See also Śatapatha Brāhmaṇa, v. 1, 4, 11; 2, 4, 9, etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12. For four horses, *cf.* Rv. ii. 18, 1; Śatapatha Brāhmaṇa, v. 4, 3, 17; 1, 4, 11; Eggeling, *Sacred Books of the East*, 41, 21, n. 1.

[17] *Rathaḥ pañcavāhī*, Kāṭhaka Saṃhitā, xv. 2; Maitrāyaṇī Saṃhitā, ii. 6, 3. In the parallel passage the Taittirīya Saṃhitā, i. 8, 7, 2, has *praṣṭivāhī*.

[18] Aitareya Brāhmaṇa, iv. 9, 4.

[19] Chāndogya Upaniṣad, iv. 2, 1; v. 13, 2; Aitareya Brāhmaṇa, iv. 9, 1.

name, **Anaḍvāh**, from this use. Sometimes a poor man had to be content with a single steed, which then ran between two shafts.[20]

In the chariot the driver stood on the right, while the warrior was on the left, as indicated by his name, **Savyeṣṭha** or **Savyaṣṭhā**.[21] He could also sit when he wanted, for the chariot had seats, and an archer would naturally prefer to sit while shooting his arrows.

The dimensions of the chariot are given in the Śulba Sūtra[22] of Āpastamba at 188 Aṅgulis (finger-breadths) for the pole, 104 for the axle, and 86 for the yoke. The material used in its construction was wood, except for the rim of the wheel.[23]

Many other parts of the chariot are mentioned, their names being often obscure in meaning: see **Aṅka, Nyaṅka, Uddhi, Pakṣas, Pātalya, Bhurij, Rathopastha, Rathavāhana.**

[20] Rv. x. 101, 11; 131, 3, and vi. 15, 19; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12; xxi. 13, 8, etc.

[21] This is the case in Av. viii. 8, 23, with Savyaṣṭhā, and in the Taittirīya Saṃhitā, i. 7, 9, 1, *savyeṣṭha-sārathi* occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also Śatapatha Brāhmaṇa, v. 3, 1, 8, and Eggeling, *Sacred Books of the East*, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. *Cf.* the Aśvins' car with its three seats. See von Schroeder, *Indiens Literatur und Cultur*, 435.

[22] vi. 5 (Bürk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

[23] Śatapatha Brāhmaṇa, v. 4, 3, 16. The chariot used at the bridal procession was made of Śalmali wood, Rv. x. 85, 20.

For the chariot in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 235-262; and *cf.* Schrader, *Prehistoric Antiquities*, 338, 339; Zimmer, *Altindisches Leben*, 245-252; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 38, n. 1.

Ratha-kāra, 'chariot-maker,' is mentioned in the Atharvaveda[1] as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the Yajurveda Saṃhitās[2] and in the Brāhmaṇas:[3] in all these passages, as well as probably in the Atharvaveda also, the Rathakāra already forms a caste. The

[1] iii. 5, 6.

[2] Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5; Vājasaneyi Saṃhitā, xvi. 17; xxx. 6.

[3] Taittirīya Brāhmaṇa, i. 1, 4, 8; iii. 4, 2, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 17.

later system[4] regards the Rathakāra as the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karaṇī (the daughter of a Vaiśya husband and a Śūdra wife), but it is unreasonable to suppose that such an origin is historically accurate. The Rathakāras must rather be deemed to have been a functional caste. Hillebrandt[5] suggests that the **Anu** tribe formed the basis of the Rathakāra caste, referring to their worship of the Ṛbhus, who are, of course, the chariot-makers *par excellence*. But there is little ground for this view.

[4] Yājñavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaiśya, but superior to the Śūdra, *cf.* Weber, *Indische Studien*, 10, 12, 13, and *cf.* **Varṇa**; see also Fick, *Die sociale Gliederung*, 209, 210.

[5] *Vedische Mythologie*, 3, 152, 153. *Cf.* Weber, *Indische Studien*, 17, 196 *et seq.*

Ratha-gṛtsa in the Vājasaneyi Saṃhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a 'skilled charioteer.'[1]

[1] *Cf.* Taittirīya Saṃhitā, iv. 4, 3, 1; °kṛtsna, Maitrāyaṇī Saṃhitā, ii. 8, 10; °kṛtsa, Kāṭhaka Saṃhitā, xvii. 9.

Ratha-cakra, 'chariot wheel,' is often mentioned in the Brāhmaṇas.[1] See **Ratha** and **Cakra.**

[1] Aitareya Brāhmaṇa, iii. 43, 4; Taittirīya Brāhmaṇa, i. 1, 6, 8; Śatapatha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; xi. 8, 1, 11, etc.

Ratha-carṣaṇa occurs once in the Rigveda,[1] where the sense is doubtful. Roth[2] thought that some part of the chariot was meant, but the sense is perhaps only the 'pathway of the chariot.'[3]

[1] viii. 5, 19.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Cf.* also the citation and explanation in Durga's commentary on the Nirukta, v. 12.

Ratha-jūti in the Atharvaveda (xix. 44, 3) is either an adjective meaning 'driving swiftly in a chariot,'[1] or a proper name, as Roth in the St. Petersburg Dictionary suggests.

[1] 'Of chariot-swiftness' according to Whitney, Translation of the Atharvaveda, 967. *Cf.* his note on the passage.

Ratha-nābhi, the 'nave of the chariot-wheel,' is mentioned in the Vājasaneyi Saṃhitā[1] and in the Upaniṣads.[2]

[1] xxxiv. 5.

[2] Bṛhadāraṇyaka Upaniṣad, ii. 5 5; Aitareya Āraṇyaka, iii. 2, 4; Kauṣītaki Upaniṣad, iii. 8; Chāndogya Upaniṣad, vii. 15, 1, etc.

Ratha-prota Dārbhya ('descendant of Darbha') is mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.

Ratha-proṣṭha occurs as the name of a princely family in the Rigveda (x. 60, 5). See **Subandhu**.

Ratha-mukha in the later Saṃhitās[1] denotes the fore-part of a chariot. *Cf.* **Rathaśīrṣa**.

[1] Av. viii. 8, 23; Taittirīya Saṃhitā, iii. 4, 8, 2; v. 4, 9, 3, etc.

Ratharvī is the name of a snake in the Atharvaveda (x. 4, 5).

Ratha-vāhana is the name in the Rigveda[1] and later[2] for a movable stand to hold the chariot. According to Roth,[3] it corresponds to the Greek *βωμός*, on which the chariot rested when out of use. The word Rathavāhana-vāha is employed in the sense of the two horses that draw the stand.[4] Weber[5] thinks it was used to convey the war chariot to the scene of action.

[1] vi. 75, 8.

[2] Av. iii. 17, 3 = Taittirīya Saṃhitā, iv. 2, 5, 5 = Kāṭhaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 = Vāsiṣṭha Dharma Sūtra, ii. 34. 35. See also Kāṭhaka Saṃhitā, xxi. 10; Taittirīya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 *et seq.*

[3] *Festgruss an Böhtlingk*, 95 *et seq.*; Whitney, Translation of the Atharvaveda, 116.

[4] Taittirīya Saṃhitā, i. 8, 20, 1; Taittirīya Brāhmaṇa, i. 8, 4, 3; Kāṭhaka Saṃhitā, xv. 9; Maitrāyaṇī Saṃhitā, ii. 2, 1.

[5] *Über den Vājapeya*, 27, n. 2, followed by Geldner, *Vedische Studien*, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric *βωμός*, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.

Rathavīti Dārbhya ('descendant of Darbha') is mentioned once in the Rigveda[1] as residing in places abounding in kine (*gomatīr anu*) far away among the hills, possibly the Himālayas, and as the patron of the singer of the hymn. Later the tradition[2] makes him the king, whose daughter **Śyāsvāśva** won for his wife by his father's and the Maruts' aid.

[1] v. 61, 17. 19.
[2] See Sieg, *Die Sagenstoffe des Ṛgveda*, 50 *et seq.*, 62, n. 2, and the criticism in Oldenberg, *Ṛgveda-Noten*, 1, 353, 354; Max Müller, *Sacred Books of the East*, 32, 359, 362.

Ratha-śīrṣa, the 'head of the chariot'—that is, its fore-part—is mentioned in the Śatapatha Brāhmaṇa (ix. 4. 1, 13).

Ratha-saṅga in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

Rathākṣa in the Yajurveda Saṃhitās[1] denotes the 'axle of the chariot.' Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra[2] as 104 Aṅgulas ('finger-breadths'), which agrees with the statement in the Āpastamba Śulba Sūtra.[3] See **Ratha.**

[1] Taittirīya Saṃhitā, vi. 6, 4, 1; Kāṭhaka Saṃhitā, xxix. 8.
[2] viii. 8, 6.
[3] vi. 5 (Bürk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

Rathāhnya in the Śatapatha Brāhmana (xii. 2, 3, 12) denotes a 'day's journey by chariot.'

Rathin and **Rathī** in the Rigveda[1] and later[2] denote 'one who goes in a chariot,' an expression which includes both the driver and the warrior who accompanied him.

[1] Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.
[2] Rathin, Av. iv. 34, 4; vii. 62, 1; 73, 1; xi. 10, 24; Taittirīya Saṃhitā, v. 2, 2, 3; Vājasaneyi Saṃhitā, xvi. 26; Śatapatha Brāhmaṇa, viii. 7, 3, 7, etc.; Rathī, Taittirīya Saṃhitā, iv. 7, 15, 3. *Cf.* Zimmer, *Altindisches Leben*, 296.

Rathītara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra[1] and the Bṛhaddevatā.[2]

[1] xxii. 11. [2] i. 26; iii. 40; vii. 145 (ed. Macdonell).

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rigveda[1] the warrior who fights from the chariot, 'car-fighter.'

[1] i. 173, 4. 5; ii. 17, 3; vi. 21, 1; 22, 5; 29, 1; viii. 4, 13; 33, 14; ix. 97, 49; Vājasaneyi Saṃhitā, xxii. 32 *Cf.* Zimmer, *Altindisches Leben*, 296.

Rathopastha, 'lap of the chariot,' in the Atharvaveda[1] and the Brāhmaṇas[2] seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

[1] viii. 8, 23.
[2] Aitareya Brāhmaṇa, viii. 10, 2; Śatapatha Brāhmaṇa, ii. 3, 3, 12, etc.
Cf. Hopkins, *Journal of the American Oriental Society*, 13, 238, n.

Randhra seems, in the phrase Ukṣṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcaviṃśa Brāhmaṇa (xiii. 9, 13) Ukṣṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of *daṇḍin*, 'staff-bearer,' in later Sanskrit).

Rambhiṇī occurs in one passage of the Rigveda[1] as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (*rambh* = *rabh*, 'clasp') to the shoulders of a man.

[1] i. 168, 3. *Cf.* i. 167, 3, and see Max Müller, *Sacred Books of the East*, 32, 283.

Rayi is the common word for 'wealth' in the Rigveda[1] and later.[2] Special mention is often made of wealth in 'heroes' (*vīra*)—*i.e.*, in 'good sons,'[3] in horses,[4] in cattle,[5] etc.

[1] i. 73, 1; 159, 4; ii. 21, 6; iii. 1, 19; iv. 2, 7; 34, 10; 36, 9; vi. 6, 7; 31, 1, etc.
[2] Av. iii. 14, 1; vi. 33, 3; vii. 80, 2; Taittirīya Saṃhitā, vii. 1, 72; Vājasaneyi Saṃhitā, ix. 22; xiv. 22; xxvii. 6, etc.
[3] Rv. ii. 11, 13; 30, 11; iv. 51, 10, etc.
[4] Rv. v. 41, 5; viii. 6, 9, etc.
[5] Rv. v. 4, 11, etc.

Raśanā means generally 'cord' or 'rope.' In the Rigveda the word ofter refers to various fastenings of a horse. In one passage[1] the expression *śīrṣaṇyā raśanā*, 'head rope,' perhaps means not so much 'reins' as 'headstall.' In others[2] the sense of 'traces' seems certain, though sometimes[3] 'reins' or 'traces' may equally well be intended. Elsewhere the more general sense of 'rope' for stening is meant.[4]

[1] i. 162, 8. *Cf.* **Rajju**.
[2] Rv. i. 163, 2. 5; x. 79, 7.
[3] Rv. iv. 1, 9; ix. 87, 2; x. 18, 14. *Cf.* Taittirīya Saṃhitā, i. 6, 4, 3.
[4] Rv. ii. 28, 5; Av. viii. 78, 1; x. 9, 2; Vājasaneyi Saṃhitā, xxi. 46; xxii. 2; xxviii. 33; Taittirīya Saṃhitā, vi. 6, 4, 3; Śatapatha Brāhmaṇa, iii. 6, 3, 10, etc. *Cf.* the use of Raśanā as equivalent to 'finger' in Rv. x. 4, 6.
Cf. Zimmer, *Altindisches Leben*, 249.

1. **Raśmi** is not rarely found in the sense of 'rope'[1] generally; but more usually it denotes either the 'reins' or the 'traces'[2] of a chariot, either sense being equally good in most passages.

[1] Rv. i. 28, 4; iv. 22, 8; viii. 25, 18, etc.; Aitareya Brāhmaṇa, iv. 19, 3, etc.
[2] Rv. viii. 7, 8; x. 130, 7, etc.; Taittirīya Saṃhitā, i. 6, 4, 3; Vājasaneyi Saṃhitā, xxiii. 14; Taittirīya Brāhmaṇa, i. 2, 4, 2, etc. In Aitareya Brāhmaṇa, ii. 37, 1, the two inner (*antarau*) reins or traces of the chariot are mentioned.
Cf. Zimmer, *Altindisches Leben*, 249.

2. **Raśmi** in the Rigveda[1] and later[2] regularly denotes a 'ray' of the sun.

[1] i. 35, 7; iv. 52, 7; vii. 36, 1; 77, 3, etc.
[2] Av. ii. 32, 1; xii. 1, 15; Taittirīya Brāhmaṇa, iii. 1, 1, 1; Śatapatha Brāhmaṇa, ix. 2, 3, 14, etc.

Rasā is found in three passages of the Rigveda,[1] clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere[2] it is the name of a mythic stream at the ends of the earth, which as well as the atmosphere it encompasses. It is reasonable to assume that, as in the case of the **Sarasvatī**, the literal is the older sense, and to see in the river a genuine stream, perhaps originally the Araxes or Jaxartes, because the Vendidad mentions the Raṅhā, the Avestan form of Rasā. But the word seems originally to allude merely to the 'sap' or 'flavour' of the waters,[3] and so could be applied to every river, like Sarasvatī.

[1] i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase *rasānitabhā* is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard *anitabhā* as an epithet of Rasā, perhaps for *amitabhā*, 'of unmeasured splendour,' but this is hardly probable. It seems better to take **Anitabhā** as the name of an otherwise unknown river. *Cf.* Max Müller, *India*, 166, 173, n.

[2] Rv. v. 41, 15; ix. 41, 6; x. 108, 1. 2 (*cf.* Jaiminīya Brāhmaṇa, ii. 348; *Journal of the American Oriental Society*, 19, 100 *et seq.*); 121, 4.

[3] Rv. iv. 43, 6; viii. 72, 13.

Cf. Zimmer, *Altindisches Leben*, 15, 16; Max Müller, *Sacred Books of the East*, 32, 323; Brunnhofer, *Iran und Turan*, 86; Weber, Proceedings of the Berlin Academy, 1898, 567-569.

Rasāśir as an epithet of Soma in the Rigveda[1] means 'mixed with juice'—*i.e.*, with milk.

[1] iii. 48, 1, where Sāyaṇa explains *rasa* as 'milk.' *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 211, n. 5.

Raha-sū, 'bearing in secret,' is a term applied in one passage of the Rigveda (ii. 29, 1) to an unmarried mother. *Cf.* **Pati** and **Dharma.**

Rahasyu Deva-malimluc is the name, in the Pañcaviṃśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at **Munimaraṇa** slew the saintly **Vaikhānases.**

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda.[1] According to Ludwig,[2] they were connected with the **Gotamas**, as is shown by the name **Gotama Rāhūgaṇa.**

[1] i. 78, 5.

[2] Translation of the Rigveda, 3, 110. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 236, n. 1.

Rākā in the Rigveda[1] and later[2] denotes the full moon day as a personification. *Cf.* **Candramās.**

[1] ii. 32, 4; v. 42, 12.
[2] Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1. 6; Kāṭhaka Saṃhitā, xii. 8; Aitareya Brāhmaṇa, iii. 37, 2. 6; 47, 4, etc.; Pañcaviṃśa Brāhmaṇa, xvi. 13, 1, etc.

Rāja-kartṛ,[1] or **Rāja-kṛt,**[2] 'king-maker,' is the term applied in the Atharvaveda and the Brāhmaṇas to those who, 'not themselves kings,'[3] aid in the consecration of the king. In the Śatapatha[2] the persons meant and specified are the **Sūta,** 'charioteer,' and the **Grāmaṇī,** 'village chief,' probably a representative chief from the village nearest to the place of consecration, as Eggeling[4] suggests. In the Aitareya Brāhmaṇa,[1] according to the commentator's explanation, the father, brother, etc., are meant; in the Atharvaveda,[2] also, the meaning of the expression is not stated in the text.

[1] Aitareya Brāhmaṇa, viii. 17, 5.
[2] Av. iii. 5, 7; Śatapatha Brāhmaṇa, iii. 4, 1, 7; xiii. 2, 2, 18.
[3] *Loc. cit.*
[4] *Sacred Books of the East*, 41, 60, n. *Cf.* Weber, *Indische Studien*, 17, 199 *et seq.*

Rāja-kula, a 'kingly family,' is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 28, 4), where, it is to be noted, such a family is ranked after, not before, a Brāhmaṇa Kula, a 'Brahmin family.'

1. **Rājan,** 'king,' is a term repeatedly occurring in the Rigveda[1] and the later literature.[2] It is quite clear that the normal, though not universal form of government, in early India was that by kings, as might be expected in view of the fact that the Āryan Indians were invaders in a hostile territory: a situation which, as in the case of the Āryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchic element of the constitution.[3] The mere patriarchal organization of society is not sufficient, as *Zimmer*[4] assumes, to explain the Vedic kingship.

[1] iii. 43, 5; v. 54, 7, etc.
[2] Av. iv. 22, 3. 5; viii. 7, 16, etc.
[3] *Cf.* Stubbs, *Constitutional History of England*, 59 *et seq.*
[4] *Altindisches Leben*, 162.

Tenure of Monarchy.—Zimmer[5] is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced,[6] yet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. It must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner[7] argues, all the passages cited[8] can be regarded not as choice by the cantons (**Viś**), but as acceptance by the subjects (*viś*): this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yāska[9] of the Kuru brothers, **Devāpi** and **Śantanu**, the value of which, as evidence of contemporary views, is not seriously affected by the legend itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty,[10] and the Atharvaveda contains spells in the interest of royalty.[11]

The King in War.—Naturally the Vedic texts, after the Rigveda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittirīya Brāhmaṇa[12] contains the statement that the **Kuru-Pañcāla** kings, who, like the Brahmins of

[5] *Op. cit.*, 162 *et seq.* So Weber, *Indische Studien*, 17, 188; Bloomfield, *Hymns of the Atharvaveda*, 336.

[6] *E.g.*, **Vadhryaśva, Divodāsa, Pijavana, Sudās**; or **Purukutsa, Trasadasyu, Mitrātithi, Kuruśravaṇa, Upamaśravas**, etc.; Lanman, *Sanskrit Reader*, 386. So a 'kingdom of ten generations' (**Daśapuruṣamrājya**) is mentioned in the Śatapatha Brāhmaṇa, xii. 9, 3, 3; and *cf.* v. 4, 2, 8; Aitareya Brāhmaṇa, viii. 12. 17.

[7] *Vedische Studien*, 2, 303.

[8] Rv. x. 124, 8; 173; Av. i. 9; iii. 4; iv. 22.

[9] Nirukta, ii. 10.

[10] The technical term is *apa-ruddha*. *Cf.* Av. iii. 3, 4; Kāṭhaka Saṃhitā, xxviii. 1; Taittirīya Saṃhitā, ii. 3, 1; Maitrāyaṇī Saṃhitā, ii. 2, 1; Pañcaviṃśa Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, etc.; Kauśika Sūtra, xvi. 30; Caland, *Altindisches Zauberritual*, 37 *et seq.*

[11] Especially iii. 3. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 111 *et seq.*

[12] i. 8, 4, 1.

those tribes, stand as representatives of good form, used to make their raids in the dewy season. The word **Udāja**, too, with its variant Nirāja, records that kings took a share of the booty of war. The Rigveda[13] has many references to Vedic wars: it is clear that the Kṣatriyas were at least as intent on fulfilling their duty of war as the Brahmins on sacrificing and their other functions. Moreover, beside offensive war, defence was a chief duty of the king: he is emphatically the 'protector of the tribe' (*gopā janasya*), or, as is said in the **Rājasūya** ('royal consecration'), 'protector of the Brahmin.'[14] His **Purohita** was expected to use his spells and charms to secure the success of his king's arms. The king no doubt fought in person: so **Pratardana** met death in war according to the Kauṣītaki Upaniṣad;[15] and in the Rājasūya the king is invoked as 'sacker of cities' (*purāṃ bhettā*).

The King in Peace.—In return for his warlike services the king received the obedience[16]—sometimes forced[17]—of the people, and in particular their contributions for the maintenance of royalty. The king is regularly[18] regarded as 'devouring

[13] *E.g.*, the **Dāśarājña**, Rv. vii. 18. 33. 83, and *cf.* Rv. iii. 33. 53.

[14] Rv. iii. 43, 5. References to attacks on aborigines are common in the Rigveda—*e.g.*, ii. 12, 11; iv. 26, 3; vi. 26, 5; 33, 4, etc. For later references to war, *cf.* Kāṭhaka Saṃhitā, ix. 17; x. 3; xxviii. 2; Taittirīya Saṃhitā, vi. 4, 8, 3; Kauṣītaki Brāhmaṇa, v. 5; Śatapatha Brāhmaṇa, ii. 6, 4, 2 *et seq.*; and Hopkins, *Journal of the American Oriental Society*, 13, 187, 215. In the Rājasūya the protection of the Brahmin is compensated with the 'eating' of the Viś, the latter interesting the king more than the older duty of protection. See Aitareya Brāhmaṇa, viii. 12. 17.

[15] iii. 1.

[16] See, *e.g.*, **Janaka's** offer of the **Videhas** as slaves to **Yājñavalkya**, Bṛhadāraṇyaka Upaniṣad, iv. 4, 30, and see *ibid.*, ii. 1, 20; Maitrāyaṇī Saṃhitā, i. 6, 10, etc.; Rv. i. 67, 1; iv. 50, 8.

[17] Rv. ix. 7, 5. *Cf.* vii. 6, 5, etc.; Taittirīya Brāhmaṇa, ii. 7, 18, 2.

[18] See **Bali**, and *cf.* Rv, i. 65, 4; Av. iv. 22, 7; Aitareya Brāhmaṇa, vii. 29; viii. 12. 17; Kauṣītaki Brāhmaṇa, iv. 12; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3. 17; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 2, 9, 6. 8, etc.; Weber, *Indische Studien*, 18, 93, n.; Ludwig, Translation of the Rigveda, 3, 246; Pischel and Geldner, *Vedische Studien*, 1, xvi; Winternitz, *Geschichte der indischen Litteratur*, 1, 173, 174; Keith, *Aitareya Āraṇyaka*, 161. It is to this form of taxation that the share of village (*grāme*), horses (*aśveṣu*), and kine (*goṣu*) of Av. iv. 22, 2, is to be referred. It is significant that the village and cattle are put on the same footing, as tending to refute the argument that the king was supreme landowner. See n. 31 below. For the rate of taxation, which later was one-sixth, *cf.* Hopkins, *Journal of the American Oriental Society*, 13, 85, 86; *India, Old and New*, 238 *et seq.*; 333; Mrs. Rhys Davids, *Journal of the Royal Asiatic Society*, 1901, 860.

the people,' but this phrase must not be explained as meaning that he necessarily oppressed them. It obviously has its origin in a custom by which the king and his retinue were fed by the people's contributions, a plan with many parallels. It is also probable that the king could assign the royal right of maintenance to a Kṣatriya, thus developing a nobility supported by the people. Taxation would not normally fall on Kṣatriya or Brahmin; the texts contain emphatic assertions of the exemption of the goods of the latter from the royal bounty.[19] In the people, however, lay the strength of the king.[20] See also **Bali**.

In return the king performed the duties of judge. Himself immune from punishment (*a-daṇḍya*), he wields the rod of punishment (**Daṇḍa**).[21] It is probable that criminal justice remained largely in his actual administration, for the Sūtras[22] preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a Rājanya is mentioned as an overseer (*adhyakṣa*) of the punishment of a Śūdra in the Kāṭhaka Saṃhitā.[23] In civil justice it may be that the king played a much less prominent part, save as a court of final appeal, but evidence is lacking on this head. The **Madhyamaśī** of the Rigveda was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported[24] by the frequent mention of Varuṇa's spies, for Varuṇa is the divine counterpart of the human king.[25] Possibly such spies could be used in war also.[26]

There is no reference in early Vedic literature to the exercise of legislative activity by the king, though later it is an essential

[19] Śatapatha Brāhmaṇa, xiii. 6, 2, 18; 7, 1, 13. See also **Brāhmaṇa** (above, 2, 83) for the claim of the Brahmins to serve only king Soma, not the temporal king.

[20] *Cf.*, *e.g.*, Maitrāyaṇī Saṃhitā, ii. 1, 8; iii. 11, 8; iv. 4, 3; Śatapatha Brāhmaṇa, v. 4, 4, 11; Taittirīya Brāhmaṇa, ii. 6, 5.

[21] Śatapatha Brāhmaṇa, v. 4, 4, 7.

[22] *E.g.*, Gautama Dharma Sūtra, xii. 43 *et seq.*

[23] xxvii. 4. *Cf.* **Kṣatriya**, n. 18.

[24] *Cf.* Rv. i. 25, 13; iv. 4, 3; vi. 67, 5; vii. 61, 3; 87, 3; x. 10, 8 (= Av. xviii. 1, 9); Av. iv. 16, 4.

[25] See Foy, *Die königliche Gewalt*, 80 *et seq.*

[26] *Cf.* Rv. viii. 47, 11; Foy, *op. cit.*, 84. The reference is not certain.

part of his duties.[27] Nor can we say exactly what executive functions devolved on the king.

In all his acts the king was regularly advised by his **Purohita**; he also had the advantage of the advice of the royal ministers and attendants (see **Ratnin**). The local administration was entrusted to the **Grāmaṇī**, or village chief, who may have been selected or appointed by the king. The outward signs of the king's rank were his palace[28] and his brilliant dress.[29]

The King as Landowner.—The position of the king with regard to the land is somewhat obscure. The Greek notices,[30] in which, unhappily, it would be dangerous to put much trust, since they were collected by observers who were probably little used to accurate investigations of such matters, and whose statements were based on inadequate information, vary in their statements. In part they speak of rent being paid, and declare that only the king and no private person could own land, while in part they refer to the taxation of land. Hopkins[31] is strongly of opinion that the payments made were paid for protection —*i.e.*, in modern terminology as a tax, but that the king was recognized as the owner of all the land, while yet the individual or the joint family also owned the land. As against Baden-Powell,[32] who asserted that the idea of the king as a landowner was later, he urges for the Vedic period that the king, as we have seen, is described as devouring the people, and that, according to the Aitareya Brāhmaṇa,[33] the **Vaiśya** can be devoured at will and maltreated (but, unlike the **Śūdra**, not killed); and for the period of the legal Sūtras and Śāstras he cites Bṛhaspati and Nārada as clearly recognizing the king's overlordship, besides a passage of the Mānava Dharma Śāstra[34] which describes the king as 'lord of all,' a phrase which

[27] See Foy, *op. cit.*, chap. iii.

[28] *Cf.* Varuṇa's palace, Rv. ii. 41, 5; vii. 88, 5. The throne, **Āsandī**, is used to form the name of **Janamejaya's** royal city, Āsandīvant. *Cf.* also Śatapatha Brāhmaṇa, v. 4, 4, 1 *et seq.*; Aitareya Brāhmaṇa, viii. 12, 3-5.

[29] See, *e.g.*, Rv. i. 85, 8; viii. 5, 38; x. 78, 1, etc. So the king is the great lord of riches (*dhana-patir dhanānām*), Av. iv. 22, 3, and in the Aitareya Brāhmaṇa, vii. 31, he is likened to the **Nyagrodha** tree.

[30] See Diodorus, ii. 40; Arrian, *Indica*, 11; Strabo, p. 703, and Hopkins, *Journal of the American Oriental Society*, 13, 87 *et seq.*

[31] *India, Old and New*, 221 *et seq.*

[32] *Village Communities in India*, 145; *Indian Village Community*, 207 *et seq.*

[33] vii. 29, 3.

[34] viii. 39.

Bühler[35] was inclined to interpret as a proof of landowning. The evidence is, however, inadequate to prove what is sought. It is not denied that gradually the king came to be vaguely conceived—as the English king still is—as lord of all the land in a proprietorial sense, but it is far more probable that such an idea was only a gradual development than that it was primitive. The power of devouring the people is a political power, not a right of ownership; precisely the same feature can be traced in South Africa,[36] where the chief can deprive a man arbitrarily of his land, though the land is really owned by the native. The matter is ultimately to some extent one of terminology, but the parallel cases are in favour of distinguishing between the political rights of the crown, which can be transferred by way of a grant, and the rights of ownership. Hopkins[37] thinks that the gifts of land to priests, which seems to be the first sign of land transactions in the Brāhmaṇas, was an actual gift of land; it may have been so in many cases, but it may easily also have been the grant of a superiority: the Epic grants are hardly decisive one way or the other.

For the relations of the king with the assembly, see **Sabhā**; for his consecration, see **Rājasūya**. A-rāja-tā, 'lack of a king,' means 'anarchy.'[38]

[35] In his note on Manu, *loc. cit.*, *Sacred Books of the East*, 25, 259.

[36] See Keith, *Journal of the African Society*, 6, 202 *et seq.* The evidence, so far as it goes, of other Āryan peoples does not support the theory of original kingly ownership. Such ownership did not exist, as far as can be seen, in Anglo-Saxon times (*English Historical Review*, viii. 1-7), nor in Homeric Greece (Lang, *Homer and His Age*, 236 *et seq.*), nor at Rome.

[37] *Loc. cit.*

[38] Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, i. 14, 6; Lévi, *La Doctrine du Sacrifice*, 74.

Cf. Zimmer, *Altindisches Leben*, 162 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 84 *et seq.*; Foy, *Die königliche Gewalt nach den Dharmasūtren* (Leipzig, 1895); Rhys Davids, *Buddhist India*, 46 *et seq.*; *Journal of the Royal Asiatic Society*, 1901, 860, 861.

2. **Rājan** in several passages[1] means no more than a 'noble of the ruling house,' or perhaps even merely a 'noble,' there being

[1] *Cf.* Rv. i. 40, 8; 108, 7; x. 42, 10; 97, 6; Taittirīya Saṃhitā, iv. 6, 8, 3; v. 7, 6, 4; Kāṭhaka Saṃhitā, xl. 13; Vājasaneyi Saṃhitā, xviii. 48; xxvi. 2; Av. xix. 62, 1, and possibly ii. 6, 4, etc.; Ludwig, Translation of the Rigveda, 3, 236, 237. Possibly *rājñaḥ* in Jaiminīya Upaniṣad Brāhmaṇa, i. 4, 5, may be taken in this sense. The king there is said to be a non-Āryan, but the reading is corrupt, and Oertel's conjecture is not probable. *Cf.* **Rājya**, n. 2.

no decisive passage. Zimmer[2] sees traces in one passage of the Rigveda[3] that in times of peace there was no king in some states, the members of the royal family holding equal rights. He compares this with the state of affairs in early Germany.[4] But the passage merely shows that the nobles could be called Rājan, and is not decisive for the sense ascribed to it by Zimmer. Of course this state of affairs is perfectly possible, and is exemplified later in Buddhist times.[5]

[2] *Altindisches Leben*, 176, 177.

[3] x. 97, 6. He also compares Av. i. 9; iii. 4; iv. 22, where the king is referred to as superior to the other royal personages.

[4] The case of the Cherusci and Arminius' attempt to make himself king, which his relatives, the royal family, foiled (see Tacitus, *Annals*, ii. 88).

[5] *Cf.* Rhys Davids, *Buddhist India*, 19.

Rājani, 'descendant of **Rajana**,' is the patronymic of **Ugradeva** in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4, 12).

Rājanya is the regular term in Vedic literature[1] for a man of the royal family, probably including also those who were not actually members of that family, but were nobles, though it may have been originally restricted to members of the royal family. This, however, does not appear clearly from any passage; the term may originally have applied to all the nobles irrespective of kingly power. In the Śatapatha Brāhmaṇa[2] the Rājanya is different from the Rājaputra, who is literally a son of the king. The functions and place of the Rājanya are described under **Kṣatriya**, which expression later normally takes the place of Rājanya as a designation for the ruling class. His high place is shown by the fact that in the Taittirīya Saṃhitā[3] he is ranked with the learned Brahmin and the

[1] Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; 18, 2; vi. 38, 4; x. 10, 18; xii. 4, 32 *et seq.*; xv. 8, 1; xix. 32, 8; Taittirīya Saṃhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Śatapatha Brāhmaṇa, where, on the whole, the later use of Kṣatriya prevails, the Rājanya is often mentioned. See Eggeling's index, *Sacred Books of the East*, 44, 561.

[2] *Cf.* xiii. 4, 2, 17, with xiii. 1, 6, 2.

[3] ii. 5, 4, 4.

Grāmaṇī (who was a **Vaiśya**) as having reached the height of prosperity (*gata-śrī*).

Cf. Muir, *Sanskrit Texts*, 1², 258 *et seq.*; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Śatapatha Brāhmaṇa[1] **Janaka** is called by the Brahmins, whom he defeated in disputation, 'a fellow of a Rājanya'; the same description is applied to **Pravāhaṇa Jaivali** in the Bṛhadāraṇyaka Upaniṣad[2] for a similar reason. On the other hand, in one passage[3] where reference is made to men eating apart from women, princes are said to do so most of all: the term Rājanyabandhu cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of **Nagnajit** in another passage.[4] Again, in a passage[5] in which the four castes are mentioned, the **Vaiśya** precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.[6]

[1] xi. 6, 2, 5.
[2] vi. 1, 5.
[3] Śatapatha Brāhmaṇa, x. 5, 2. 10, where *cf.* Eggeling's note, *Sacred Books of the East*, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2, where any special contempt cannot be meant.
[4] viii. 1, 4, 10. *Cf.* Muir, *Sanskrit Texts*, 1², 515.
[5] i. 1, 4, 12.
[6] Eggeling, *op. cit.*, 12, 28.

Rājanya-ṛṣi, 'royal sage,' is a term applied to **Sindhukṣit** in the Pañcaviṃśa Brāhmaṇa.[1] The story about him is, however, purely mythical.

[1] xii. 12, 6. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3, and see **Varṇa** (p. 261).

Rāja-pati, 'lord of kings,' is found in the Śatapatha Brāhmaṇa (xi. 4, 3, 9) as an epithet of Soma. It is not used elsewhere as a title of imperial temporal supremacy: see **Rājya**.

Rāja-pitṛ is one of the titles given to the king in the rite of the **Rājasūya** ('royal consecration') according to the Aitareya Brāhmaṇa (viii. 12, 5; 17, 5). It probably designates the king as 'father of a king,' and indicates the hereditary character of the monarchy. Possibly the later plan[1] of associating the king's son in the monarchy prevailed in earlier times also.

[1] Hopkins, *Journal of the American Oriental Society*, 13, 139. The sense of 'having a king as father' is also possible.

Rāja-putra, 'king's son,' 'prince,' seems to be capable of being interpreted literally in every passage of the older literature[1] in which it is found, though it may also be capable of a wider interpretation.[2] Later the Rājaputra degenerates into a mere 'landowner.'[3]

[1] Rv. x. 40, 3; Aitareya Brāhmaṇa, vii. 17, 6 (of **Viśvāmitra**, but probably in a mythical sense); Pañcaviṃśa Brāhmaṇa, xix. 1, 4; Kāṭhaka Saṃhitā, xiv. 8; Taittirīya Brāhmaṇa, iii. 8, 5, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5; 5, 2, 5, etc.

[2] Kāṭhaka Saṃhitā, xxviii. 1, may be cited as identifying the **Rājanya** and the Rājaputra.

[3] Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 514, who points out that in the Rājatarańgiṇī, vii. 360, traces of the older position of the Rājaputra are seen.

Rāja-puruṣa denotes a 'royal servant' in the Nirukta (ii. 3). *Cf.* **Pūruṣa.**

Rāja-bhrātṛ, the 'brother of the king,' is mentioned as one of the eight **Vīras**, or supporters of the monarchy, in the Pañcaviṃśa Brāhmaṇa.[1] He is also alluded to elsewhere.[2]

[1] xix. 1, 4. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

[2] Aitareya Brāhmaṇa, i. 13, 18, etc.

Rāja-mātra is found in the Kauṣītaki Brāhmaṇa (xxvii. 6) and the Śāṅkhāyana Śrauta Sūtra (xvii. 5, 3. 4; 15, 3), where it seems to include 'the whole class of persons (who could be called) Rājan'—*i.e.*, the **Rājaputras** and the **Rājanyas.**

Rāja-yakṣma, 'royal sickness,' is mentioned in the Rigveda[1] and several times later on.[2] *Zimmer*[3] identifies it with consumption: this identification seems certain, being supported by the later view of the disease.[4] Bloomfield[5] suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

[1] i. 161, 1.

[2] Av. xi. 3, 39; xii. 5; Taittirīya Saṃhitā, ii. 3, 5, 2; Kāṭhaka Saṃhitā, xi. 3; xxvii. 3; Maitrāyaṇī Saṃhitā, ii. 2, 7.

[3] *Altindisches Leben*, 375 *et seq.*

[4] *Cf.* Wise, *System of Hindu Medicine*, 321 *et seq.*; Jolly, *Medicin*, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. *Cf.* **Rājāśva.**

[5] *Hymns of the Atharvaveda*, 697. But contrast *ibid.*, 415.

Rāja-sūya is the name in the Atharvaveda[1] and the later literature[2] of the ceremony of the 'royal consecration.' The rite is described at great length in the Sūtras,[3] but its main features are clearly outlined in the Brāhmaṇas,[4] while the verses used in the ceremony are preserved in the Saṃhitās of the Yajurveda.[5] Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his;[6] or engages in a sham fight with a **Rājanya.**[7] A game of dice is played in which he is made to be the victim;[8] he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

[1] iv. 8, 1; xi. 7, 7.

[2] Taittirīya Saṃhitā, v. 6, 2, 1; Aitareya Brāhmaṇa, vii. 15, 8; Satapatha Brāhmaṇa, v. 1, 1, 12, etc.

[3] See Weber, *Über die Königsweihe, den Rājasūya*; Hillebrandt, *Rituallitteratur*, 144-147; Oldenberg, *Religion des Veda*, 472, 491. The relation of the **Śunaḥśepa** episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, *loc. cit.*; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful. *Cf.* Keith, *Journal of the Royal Asiatic Society*, 1907, 844, 845.

[4] Especially Śatapatha Brāhmaṇa, v. 2, 3, 1 *et seq.* See also Maitrāyaṇī Saṃhitā, iv. 3, 1 *et seq.*; Taittirīya Saṃhitā, i. 8, 1, 1 *et seq.*

[5] See Taittirīya Saṃhitā, i. 8; Kāṭhaka Saṃhitā, xv; Maitrāyaṇī Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, x.

[6] Śatapatha Brāhmaṇa, v. 4, 3, 1 *et seq.*

[7] *Cf.* Taittirīya Saṃhitā, i. 8, 15 with commentary; Eggeling, *Sacred Books of the East*, 41, 100, n. 1.

[8] See 2. **Akṣa** (p. 3).

A list of the consecrated kings is given in the Aitareya Brāhmaṇa,[9] where the royal inauguration is called the 'great unction' (*mahābhiṣeka*) connected with Indra. It corresponds generally with a list of Aśvamedhins, 'performers of the horse sacrifice,' given in the Śatapatha Brāhmaṇa[10] and the Śāṅkhāyana Śrauta Sūtra.[11]

[9] viii. 21-23. *Cf.* Weber, *Episches im vedischen Ritual*, 8.
[10] xiii. 5, 4.
[11] xvi. 9.
Cf. Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

Rāja-stambāyana, 'descendant of Rājastamba,' is the patronymic of **Yajñavacas** in the Śatapatha Brāhmaṇa.[1]

[1] x. 4, 2, 1 (oxytone), 6, 5, 9 (properoxytone). No stress need be laid on the accents of the Satapatha Brāhmaṇa.

Rājādhirāja, 'king of kings,' later a title of paramount sovereignty, is only found in Vedic literature in the late Taittirīya Āraṇyaka (i. 31, 6) as a divine epithet.

Rājāśva ('king's horse') in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, 'queen,' is found in the Yajurveda Saṃhitās[1] and in the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyaṇī Saṃhitā, ii. 8, 3. 9; Kāṭhaka Saṃhitā, xvii. 3, 8; Vājasaneyi Saṃhitā, xiv. 13; xv. 10.
[2] Taittirīya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Rājya in the Atharvaveda[1] and later[2] regularly denotes 'sovereign power,' from which, as the Śatapatha Brāhmaṇa[3] notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Śatapatha Brāhmaṇa[4] contends

[1] iii. 4, 2; iv. 8, 1; xi. 6, 15; xii. 3, 31; xviii. 4, 31.
[2] Taittirīya Saṃhitā, ii. 1, 3, 4; 6, 6, 5; vii. 5, 8, 3, etc.; Aitareya Brāhmaṇa, vii. 23, etc.; Jaiminīya Upaniṣad Brāhmaṇa, i. 4, 5, as emended by Roth, *Journal of the American Oriental Society*, 16, ccxliii.
[3] v. 1, 1, 12.
[4] v. 1, 1, 3.

that the Rājasūya sacrifice is that of a king, the **Vājapeya** that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (**Āsandī**) is given in the same text[5] as one of the characteristics of the Samrāj. Elsewhere[6] Svārājya, 'uncontrolled dominion,' is opposed to Rājya. In the ritual of the **Rājasūya** the Aitareya Brāhmaṇa[7] gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pāramesṭhya, and Māhārājya, while Ādhipatya, 'supreme power,' is found elsewhere.[8] But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a **Mahārāja** or a **Samrāj**, without really being an overlord of kings; he would be so termed if he were an important sovereign, or by his own entourage out of compliment, as was **Janaka** of **Videha.**[9] That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.[10]

[5] xii. 8, 3, 4.

[6] Kāṭhaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5. *Cf.* Taittirīya Brāhmaṇa, i. 3, 2, 2.

[7] viii. 12, 4. 5. *Cf.* Śāṅkhāyana Srauta Sūtra, xvii. 16, 3.

[8] Pañcaviṃśa Brāhmaṇa, xv. 3, 35; Chāndogya Upaniṣad, v. 2, 6.

[9] Satapatha Brāhmaṇa, xi. 3, 1, 2. 6; 2, 2, 3, etc.

[10] *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30.

Rātrī is the most usual word in the Rigveda[1] and later[2] for 'night.' *Cf.* **Māsa.**

[1] i. 35, 1; 94, 7; 113, 1, etc.

[2] Av. i. 16, 1; v. 5, 1, etc.

Rāthītara, 'descendant of Rathītara,' is the patronymic of **Satyavacas** in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthītarī-putra, 'son of a female descendant of Rathītara,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad, the pupil of **Bhālukī-putra**, according to the Kāṇva recension (vi. 5, 1), of the **Krauñcikī-putras** according to the Mādhyaṃdina (vi. 4, 32).

Rādha Gautama ('descendant of **Gotama**') is the name of two teachers in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373, 384.

Rādheya, 'descendant of Rādhā,' is the metronymic of a teacher in the Śāṅkhāyana Āraṇyaka (vii. 6).

Cf. Keith, *Journal of the Royal Asiatic Society*, 1908, 372.

1. **Rāma** is the name of a man in the Rigveda.[1] Ludwig[2] thinks that he bore the patronymic **Māyava**,[3] but this is doubtful.

[1] x. 93, 14. [2] Translation of the Rigveda, 3, 166. [3] Rv. x. 93, 15.

2. **Rāma Aupa-tasvini** ('descendant of Upatasvina') is the name of a teacher in the Śatapatha Brāhmaṇa (iv. 6, 1, 7).

3. **Rāma Krātu-jāteya** ('descendant of Kratu-jāta') **Vaiyāghra-padya** ('descendant of Vyāghrapad') is the name of a teacher, a pupil of **Śaṅga Śāṭyāyani Ātreya**, who is mentioned in two Vaṃśas (lists of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1; iv. 16, 1).

4. **Rāma Mārga-veya** is the name of a man of the priestly family of the **Śyāparṇas** in the Aitareya Brāhmaṇa.[1]

[1] vii. 27, 3. *Cf.* Eggeling, *Sacred Books of the East*, 43, 345, n.; Muir *Sanskrit Texts*, 1^2, 438.

Rāmakāyana. See **Basta.**

Rāmā in a few passages[1] seems to have the sense of a 'hetaera.'

[1] Taittirīya Saṃhitā, v. 6, 8, 3; Taittirīya Āraṇyaka, v. 8, 13; Kāṭhaka Saṃhitā, xxii. 7. *Cf.* Weber, *Indische Studien*, 10, 74, 84.

Rāyo-vāja is the name of a seer of Sāmans or chants in the Pañcaviṃśa Brāhmaṇa (viii. 1, 4; xiii. 4, 17; *cf.* xxiv. 1, 7).

Rāṣṭra in the Rigveda[1] and later[2] denotes 'kingdom' or 'royal territory.'

[1] iv. 42, 1; vii. 34, 11; 84, 2; x. 109, 3; 124, 4, etc.
[2] Av. x. 3, 12; xii. 1, 8; xiii. 1, 35; Vājasaneyi Saṃhitā, ix. 23; xx. 8; Taittirīya Saṃhitā, i. 6, 10, 3; iii. 5, 7, 3; v. 7, 4, 4; Taittirīya Brāhmaṇa, i. 2, 1, 13, etc.; Maitrāyaṇī Saṃhitā, iii. 3, 7; 7, 4; 8, 6; iv. 6, 3.

Rāṣṭra-gopa, 'protector of the realm,' is the epithet applied, in the Aitareya Brāhmaṇa (viii. 25), to the **Purohita**, whose special charge it was to preserve the king and realm from harm by his spells and rites.

Rāsabha in the Rigveda[1] and later[2] denotes an 'ass.'

[1] i. 34, 9; 116, 2; 162, 21; iii. 53, 5; viii. 85, 7.
[2] Taittirīya Brāhmaṇa, v. 1, 5, 7; Kauṣītaki Brāhmaṇa, xviii. 1; Śatapatha Brāhmaṇa, vi. 1, 1 11; 3, 1, 23; 2, 3; 4, 4, 3, etc.

Cf. Zimmer, *Altindisches Leben*, 233; Geldner, *Rigveda, Glossar*, 149, who suggests 'mule' as a possible sense in Rv. iii. 53, 5.

Rāsnā in the Yajurveda Saṃhitās[1] and the Śatapatha Brāhmaṇa denotes 'girdle' or 'band,' like **Raśanā** and **Raśmi**.

[1] Vājasaneyi Saṃhitā, i. 30; xi. 59; xxxviii. 1; Taittirīya Saṃhitā, i. 1, 2, 2; iv. 1, 5, 4; Kāṭhaka Saṃhitā, i. 2; xvi. 5; xix. 6, etc.
[2] vi. 2, 2, 25; 5, 2, 11. 13. *Cf. rāsnāva*, 'girdled,' iv. 1, 5, 19.

Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda.[1] The reading here is somewhat uncertain, but Rāhu is probably meant.

[1] xix. 9, 10. *Cf.* Kauśika Sūtra, 100; *Indische Studien*, 1, 87; Whitney, Translation of the Atharvaveda, 914.

Rāhū-gaṇa, 'descendant of **Rahū-gaṇa**,' is the patronymic of **Gotama** in the Śatapatha Brāhmaṇa.[1]

[1] i. 4, 1, 10. 18; xi. 4, 3, 20. *Cf.* also Sāyaṇa on Rv. i. 81, 3; Geldner, *Vedische Studien*, 3, 151, 152; Weber, *Indische Studien*, 2, 8.

Riktha is found in the Rigveda[1] and later[2] denoting 'inheritance.'[1]

[1] iii. 31, 2, on which *cf.* Nirukta, iii. 5; Geldner, *Rigveda, Kommentar*, 49, 50; Oldenberg, *Ṛgveda-Noten*, 1, 239 *et seq.*

[2] Aitareya Brāhmaṇa, vii. 18, 9 (of **Śunaḥśepa's** double inheritance, which, according to that text, is the learning of the **Gāthins** and the sovereignty of the **Jahnus**; but see Weber, *Episches im vedischen Ritual*, 16, who thinks the real succession was to the two houses, the **Āṅgirasa** and the **Kuśika**).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.[1] It occurs in the Atharvaveda[2] also.

[1] i. 36, 16; 147, 3; 148, 5; ii. 23, 16; 27, 16; 34, 9, etc. [2] xix. 49, 9.

Rukma in the Rigveda[1] denotes an ornament, probably of gold, usually worn on the breast. Being in several passages used of the sun, it probably had the form of a disk. In the Brāhmaṇas[2] it designates a gold plate. See also **Rajata.**

[1] i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So *rukma-vakṣas*, 'wearing golden ornaments on the breast,' ii. 34, 2. 8; v. 55, 1; 57, 5, etc.; *rukmin*, i. 66, 6; ix. 15, 5. *Cf.* Taittirīya Saṃhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Saṃhitā, xiii. 40, etc.

[2] Śatapatha Brāhmaṇa, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittirīya Brāhmaṇa, i. 8, 2, 3; 9, 1, etc. So *rukmin* in Śatapatha Brāhmaṇa, xiii. 5, 4, 2; Aitareya Brāhmaṇa, viii. 21, 3.

Cf. Zimmer, *Altindisches Leben*, 260, 263; Geldner, *Rigveda, Glossar*, 160, who suggests as a possible sense 'gold coin'; Max Müller, *Sacred Books of the East*, 32, 112, 299.

Rukma-pāśa[1] denotes the 'cord' on which 'the gold plate' is hung.

[1] Śatapatha Brāhmaṇa, vi. 7, 1, 7. 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-bhūti Drāhyāyaṇa is the name of a teacher, a pupil of **Trāta** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with **Ruśama, Śyāvaka,** and **Kṛpa** as a favourite of Indra.

Ruru is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.[1] A kind of deer is meant. The Rigveda[2] mentions 'deer-headed' (*ruru-śīrṣan*) arrows, meaning such as have points made of deer's horn.

[1] Taittirīya Saṃhitā, v. 5, 19, 1; Vājasaneyi Saṃhitā, xxiv. 27. 39; Maitrāyaṇī Saṃhitā, iii. 14, 9.

[2] vi. 75, 15.
Cf. Zimmer, *Altindisches Leben*, 83.

Ruśama is mentioned three times in the Rigveda[1] as a protégé of Indra. The Ruśamas occur in another passage of the Rigveda[2] with their generous king **Ṛṇaṃcaya**; they are also referred to, with their king **Kaurama**, in a passage of the Atharvaveda.[3]

[1] viii. 3, 13; 4, 2; 51, 9.
[2] v. 30, 12-15.
[3] xx. 127, 1.
Cf. Zimmer, *Altindisches Leben*, 129; Ludwig, Translation of the Rigveda, 3, 154; Oldenberg, *Buddha*, 409; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Bloomfield, *Hymns of the Atharvaveda*, 690.

Ruśamā is mentioned in the Pañcaviṃśa Brāhmaṇa (xxv. 13, 3), where she is said to have run round **Kurukṣetra**, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruśamas with the **Kurus**.

Ruṣatī in one passage of the Rigveda[1] denotes, according to Ludwig,[2] a maiden who was married to **Śyāva**. On the other hand, Roth[3] treats the word as *ruśatī*, 'white,' and *ruśatīm* seems clearly to be the reading of the text. It is doubtful what the meaning is, and whether Śyāva is a proper name at all.[4]

[1] i. 117, 8.
[2] Translation of the Rigveda, 3, 150.
[3] St. Petersburg Dictionary, *s.v. ruśant*.
[4] *Cf.* Oldenberg, *Ṛgveda-Noten*, 1, 110, who suggests that Kṣoṇa may be a man's name.

Rekṇas in the Rigveda[1] denotes 'inherited property,' and then 'property' in general.

[1] i. 31, 14; 121, 5; 158, 1; 162, 2; vi. 20, 7; vii. 4, 7; 40, 2, etc.

Reṇu is the name of a son of **Viśvāmitra** in the Aitareya Brāhmaṇa (vii. 17, 7) and the Śāṅkhāyana Śrauta Sūtra (xv. 26, 1).

1. **Rebha** in the Rigveda[1] denotes a 'singer' of praise, a 'panegyrist.'

[1] i. 127, 10; vi. 3, 6; 11, 3; vii. 63, 3; viii. 97, 11; ix. 7, 6, etc. *Cf.* Av. xx. 127, 4.

2. **Rebha** occurs in the Rigveda[1] as the name of a protégé of the Aśvins, who saved him from the waters and from imprisonment.[1]

[1] i. 112, 5; 116, 24; 117, 4; 118, 6; 119, 6; x. 39, 9.

Revā, a name of the Narmadā (Nerbudda) river, otherwise occurring only in post-Vedic literature, is seen by Weber[1] in the word **Revottaras**, which is found in the Śatapatha Brāhmaṇa,[2] and is certainly a man's name.

[1] *Indian Literature*, 123 ('a native of the country south of the Revā'). *Cf. Indian Antiquary*, 30, 273, n. 17.
[2] xii. 8, 1, 17; 9, 3, 1.

Revatī. See **Nakṣatra.**

Revottaras is the name of **Pāṭava Cākra Sthapati**,[1] who was expelled, with **Duṣṭarītu Pauṃsāyana**, by the **Sṛñjayas**, and who was in part instrumental in the restoration of his master to power, despite the opposition of **Balhika Prātipīya**, the **Kuru** king.

[1] Śatapatha Brāhmaṇa, xii. 9, 3, 1 *et seq.* *Cf.* xii. 8, 1, 17.

Reṣman in the Atharvaveda (vi. 102, 2; xv. 2, 1), the Maitrāyaṇī Saṃhitā (iii. 15, 2), and the Vājasaneyi Saṃhitā (xxv. 2) denotes a 'whirlwind.'

Raikva is the name of a man who is mentioned several times in the Chāndogya Upaniṣad (iv. 1, 3. 5. 8; 2, 2. 4).

Raikva-parṇa, masc. plur., is the name of a locality in the **Mahāvṛṣa** country according to the Chāndogya Upaniṣad.[1]

[1] iv. 2, 5. *Cf.* Zimmer, *Altindisches Leben*, 130.

Raibhī, fem. plur., occurs in the Rigveda[1] and the Taittirīya Saṃhitā,[2] together with **Gāthā** and **Nārāśaṃsī**, as a form of literature. Later on[3] the Raibhī verses are identified with certain verses of the Atharvaveda,[4] but that this identification holds[5] in the Rigveda and the Taittirīya Saṃhitā seems very doubtful.[6]

[1] x. 85, 6.
[2] vii. 5, 11, 2; Kāṭhaka, Aśvamedha, v. 2.
[3] Aitareya Brāhmaṇa, vi. 32, 1; Kauṣītaki Brāhmaṇa, xxx. 5, etc.
[4] xx. 127, 4-6 = Khila, v. 9.
[5] Bloomfield, *Hymns of the Atharvaveda*, 689.
[6] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238.

Raibhya, 'descendant of **Rebha**,' is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of **Pautimāṣyāyaṇa** and **Kauṇḍinyāyana**.

Roga in the Atharvaveda[1] and later[2] denotes 'disease' generally.

[1] i. 2, 4; ii. 3, 3; iii. 28, 5; vi. 44, 1; 120, 3; of the head (*śīrṣaṇya*), ix. 8, 1, 21 *et seq.*
[2] Chāndogya Upaniṣad, vii. 26, 2.

Ropaṇākā is the name of a bird mentioned in the Rigveda[1] and the Atharvaveda.[2] The 'thrush' seems to be meant;[3] but Keśava, the commentator on the Kauśika Sūtra,[4] is inclined to understand the word to mean a sort of wood.

[1] i. 50, 12.
[2] i. 22, 4. *Cf.* Taittirīya Brāhmaṇa, iii. 7, 6, 22.
[3] *Śārikā*, Sāyaṇa on Rv., *loc. cit.* On Av. i. 22, 4, he explains it as *kāṣṭhaśuka*, perhaps a kind of parrot.
[4] xxvi. 20.
Cf. Zimmer, *Altindisches Leben*, 92; Bloomfield, *Hymns of the Atharvaveda*, 266; Caland, *Altindisches Zauberritual*, 76, n. 13; Whitney, Translation of the Atharvaveda, 23.

Romaśā is mentioned in the Bṛhaddevatā[1] as the wife of king **Bhāvayavya**, and is credited with the authorship of a Rigvedic verse.[2] But in reality the word *romaśā* in that verse, which is the source of the legend, is merely an adjective meaning 'hairy.'

[1] iii. 156 *et seq.*, with Macdonell's notes.

[2] i. 126, 7.
Cf. Oldenberg, *Ṛgveda-Noten*, 1, 128.

1. **Rohiṇī** in the Rigveda[1] and later[2] denotes a 'red cow.'

[1] viii. 93, 13; 101, 13 (reading *rohiṇyāḥ* with Roth, St. Petersburg Dictionary, *s.v.*).

[2] Av. xiii. 1, 22; Taittirīya Saṃhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. **Rohiṇī.** See **Nakṣatra.**

Rohit in some passages of the Rigveda[1] denotes, according to the St. Petersburg Dictionary, a 'red mare,' while later[2] it denotes a 'red doe.'

[1] i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2.

[2] Taittirīya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇī Saṃhitā, iii. 14, 11. 18; Vājasaneyi Saṃhitā, xxiv. 30. 37; Av. iv. 4, 7; Aitareya Brāhmaṇa, ii. 33, 1 (*cf.* Bloomfield, *Journal of the American Oriental Society*, 15, 178, n.).
Cf. Zimmer, *Altindisches Leben*, 82.

1. **Rohita** denotes a 'red horse' in the Rigveda[1] and later.[2]

[1] i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc.

[2] Taittirīya Saṃhitā, i. 6, 4, 3; Pañcaviṃśa Brāhmaṇa, xiv. 3, 12, etc. So Rohita in Av. xiii. 1, 1 *et seq.*, represents the sun as a 'red horse.'

2. **Rohita** is a son of **Hariścandra** in the famous tale of **Śunaḥśepa** in the Aitareya Brāhmaṇa (vii. 14) and the Śāṅkhāyana Śrauta Sūtra (xv. 18, 8).

Rohitaka occurs in the Maitrāyaṇī Saṃhitā (iii. 9, 3) with a variant Rohītaka,[1] as the name of the tree *Andersonia Rohitaka.*

[1] So Āpastamba Śrauta Sūtra, i. 5, 8.

Rohitaka-kūla is in the Pañcaviṃśa Brāhmaṇa[1] the name of a locality after which a Sāman or chant was called.

[1] xiv. 3, 12. *Cf.* xv. 11, 6; Lāṭyāyana Śrauta Sūtra, vi. 11, 4.

Rohītaka. See **Rohitaka.**

1. **Rauhiṇa** is mentioned in the Rigveda[1] and the Atharvaveda[2] as a demon foe of Indra's. Hillebrandt[3] is inclined to see in the word the name of a planet (*cf.* **Rohiṇī**), but without any clear reason.

[1] i. 103, 2; ii. 12, 12. [2] xx. 128, 13. [3] *Vedische Mythologie*, 3, 207.

2. **Rauhiṇa** ('born under the Nakṣatra Rohiṇī') **Vāsiṣṭha** ('descendant of **Vasiṣṭha**'), is the name of a man in the Taittirīya Āraṇyaka (i. 12, 5).

Rauhiṇāyana ('descendant of **Rauhiṇa**') is the patronymic of **Priyavrata** in the Śatapatha Brāhmaṇa (x. 3, 5, 14). It is also in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of **Śaunaka** and others.

L.

Lakṣa in the Rigveda[1] denotes the 'prize' at dicing.

[1] ii. 12, 4. *Cf.* Lüders, *Das Würfelspiel im alten Indien*, 4, n. 1; Zimmer, *Altindisches Leben*, 287.

Lakṣaṇa[1] or **Lakṣman**[2] denotes the 'mark' made on cattle by branding to distinguish ownership. According to the Maitrāyaṇī Saṃhitā,[3] it was to be made under the **Nakṣatra Revatī**, clearly because of the property indicated in the name ('wealthy') of that Nakṣatra. See **Aṣṭakarṇī.**

[1] Gobhila Gṛhya Sūtra, iii. 6, 5. *Cf.* Śāṅkhāyana Gṛhya Sūtra, iii. 10; Weber, *Indische Studien*, 5, 35; 13, 466.

[2] Av. vi. 141, 2; Maitrāyaṇī Saṃhitā, iv. 2, 9.

[3] *Loc. cit.*

Lakṣmaṇya in one verse of the Rigveda[1] seems to be a patronymic of **Dhvanya**, 'son of Lakṣmaṇa.'

[1] v. 33, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 155.

Lakṣman. See **Lakṣaṇa.**

Laba, 'quail' (*Perdix chinensis*) is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.[1]

[1] Maitrāyaṇī Saṃhitā, iii. 14, 5; Vājasaneyi Saṃhitā, xxiv. 24. *Cf.* Nirukta, vii. 2, where Rv. x. 119 is called the Labasūkta; the Anukramaṇī (Index), too, gives Aindra Laba as the author of that hymn. *Cf.* Bṛhaddevatā, viii. 40, with Macdonell's note. *Cf.* Zimmer, *Altindisches Leben*, 90.

Lambana is the reading in the Kāṇva recension (v. 10, 1) of the Bṛhadāraṇyaka Upaniṣad for **Āḍambara**, 'drum,' in the Mādhyaṃdina recension (v. 12, 1).

Lavaṇa, 'salt,' is never mentioned in the Rigveda, only once in the Atharvaveda,[1] and not after that until the latest part of the Brāhmaṇas,[2] where it is regarded as of extremely high value.[3] This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley, where salt abounds; it would at first sight seem less curious if the home of the early Vedic Indian is taken to be **Kurukṣetra.**[4] It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

[1] vii. 76, 1.

[2] Chāndogya Upaniṣad, iv. 17, 7 = Jaiminīya Upaniṣad, iii. 17, 3. *Cf.* also Chāndogya Upaniṣad, vi. 13, 1; Bṛhadāraṇyaka Upaniṣad, ii. 4, 12; Śatapatha Brāhmaṇa, v. 2, 1, 16; and see Strabo, xv. 1, 30.

[3] It seems to be placed above gold in value in Chāndogya Upaniṣad, iv. 17, 7.

[4] *Cf.* Map 19 in the Atlas of the *Imperial Gazetteer of India*, vol. 26, and see Hopkins, *Journal of the American Oriental Society*, 19, 21 *et seq.*; *India, Old and New*, 30 *et seq.*

Cf. Zimmer, *Altindisches Leben*, 54, 55; Schrader, *Prehistoric Antiquities*, 318; Geiger, *Ostiranische Kultur*, 419; Macdonell, *Sanskrit Literature*, 150.

Lavana in the Nirukta (ii. 2) denotes the 'mowing' or 'reaping' of corn.

Lākṣā occurs once in the Atharvaveda[1] as the name of a plant.

[1] v. 5, 7. *Cf.* Whitney, Translation of the Atharvaveda, 229; Bloomfield, *Hymns of the Atharvaveda*, 387, 421.

Lāṅgala is the regular word for 'plough' in the Rigveda[1] and later.[2] It is described in a series of passages[3] as 'lance-pointed' (*pavīravat* or *pavīravam*), 'well-lying' (*suśīmam*),[4] and 'having a well-smoothed handle' (see **Tsaru**). See also **Sīra.**

[1] iv. 57, 4.

[2] Av. ii. 8, 4; Taittirīya Saṃhitā, vi. 6, 7, 4; Nirukta, vi. 26, etc.; *lāṅgaleṣā*, Āpastamba Śrauta Sūtra, xxii. 4, 7.

[3] Av. iii. 17, 3 = Taittirīya Saṃhitā, iv. 2, 5, 6 = Kāṭhaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 = Vājasaneyi Saṃhitā, xii. 71 = Vāsiṣṭha Dharma Sūtra, ii. 34. 35.

[4] The texts have *suśevam;* Roth conjectures *susīmam*. See Whitney, Translation of the Atharvaveda, 116.

Cf. Zimmer, *Altindisches Leben*, 236.

Lāṅgalāyana, 'descendant of Lāṅgala,' is the patronymic of **Brahman Maudgalya** ('descendant of **Mudgala**') in the Aitareya Brāhmaṇa (v. 3, 8).

Lāja, masc. plur., in the later Saṃhitās[1] and the Brāhmaṇas[2] denotes 'fried or parched grain.'

[1] Maitrāyaṇī Saṃhitā, iii. 11, 2, etc.; Vājasaneyi Saṃhitā, xix. 13. 81; xxi. 42, etc.

[2] Śatapatha Brāhmaṇa, xii. 8, 2, 7. 10; 9, 1, 2; xiii. 2, 1, 5; Taittirīya Brāhmaṇa, ii. 6, 4.

Cf. Zimmer, *Altindisches Leben*, 269.

Lāji in the Vājasaneyi Saṃhitā (xxiii. 8) and the Taittirīya Brāhmaṇa (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of Lājin, 'having parched grain'; according to Mahīdhara, it denotes a 'quantity of parched grain.'

Lātavya, 'descendant of Latu,' is the patronymic of **Kūśāmba Svāyava** in the Pañcaviṃśa Brāhmaṇa.[1]

[1] viii. 6, 8. *Cf.* Ṣaḍviṃśa Brāhmaṇa, iv. 7; Gopatha Brāhmaṇa, i. 1, 25 (a Gotra is there mentioned).

Lāmakāyana, 'descendant of Lamaka,' is often mentioned as an authority in the Lāṭyāyana Śrauta Sūtra,[1] the Nidāna Sūtra,[2] and the Drāhyāyaṇa Śrauta Sūtra;[3] also with the name **Saṃvargajit** in the Vaṃśa Brāhmaṇa.[4]

[1] iv. 9, 22; vi. 9, 18, etc.; Weber, *Indische Studien*, 1, 49.
[2] iii. 12. 13; vii. 4, 8, etc.; Weber, *op. cit.*, 1, 45.
[3] Weber, *op. cit.*, 4, 384.
[4] *Indische Studien*, 4, 373.

Lāhyāyana, 'descendant of Lahya,' is the patronymic of **Bhujyu** in the Bṛhadāraṇyaka Upaniṣad (iv. 5, 1. 2).

Libujā in the Rigveda[1] and later[2] denotes a creeping plant that climbs trees.

[1] x. 10, 13.
[2] vi. 8, 1; Pañcaviṃśa Brāhmaṇa, xii. 13, 11; Nirukta, vi. 28; xi. 34. *Cf.* Zimmer, *Altindisches Leben*, 70.

Luśa is represented in a series of passages in the Brāhmaṇas[1] as a rival of **Kutsa** for the favour of Indra. To Luśa Dhānāka the authorship of certain hymns[2] is ascribed by the Anukramaṇī (Index) of the Rigveda.

[1] Pañcaviṃśa Brāhmaṇa, ix. 2, 22; Jaiminīya Brāhmaṇa, i. 128; Śāṭyāyanaka in Oertel, *Journal of the American Oriental Society*, 18, 31 *et seq.*
[2] x. 35. 36. *Cf.* Bṛhaddevatā, ii. 129; iii. 55, with Macdonell's notes.
Cf. Hillebrandt, *Vedische Mythologie*, 3, 291, n. 3; Lévi, *La Doctrine du Sacrifice*, 37, 38.

Luśākapi Khārgali ('descendant of Khṛgala') is mentioned in the Pañcaviṃśa Brāhmaṇa[1] as having cursed **Kuṣītaka** and the **Kauṣītakins**. He was a contemporary of **Keśin Dālbhya** according to the Kāṭhaka Saṃhitā.[2]

[1] xvii. 4, 3. *Cf.* Weber, *Indische Studien*, 10, 145, n. 3.
[2] xxx. 2 (*Indische Studien*, 3, 471); Kapiṣṭhala Saṃhitā, xlvi. 5.

Loka denotes 'world' in the Rigveda[1] and later.[2] Mention is often made of the three worlds,[3] and *ayaṃ lokaḥ*, 'this world,'[4] is constantly opposed to *asau lokaḥ*,[5] 'yonder world' —*i.e.*, 'heaven.' Loka itself sometimes means 'heaven,'[6] while in other passages several different sorts of world are mentioned.[7]

[1] Roth, St. Petersburg Dictionary, *s.v.* 2, quotes no example of this meaning for the Rigveda, where he sees the word used only in the sense of 'place,' 'room,' 'free or open space.' But Rv. x. 14, 9, is a fairly certain example of the wider sense.

[2] Av. viii. 9, 1. 15; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (*divya*) and of earth (*pārthiva*) are distinguished; Vājasaneyi Saṃhitā, xxxii. 11 *et seq.*, etc.

[3] Av. x. 6, 31; xii. 3, 20; Aitareya Brāhmaṇa, i. 5, 8; Satapatha Brāhmaṇa, xiii. 1, 7, 3, etc.

[4] Av. v. 30, 17; viii. 8, 8; xii. 5, 38; xix. 54, 5; Vājasaneyi Saṃhitā, xix. 46, etc.

[5] Av. xii. 5, 38. 57; Taittirīya Saṃhitā, i. 5, 9, 4; Aitareya Brāhmaṇa, v. 28, 2; viii. 2, 3, etc.

[6] Śatapatha Brāhmaṇa, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably Aitareya Brāhmaṇa, vii. 13, 12.

[7] Kāṭhaka Saṃhitā, xxvi. 4; Kauṣītaki Brāhmaṇa, xx. 1; Bṛhadāraṇyaka Upaniṣad, iii. 6, 1; iv. 3, 36 *et seq.*; vi. 1, 18, etc.

Lodha occurs in a very obscure verse of the Rigveda,[1] where Roth[2] conjectures that some sort of 'red' animal is meant, and Oldenberg[3] shows some reason for thinking that a 'red goat' is intended.

[1] iii. 53, 23.

[2] St. Petersburg Dictionary, *s.v.*

[3] *Ṛgveda-Noten*, 1, 255.

Cf. the obscure *adhī-lodha-karṇa* in the Taittirīya Saṃhitā, v. 6, 16, 1, perhaps meaning 'having quite red ears.' Yāska, Nirukta, iv. 12, equates the word with *lubdha*, 'confused,' but this does not suit the context. So also Zimmer, *Altindisches Leben*, 84; Geldner, *Vedische Studien*, 2, 160; *Ṛgveda, Glossar*, 151, who sees in the word the designation of a noble steed.

Lopā is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā,[1] where Sāyaṇa explains it as a kind of bird, perhaps the carrion crow (*śmaśāna-śakuni*).

[1] v. 5, 18, 1. *Cf.* Zimmer, *Altindisches Leben*, 93.

Lopā-mudrā appears in one hymn of the Rigveda,[1] where she is seemingly the wife of **Agastya**, whose embraces she solicits.[2]

[1] i. 179, 4.

[2] The story is differently told in the Bṛhaddevatā, iv. 57 *et seq.*, with Macdonell's notes. See also Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 68; *Göttingische Gelehrte Anzeigen*, 1909, 76 *et seq.*; Sieg, *Die Sagenstoffe des Ṛgveda*, 120 *et seq.*; Winternitz, *Vienna Oriental Journal*, 20, 2 *et seq.*; von Schroeder, *Mysterium und Mimus*, 156 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1909, 204; 1911, 997, n. 3.

Lopāśa is the name of an animal, probably the 'jackal' or 'fox,' which is mentioned in the Rigveda[1] and is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[2]

[1] x. 28, 4.

[2] Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36.

Cf. Zimmer, *Altindisches Leben*, 84.

Loha, primarily an adjective meaning 'red,' is used as a neuter substantive to designate a metal, probably 'copper,' but possibly 'bronze.' It is mentioned in the Vājasaneyi Saṃhitā[1] and the Taittīriya Saṃhitā[2] as distinguished from **Śyāma**. It also occurs several times in the Brāhmaṇas.[3] See **Ayas**.

[1] xviii. 13.

[2] iv. 7, 5, 1.

[3] Śatapatha Brāhmaṇa, xiii. 2, 2, 18; Chāndogya Upaniṣad, iv. 17, 7; vi. 1, 5; Jaiminiya Upaniṣad Brāhmaṇa, iv. 1, 4, where Oertel takes 'copper' to be meant in contrast with **Ayas**, which he renders 'brass.' The sense of 'iron' is nowhere needed.

Cf. Vincent Smith, *Indian Antiquary*, 34, 230; and on the early history of metals; Mosso, *Mediterranean Civilization*, 57-62.

Loha-maṇi in the Chāndogya Upaniṣad (vi. 2, 5) denotes a 'copper amulet,' as Böhtlingk[1] renders it, rather than a 'lump of gold,' as translated by Max Müller following the scholiast.

[1] *Cf.* Little, *Grammatical Index*, 134.

Lohāyasa, 'red metal,' is mentioned in the Śatapatha Brāhmaṇa,[1] where it is distinguished from **Ayas** and gold. In the Jaiminīya Upaniṣad Brāhmaṇa[2] the contrast is with Kārṣṇā-

[1] v. 4, 1, 1. 2.

[2] iii. 17, 3.

yasa, 'iron,' and in the Taittirīya Brāhmaṇa[3] with Kṛṣṇāyasa, 'iron.' 'Copper' seems to be meant.

[3] iii. 62, 6, 5. *Cf.* Eggeling, *Sacred Books of the East*, 41, 90, n.; Schrader, *Prehistoric Antiquities*, 189.

Lohita, often occurring as an adjective meaning 'red,' is used as a neuter substantive in the Atharvaveda (xi. 3, 7) to denote a metal, presumably 'copper.' As a proper name it is found in Āpastamba Śrauta Sūtra, xxiv. 9, 7.

Lohitāyasa, 'red metal,' 'copper,' is the variant of **Loha** in the Maitrāyaṇī (ii. 11, 5; iv. 4, 4) and Kāṭhaka (xviii. 10) Saṃhitās.

Lohitāhi, 'red snake,' is the name of a variety of serpent mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31. *Cf.* Zimmer, *Altindisches Leben*, 95.

Lauhitya, 'descendant of Lohita,' is the patronymic of a large number of teachers in the Jaiminīya Upaniṣad Brāhmaṇa, which clearly must have been the special object of study of the Lauhitya family. See **Kṛṣṇadatta, Kṛṣṇarāta, Jayaka, Triveda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, Yaśasvin Jayanta, Vipaścit Dṛḍhajayanta, Vaipaścita Dārḍhajayanti, Vaipaścita Dārḍhajayanti Dṛḍhajayanta, Śyāmajayanta, Śyāmasujayanta, Satyaśravas.** A Lauhitya or Lauhikya is also mentioned as a teacher in the Śāṅkhāyana Āraṇyaka.[1] The form of name (Jayanta) affected by the family, and the silence of the older texts, proves that they were modern.

[1] vii. 22; Keith, *Śāṅkhāyana Āraṇyaka*, 50, n. 1.

V.

1. **Vaṃśa**, denoting the 'rafters' or 'beams' of the house as made of bamboo cane, is found in this sense from the Rigveda[1] onwards.[2] *Cf.* **Tiraścīnavaṃśa, Prācīnavaṃśa,** and see **Gṛha.**

[1] i. 10, 1.

[2] Av. iii. 12, 6; ix. 3, 4; Maitrāyaṇī Saṃhitā, iv. 8, 10; Taittirīya Brāhmaṇa, i. 2, 3, 1; Śatapatha Brāhmaṇa, ix. 1, 2, 25; *śālā-vaṃśa*, Aitareya Āraṇyaka, iii. 2, 1; Śāṅkhāyana Āraṇyaka, viii. 1, where perhaps the main beam of the house is meant. *Cf.* Zimmer, *Altindisches Leben*, 71, 153; Bloomfield, *Hymns of the Atharvaveda*, 346.

2. **Vaṃśa** (lit. 'bamboo') in the sense of 'spiritual genealogy,'[1] 'list of teachers,' is found in the Śatapatha Brāhmaṇa,[2] the Vaṃśa Brāhmaṇa,[3] and the Śāṅkhāyana Āraṇyaka.[4]

[1] From the analogy of the successive joints of the bamboo. *Cf.* 'family-tree.'

[2] x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 14.

[3] *Indische Studien*, 4, 374. [4] xv. 1.

Vaṃśa-nartin is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] A 'pole-dancer' or 'acrobat' seems to be meant.

[1] Vājasaneyi Saṃhitā, xxx. 21; Taittirīya Brāhmaṇa, iii. 4, 17, 1. *Cf.* Zimmer, *Altindisches Leben*, 290.

Vaṃsaga is in the Rigveda[1] a common name of the 'bull' that leads the herds.

[1] i. 7, 8; 55, 1; 58, 4; v. 36, 1, etc.; Av. xviii. 3, 36.

Vaka Dālbhya ('descendant of Dalbha') is the name of a teacher in the Chāndogya Upaniṣad.[1] According to the Kāṭhaka Saṃhitā,[2] he was engaged in a ritual dispute with **Dhṛtarāṣṭra.**

[1] i. 2, 13; 12, 1. [2] xxx. 2 (*Indische Studien*, 3, 471).

Vakala denotes in the Brāhmaṇas[1] the 'inner bark' of a tree, 'bast.'

[1] Taittirīya Brāhmaṇa, iii. 7, 4, 2; Kauṣītaki Brāhmaṇa, x. 2.

Vakṣaṇā, fem. plur., denotes in one passage of the Rigveda[1] the bed of a stream.

[1] iii. 33, 12. *Cf.* Pischel, *Vedische Studien*, 1, 175-181.

Vaghā is the name of a noxious animal in the Atharvaveda.[1]

[1] vi. 50, 3; ix. 2, 22. *Cf.* Zimmer, *Altindisches Leben*, 98.

Vaṅga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word *Vaṅgāvagadhāḥ*, which occurs in the Aitareya Āraṇyaka,[1] and which suggests amendment to *Vaṅga-Magadhāḥ*, 'the Vaṅgas and the Magadhas,' two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra.[2]

[1] ii. 1, 1. *Cf.* Keith, *Aitareya Āraṇyaka*, 200; *Magadha-Vaṅga-Matsyāḥ* occurs in the Atharvaveda Pariśiṣṭas (i. 7, 7), but that is very late.

[2] i. 1, 14. *Cf.* Oldenberg, *Buddha*, 394, n.; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

Vaṅgṛda is the name of a demon or a human foe in the Rigveda.[1]

[1] i. 53, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 149.

Vajra in the Aitareya Brāhmaṇa[1] denotes, according to Geldner,[2] the 'handle,' while **Kūṭa** means the 'head' of the hammer.

[1] vi. 24, 1. [2] *Vedische Studien*, 1, 138.

Vaḍavā is a common name for a 'mare' in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, vii. 1, 1, 2; Taittirīya Brāhmaṇa, i. 8, 6, 3; iii. 8, 22, 3; Śatapatha Brāhmaṇa, vi. 5, 2, 19, etc. A derivative of this word is the masculine Vaḍava, Taittirīya Saṃhitā, ii. 1, 8, 3.

Vaṇij denotes 'merchant' in the Rigveda[1] and later.[2] See **Paṇi** and **Kraya**; *cf.* also **Vāṇija**.

[1] i. 112, 11; v. 45, 6. [2] Av. iii. 15, 1, etc.
Cf. Zimmer, *Altindisches Leben*, 257.

Vaṇijyā in the Brāhmaṇas[1] denotes the business of a merchant (**Vaṇij**) 'trade.'

[1] Satapatha Brāhmaṇa, i. 6, 4, 21; Pañcaviṃśa Brāhmaṇa, xvii. 1, 2.

1. **Vatsa** is often found in the Rigveda[1] and later[2] in the sense of 'calf.' Reference is made to the use of a calf to induce the cow to give milk,[3] and to the separation of the cows from the calves at certain times.[4]

[1] iii. 33, 3; iv. 18, 10, etc.
[2] Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittirīya Saṃhitā, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.
[3] Taittirīya Saṃhitā, ii. 3, 6, 2; Jaiminīya Upaniṣad Brāhmaṇa, ii. 13, 2.
[4] Rv. v. 30, 10; viii. 88, 1. See Geldner, *Vedische Studien*, 3, 114.

2. **Vatsa** occurs several times in the Rigveda[1] as the name of a singer, a son or descendant of **Kaṇva**. In the Pañcaviṃśa Brāhmaṇa[2] he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, **Medhātithi**, the purity of his descent. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra[3] as the recipient of bounty from **Tirindara Pāraśavya**.

[1] viii. 6, 1; 8, 8; 9, 1; 11, 7.
[2] xiv. 6, 6.
[3] xvi. 11, 20. He also occurs in Āpastamba Śrauta Sūtra, xxiv. 5, 11.

Cf. Ludwig, Translation of the Rigveda, 3, 105; Weber, *Episches im vedischen Ritual*, 36-38.

Vatsatara, Vatsatarī, denotes a 'young calf' in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, i. 8, 17, 1; 18, 1; Vājasaneyi Saṃhitā, xxiv. 5; Kāṭhaka Saṃhitā, xxiv. 2; Aitareya Brāhmaṇa, i. 27, 2, etc.

Vatsa-napāt Bābhrava ('descendant of Babhru') is the name of a teacher, a pupil of **Pathin Saubhara**, in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Vatsa-prī Bhālandana ('descendant of Bhalandana') is the name of a sage who 'saw' the Vātsapra Sāman (chant). He

is mentioned in the later Saṃhitās[1] and the Pañcaviṃśa Brāhmaṇa.[2]

[1] Taittirīya Saṃhitā, v. 2, 1, 6; Kāṭhaka Saṃhitā, xix. 12 (*Indische Studien*, 3, 470); Maitrāyaṇī Saṃhitā, iii. 2, 2.

[2] xii. 11, 25. *Cf.* Śatapatha Brāhmaṇa, vi. 7, 4, 1.

Vadhaka is the name of some sort of 'reed' in the Atharvaveda[1] and the Śatapatha Brāhmaṇa.[2]

[1] viii. 8, 3.
[2] v. 4, 5, 14.

Cf. Zimmer, *Altindisches Leben*, 72; St. Petersburg Dictionary, *s.v.*

Vadhar means a 'weapon' generally; it is used not merely of a divine,[1] but also of a human[2] weapon in the Rigveda.

[1] i. 32, 9, etc.
[2] Rv. iv. 22, 9; viii. 22, 8; 24, 27.

Cf. Schrader, *Prehistoric Antiquities*, 221.

1. **Vadhū** is a frequent word for 'woman' in the Rigveda[1] and later.[2] It denotes, according to Delbrück,[3] the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root *vah*, 'to carry,' as is *vahatu*, 'the bridal procession,' thus meaning 'she who is to be or has been conducted home.' Zimmer,[4] however, objects to this explanation, regarding *vadhū* as a derivative from a different root meaning 'to marry.'

[1] v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.
[2] Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9. 41, etc.

[3] *Die indogermanischen Verwandtschaftsnamen*, 414, 439.
[4] *Altindisches Leben*, 108.

2. **Vadhū** is in one passage of the Rigveda[1] taken by Roth[2] to denote a 'female animal,' while Zimmer[3] urges that it means a 'female slave.' As far as the use of Vadhū goes, either meaning is abnormal, for if Vadhū never elsewhere

[1] viii. 19, 36. *Cf.* also v. 47, 6, as taken by Pischel, *Vedische Studien*, 2, 319.

[2] St. Petersburg Dictionary, *s.v.* 3.
[3] *Altindisches Leben*, 108, 109.

means a female animal (from *vah*, to 'draw' a cart), neither does it denote a slave: as the passage refers to a gift of fifty Vadhūs by **Trasadasyu Paurukutsya** to the singer, the latter must have been a polygamist of an advanced type to require fifty wives. The same doubt arises in the case of *vadhūmant*, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (**Ratha**),[4] of horses (**Aśva**),[5] and of buffaloes (**Uṣṭra**).[6] Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the Bṛhaddevatā.[7] Roth's version of the references to horses or buffaloes as 'suitable for draught' is not very happy; if *vadhū* is really a female animal *vadhūmant* means rather 'together with mares,' or 'together with female buffaloes,' which makes reasonable sense.[8]

[4] i. 126, 3; vii. 18, 22.
[5] viii. 68, 17. *Cf.* vi. 27, 8.
[6] Av. xx. 127, 2.
[7] iii. 147 *et seq.*, with Macdonell's notes.
[8] *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 197; Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 712 *et seq.*; Böhtlingk, Dictionary, *s.v.*

Vadhrimatī, 'having an impotent man as a husband,' seems in the Rigveda[1] to be the name of a woman who owed the restoration of her husband's virility to the Aśvins, and obtained a son, **Hiraṇyahasta**. The word is, however, possibly only descriptive.

[1] i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.

1. **Vadhry-aśva**, 'having castrated horses,' is the name in the Rigveda[1] of a prince, the father of **Divodāsa**, and an energetic supporter of the fire cult, as was his son after him. He is mentioned in a long list of names in the Atharvaveda.[2]

[1] vi. 61, 1; x. 69, 1 *et seq.* **Sumitra**, in the latter hymn, can hardly be a name of his.
[2] iv. 29, 4. *Cf.* Āpastamba Śrauta Sūtra, xxiv. 6, 6.
Cf. Hillebrandt, *Vedische Mythologie*, 1, 97.

2. **Vadhry-aśva Ānūpa** ('descendant of Anūpa') is the name of the seer of a Sāman, or chant, in the Pañcaviṃśa Brāhmaṇa (xiii. 3, 17).

Vana in the Rigveda[1] and later[2] denotes the 'forest,' not necessarily of trees only, but, like Araṇya, the wild uninhabited land.[3] It also means 'wooden cup' used in the Soma ritual,[4] and in one passage perhaps a part of the chariot.[5]

[1] i. 54, 1; 65, 8; iii. 51, 5; v. 41, 11, etc.
[2] Kauśika Sūtra, lxxvi. 3, etc.
[3] Rv. vii. 1, 19 (opposed to *dama*, 'home').
[4] Rv. i. 55, 4; ii. 14, 9, etc. See Hillebrandt, *Vedische Mythologie*, i, 163, 166, 193.
[5] viii. 34, 18.

Vana-pa, 'forest-guardian,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] *Cf.* **Dāvapa.**

[1] Vājasaneyi Saṃhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

Vanar-gu, 'forest-goer,' is used in the Rigveda[1] and the Atharvaveda[2] to designate robbers who haunt the forests. In the Sāmaveda[3] the term is more generally opposed to civilized men (*kavayaḥ*, 'sages'; *vanargavaḥ*, 'savages').

[1] x. 4, 6.
[2] iv. 36, 7.
[3] Āraṇya Saṃhitā, iv. 9. *Cf.* St. Petersburg Dictionary, *s.v.*

Vanas-pati, 'lord of the forest,' primarily denotes 'tree,'[1] and then 'post' or 'pole.'[2] In some passages it is applied either to a part of the chariot or to the chariot as a whole.[3] It also means a 'wooden drum'[4] and a 'wooden amulet,'[5] while in some passages[6] it denotes the plant *par excellence*, Soma.

[1] Rv. i. 166, 5; iii. 34, 10; v. 7, 4; 41, 8, etc.; Av. xi. 6, 1 (distinguished from **Vīrudh** and **Oṣadhi**); 9, 24, etc.
[2] Taittirīya Saṃhitā, vi. 2, 8, 4; Av. ix. 3, 11, etc.
[3] Rv. ii. 37, 3; iii. 53, 20; vi. 47, 26; Nirukta, ix. 11. See Zimmer, *Altindisches Leben*, 251.
[4] Vājasaneyi Saṃhitā, ix. 12. *Cf.* Av. xii. 3, 15.
[5] Av. vi. 85, 1; x. 3, 8. 11.
[6] Rv. i. 91, 6; Vājasaneyi Saṃhitā, x. 23, etc.

1. **Vandana** is mentioned in the Rigveda[1] as the name of a disease, apparently some sort of eruption spreading over the body.

[1] vii. 50, 2. *Cf.* 21, 5; Av. vii. 115, 2; *tṛṣṭa-vandanā*, 'having a rough eruption,' vii. 113, 1; Zimmer, *Altindisches Leben*, 391; Bloomfield, *Hymns of the Atharvaveda*, 564, 565; Whitney, Translation of the Atharvaveda, 469.

2. **Vandana** is the name of a protégé of the Aśvins in the Rigveda.[1]

[1] i. 112, 5; 116, 11; 117, 5; 118, 8; x. 39, 8. *Cf.* Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 263 *et seq.*; Oldenberg, *Ṛgveda-Noten*, 1, 109.

Vandhura denotes in the Rigveda[1] and later[2] the 'seat' of the chariot. See **Ratha.**

[1] i. 139, 4; iii. 14, 3; vi. 47, 9, etc.
[2] Av. x. 4, 2. The Aśvins' car is *trivandhura*, 'having three seats,' because the Aśvins are a pair, and the charioteer makes a third. *Cf.* Rv. i. 47, 2; 118, 1. 2; 157, 3; 183, 1; vii. 69, 2; 71, 4; viii. 22, 5; and *cf.* ix. 62, 17. See Zimmer, *Altindisches Leben*, viii, 247; Weber, Proceedings of the Berlin Academy, 1898, 564; Muir, *Sanskrit Texts*, 5, 241, n. 371.

Vapa, 'sower,' is mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Vapana in the Brāhmaṇas[1] denotes the process of 'shaving.' *Cf.* **Kṣura** and **Keśa.**

[1] Taittirīya Saṃhitā, ii. 7, 17, 1; Śatapatha Brāhmaṇa, iii. 1, 2, 1.

Vapā in the later Saṃhitās and the Brāhmaṇas[1] denotes an ant-hill.

[1] Taittirīya Saṃhitā, v. 1, 2, 5; Taittirīya Brāhmaṇa, i. 1, 3, 4; Satapatha Brāhmaṇa, vi. 3, 3, 5.

Vaptṛ in the Rigveda[1] and later[2] denotes a 'shaver,' 'barber.'

[1] x. 142, 4.
[2] Av. viii. 2, 17; Taittirīya Brāhmaṇa, i. 5, 6, 3.

Cf. Zimmer, *Altindisches Leben*, 266; Max Müller, *Sacred Books of the East*, 32, 235, n. 4.

Vapra, 'rampart,' is a conjectural reading in the Atharvaveda.[1]

[1] vii. 71, 1. See Whitney, Translation of the Atharvaveda, 435, 436.

1. **Vamra**,[1] **Vamrī**,[2] are the names of the male and female 'ant' in the Rigveda and later. *Cf.* **Vapā.**

[1] Rv. i. 51, 9; viii. 102, 21.
[2] Rv. iv. 19, 9 (where the son of an unmarried maiden is exposed to be eaten by ants); Vājasaneyi Saṃhitā, xxxvii. 4; Taittirīya Brāhmaṇa, i. 2, 1, 3; Śatapatha Brāhmaṇa, xiv, 1, 1, 8. 14, etc. *Cf.* Zimmer, *Altindisches Leben*, 97.

2. **Vamra** is the name of a Ṛṣi in the Rigveda.[1] *Cf.* **Vamraka.**

[1] i. 51, 9; 112, 15; x. 99, 5.

Vamraka is mentioned in one passage of the Rigveda,[1] where Roth[2] thinks that an 'ant' is meant. But Pischel,[3] with more probability, thinks that it is a proper name, perhaps equivalent to **Vamra**, and denoting the child of a maiden who was saved from being devoured by ants.[4]

[1] x. 99, 12.
[2] St. Petersburg Dictionary, *s.v.*
[3] *Vedische Studien*, 1, 238, 239.
[4] Rv. iv. 19, 9; 30, 16.

1. **Vayas** is a common name for 'bird' in the Atharvaveda[1] and later.[2]

[1] iii. 21, 2; vi. 59, 1; vii. 96, 1; viii. 7, 24, etc.
[2] Taittirīya Saṃhitā, iii. 1, 1, 1; v. 2, 5, 1; 5, 3, 2, etc.

2. **Vayas** denotes in the Atharvaveda[1] and later[2] the 'age' of animals or men.

[1] xii. 3, 1.
[2] Kāṭhaka Saṃhitā, xi. 2; Taittirīya Brāhmaṇa, iii. 12, 5, 9; Śatapatha Brāhmaṇa, iii. 1, 2, 21; 3, 3, 3, etc.

Vayā in the Rigveda[1] denotes the 'branch' of a tree.

[1] ii. 5, 4; v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6. 17, etc.

Vayitrī in the Pañcaviṃśa Brāhmaṇa (i. 8, 9) denotes a 'female weaver.'

Vayya occurs in several passages of the Rigveda[1] in connexion with **Turvīti**, of whom the word is, according to Sāyaṇa,[2] a patronymic in one passage. Roth[3] is inclined to think that the sense of 'companion' would suit all passages.

[1] i. 54, 6; 112, 6 (where Turvīti does not occur); ii. 13, 12; iv. 19, 6.
[2] On Rv. i. 54, 6.
[3] St. Petersburg Dictionary, *s.v.*, quoting ix. 68, 8, as a clear case.

Vara in the Rigveda[1] and later[2] regularly denotes a 'wooer.'

[1] i. 83, 2; v. 60, 4; ix. 101, 14; x. 85, 8. 9.
[2] Av. ii. 36, 1. 5. 6; xi. 8, 1; Aitareya Brāhmaṇa, iv. 7, 1, etc.

Varaṇa is the name of a tree (*Crataeva Roxburghii*) in the Atharvaveda[1] and the Brāhmaṇas.[2]

[1] vi. 85, 1; x. 3, 1, etc.; xix. 32, 9.
[2] Pañcaviṃśa Brāhmaṇa, v. 3, 9. 10; Śatapatha Brāhmaṇa, xiii. 8, 4, 1.
Cf. Zimmer, *Altindisches Leben*, 60, 61; Bloomfield, *Hymns of the Atharvaveda*, 505.

Varaṇāvatī is found in one passage of the Atharvaveda.[1] It seems to be, as Roth[2] thought, the name of a stream, and is regarded by Ludwig[3] as the Ganges. Bloomfield,[4] while considering that a plant may, as Sāyaṇa thinks, be meant, yet regards a reference to a river as probable. *Cf.* **Kāśi.**

[1] iv. 7, 1.
[2] St. Petersburg Dictionary, *s.v.*
[3] Translation of the Rigveda, 3, 201. *Cf.* Zimmer, *Altindisches Leben*, 20.
[4] *Hymns of the Atharvaveda*, 376. *Cf.* Weber, *Indische Studien*, 18, 26, 27; Whitney, Translation of the Atharvaveda, 154.

Varatrā in the Rigveda[1] and later[2] denotes a 'thong' or 'strap.' It was used to fasten the oxen to the yoke,[3] or perhaps to fasten the yoke to the pole.[4] Or, again, it denotes[5] the strap which was used in drawing up water from the well (**Avata**).

[1] iv. 57, 4 (of the plough), etc.
[2] Av. xi. 3, 10; xx. 135, 13.
[3] Rv. x. 60, 8; 102, 8; Geldner, *Vedische Studien*, 2, 13.
[4] This suits x. 60, 8, rather more naturally, and is so taken by Zimmer, *Altindisches Leben*, 248, 249.
[5] Rv. x. 106, 5; Zimmer, *op. cit.*, 156.

Varaśikha is the name of a leader whose tribe is mentioned in the Rigveda[1] as being defeated by **Abhyāvartin Cāyamāna.**

[1] vi. 27, 4. 5. *Cf.* Ludwig, Translation of the Rigveda, 3, 156; Hillebrandt, *Vedische Mythologie*, 1, 105; Zimmer, *Altindisches Leben*, 133, who thinks that Varaśikha was the leader of the **Turvaśa-Vṛcīvants**, but this is conjectural, and not very probable. *Cf.* **Pārthava.** In the Bṛhaddevatā, v. 124 *et seq.*, the form of the name is Vāraśikha ('descendant of Varaśikha'), occurring in the plural only.

Varāha, 'boar,' is found in the Rigveda[1] and later.[2] The god Rudra is described as the 'boar of heaven.'[3] The use of dogs to hunt the boar is once alluded to.[4] The variant form of the word, Varāhu, is not used except metaphorically of divinities.[5]

[1] i. 61, 7; viii. 77, 10; ix. 97, 7; x. 28, 4 (*cf.* **Kroṣṭṛ**), etc.

[2] Av. viii. 7, 23; xii. 1, 48; Kāṭhaka Saṃhitā, viii. 2; xxv. 2, etc.; Maitrāyaṇi Saṃhitā, iii. 14. 19, etc.

[3] Rv. i. 114, 5. *Cf.* Taittirīya Saṃhitā, vi. 2, 4, 2; vii. 1, 5, 1, etc.

[4] Rv. x. 86, 4, an obscure passage.

[5] Rv. i. 88, 5; 121, 11; Taittirīya Āraṇyaka, i. 9, 4. *Cf.* Zimmer, *Altindisches Leben*, 81, 82; Hopkins, *Journal of the American Oriental Society*, 17, 67, who points out that, even in the Rigveda, its use is predominantly metaphorical, x. 28, 4, and x. 86, 4, being the only clear instances of the real sense, and of these x. 86, 4, is doubtful. See also Geldner, *Vedische Studien*, 3, 66 *et seq.*

Varu is held by Sāyaṇa to be a proper name in several passages of the Rigveda,[1] where it is accented as a vocative followed by *suṣāmṇe*. Roth[2] considers that the name must be Varosuṣāman, despite its doubtful formation.

[1] viii. 23, 28; 24, 28; 26, 2.

[2] St. Petersburg Dictionary, *s.v.* *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 84, 85.

Varuṇa-gṛhīta, 'seized by Varuṇa,' is found in several passages[1] as a description of a man afflicted with dropsy, which is the disease sent by Varuṇa as a punishment for sin.[2]

[1] Taittirīya Saṃhitā, ii. 1, 2, 1; vi. 4, 2, 3; Kāṭhaka Saṃhitā, xii. 4; Śatapatha Brāhmaṇa, iv. 4, 5, 11; Taittirīya Brāhmaṇa, i. 6, 4, 1, etc.

[2] Rv. vi. 74, 4; vii. 88, 7; Av. ii. 10, 1; iv. 16, 6. 7; xiv. 1, 57; 2, 49, etc. *Cf.* Oldenberg, *Religion des Veda*, 203; Macdonell, *Vedic Mythology*, p. 29, n. 16.

Varcin is the name of a foe of Indra in the Rigveda.[1] Being called a **Dāsa**,[2] and coupled with Śambara, he is probably to be regarded as a terrestrial foe, though he is also spoken of as an Asura.[3] He may possibly have been connected with the **Vṛcīvants.**

[1] ii. 14, 6; iv. 30, 14. 15; vi. 47, 21; vii. 99, 5.
[2] Rv. iv. 30, 15; vi. 47, 21.
[3] Rv. vii. 99, 5.

Cf. Ludwig, Translation of the Rigveda, 3, 152; Hillebrandt, *Vedische Mythologie*, 1, 103, n. 3; 3, 273; Macdonell, *Vedic Mythology*, p. 162 (F).

1. **Varṇa**, 'colour,' is a common word in the Rigveda[1] and later.[2] A large number of colours are enumerated in Vedic literature, but it is not possible to deduce any clear information as to the accuracy with which the Vedic Indian distinguished colours, or as to the principle on which his distinctions were based. The Rigveda seems to show that red or yellow colours were the most noticed, but this may be accidental.[3] 'Black' or 'dark' is denoted by *kṛṣṇa*, 'white' or 'light-coloured' by *śukla* or *śveta*. 'Black' seems to be meant in one passage of the Rigveda[4] by *śyenī* also. 'Dark-grey' or 'dusky' is expressed by *śyāma*.[5] The sense of *nīla*[6] is doubtful, perhaps 'dark-blue,' 'bluish-black.' The series of words *hari*, *hariṇa*, *harit*, *harita*, seems, on the whole, to denote 'yellow,' but 'green' is also a possible rendering, since the epithet is used of the frog.[7] 'Brown' is certainly the meaning of *babhru*, which is used of the **Vibhītaka** nut (see **Akṣa**). 'Reddish-brown' seems to be the tinge implied by *kapila*[8] ('monkey-coloured'), while *piṅgala* appears to denote a shade of brown in which yellow pre-

[1] i. 73, 7; 96, 5; 113, 2; iv. 5, 13; ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.
[2] Av. i. 22, 1. 2; 23, 2; xi. 8, 16; Vājasaneyi Saṃhitā, iv. 2, 26, etc.
[3] *Cf.* Hopkins, *Journal of the American Oriental Society*, 11, cxxi *et seq.*
[4] i. 140, 9. *Cf.* Maitrāyaṇī Saṃhitā, iv. 3, 8; Geldner, *Vedische Studien*, 2, 250, 251.
[5] Śatapatha Brāhmaṇa, v. 1, 3, 7.
[6] The *nīla* of the Chāndogya Upaniṣad, viii. 6, 1, is replaced by *kṛṣṇa* in the Kauṣītaki Upaniṣad, iv. 19. *Cf.* Rv. viii. 19, 31. In the post-Vedic language *nīla* describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.
[7] Rv. vii. 103, 6, and *cf.* iii. 44, 3; Griffith, *Hymns of the Rigveda*, 1, 365, n.
[8] Rv. x. 27, 16; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

dominates, 'tawny.'[9] 'Yellow' is expressed by *pīta* as well as *pāṇḍu*.[10] A garment of saffron (*māhārajana*) is mentioned in the Bṛhadāraṇyaka Upaniṣad.[11] *Rudhira* and *lohita* are red, while *aruṇa* is 'ruddy.' *Kalmāṣa* means 'spotted,'[12] and *śilpa* 'dappled,'[13] while mingled shades like *aruṇa-piśaṅga*, 'reddish brown,' also occur.[14]

[9] Av. xi. 5, 26; Kāṭhaka Saṃhitā, xv. 1; Taittirīya Saṃhitā, vii. 1, 6, 2; Bṛhadāraṇyaka Upaniṣad, vi. 4, 14.

[10] Bṛhadāraṇyaka Upaniṣad, ii. 3, 6.

[11] *Loc. cit.*

[12] Vājasaneyi Saṃhitā, xxix. 58.

[13] Vājasaneyi Saṃhitā, xxiv. 5; xxix. 58; Taittirīya Saṃhitā, v. 5, 22, 1; 6, 13, 1; 20, 1.

[14] Taittirīya Saṃhitā vi. 6, 11, 6. *Cf.* Schrader, *Prehistoric Antiquities*, 119 *et seq.*

2. **Varṇa** (lit. 'colour') in the Rigveda[1] is applied to denote classes of men, the **Dāsa** and the Āryan Varṇa being contrasted, as other passages[2] show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Saṃhitās and Brāhmaṇas,[3] where the four castes (*varṇāḥ*) are already fully recognized.

(*a*) *Caste in the Rigveda.*—The use of the term Varṇa is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the Puruṣa-sūkta, 'hymn of man,' in the tenth

[1] *Dāsa*, Rv. ii. 12, 4; *ārya varṇa* as against *dasyu*, iii. 34, 9; *varṇa* itself opposed to *dāsa*, i. 104, 2. *Cf.* ii. 3, 5. *Cf.* a verse in Śāṅkhāyana Śrauta Sūtra, viii. 25, 2; Pañcaviṃśa Brāhmaṇa, v. 5, 14. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 113, reads *varṇaśeṣas* in Rv. v. 65, 5.

[2] See **Dasyu, Dāsa**; Zimmer, *Altindisches Leben*, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the Gopatha Brāhmaṇa, i. 1, 23, the Brahman's colour is white (*śukla*); the Kāṭhaka Saṃhitā, xi. 6, calls the Vaiśya 'white' (*śukla*), the Rājanya 'swarthy' (*dhūmra*); and the later view makes the four castes black, yellow (*pīta*), red (*rakta*), and white respectively. See Weber, *Indische Studien*, 10, 10, 11; Muir, *Sanskrit Texts*, 1², 153, etc., 176. *Cf.* also Av. iii. 4, 6, where Whitney, Translation of the Atharvaveda, 90, with hesitation suggests the reading *varṇaiḥ*, 'castes.'

[3] *Catvāro varṇāḥ*, 'four castes,' Śatapatha Brāhmaṇa, v. 5, 4, 9; vi. 4, 4, 13; *śaudra varṇa*, 'Śūdra caste,' *ibid.*, vi. 4, 4, 9; Bṛhadāraṇyaka Upaniṣad, i. 2, 25; Aitareya Brāhmaṇa, viii. 4. *Cf.* also *ārya varṇa* opposed to Śūdra, Kāṭhaka Saṃhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17, and see Taittirīya Brāhmaṇa, i. 2, 6, 7. *Vaṇṇa* appears in this sense sometimes in Pāli. See Fick, *Die sociale Gliederung*, 22, n. 4; Rhys Davids, *Buddhist India*, 53.

Maṇḍala[4] clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,[5] its evidence is not cogent for the bulk of the Rigveda. *Zimmer*[6] has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brāhmaṇas[7] show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,[8] derived from the study of the data of the Rigveda, viz.: that (*a*) the four castes appear only in the late Puruṣasūkta; (*b*) the term Varṇa, as shown above, covers the three highest castes of later times, and is only contrasted with Dāsa; (*c*) that Brāhmaṇa is rare in the Rigveda, Kṣatriya occurs seldom,[9] Rājanya only in the Puruṣasūkta, where too, alone, Vaiśya and Śūdra are found; (*d*) that Brahman denotes at first 'poet,' 'sage,' and then 'officiating priest,' or still later a special class of priest; (*e*) that in some only of the passages[10] where it occurs does Brahman denote a 'priest by profession,' while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.[11] Brāhmaṇa, on the other hand, as Muir admits,[12] already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

[4] Rv. x. 90, 12=Av. xix. 6, 6=Vājasaneyi Saṃhitā, xxxi. 11 = Taittirīya Āraṇyaka, iii. 12, 5. *Cf.* Muir, 1^2, 7-15, and references.

[5] Max Müller, *Sanskrit Literature*, 570 *et seq.*; Muir, *loc. cit.*; Weber, *Indische Studien*, 9, 3 *et seq.*; Colebrooke, *Essays*, 1, 309; Arnold, *Vedic Metre*, p. 167.

[6] *Altindisches Leben*, 185-203.

[7] Pañcaviṃśa Brāhmaṇa, xvii. 1. *Cf.* Av. xv., and see **Vrātya.**

[8] *Sanskrit Texts*, 1^2, 239 *et seq.*, especially 258.

[9] Rv. viii. 104, 13; x. 109, 3, and *cf.* **Kṣatriya.**

[10] Rv. i. 108, 7; iv. 50, 8 *et seq.*; viii. 7, 20; 45, 39; 53, 7; 81, 30; ix. 112, 1; x. 85, 29.

[11] Rv. x. 107, 6; 125, 5.

[12] *Op. cit.*, 2, 259.

advance of the Vedic Indians to the east, comparing the Germanic invasions that transformed the German tribes into monarchies closely allied with the church. The needs of a conquering people evoke the monarch; the lesser princes sink to the position of nobles; for repelling the attacks of aborigines or of other Āryan tribes, and for quelling the revolts of the subdued population, the state requires a standing army in the shape of the armed retainers of the king, and beside the nobility of the lesser princes arises that of the king's chief retainers, as the Thegns supplemented the Gesiths of the Anglo-Saxon monarchies.[13] At the same time the people ceased to take part in military matters, and under climatic influences left the conduct of war to the nobility and their retainers, devoting themselves to agriculture, pastoral pursuits, and trade. But the advantage won by the nobles over the people was shared by them with the priesthood, the origin of whose power lies in the Purohitaship, as Roth first saw.[14]

Originally the prince could sacrifice for himself and the people, but the Rigveda[15] itself shows cases, like those of **Viśvāmitra** and **Vasiṣṭha** illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of **Devāpi Ārṣṭiṣeṇa.**[16] The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition.[17] The Atharvaveda[18] also preserves relics of these conflicts in its narration of the ruin of the **Sṛñjayas** because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Śatarudriya litany of the Yajurveda[19] reflects the period of storm and stress when the aboriginal population was

[13] Maitland, *Domesday Book*, 164 *et seq.*

[14] *Zur Litteratur und Geschichte des Weda*, 117 *et seq.*

[15] Rv. iii. 33, 8; vii. 18; 83.

[16] Yāska, Nirukta, ii. 10, explaining Rv. x. 98.

[17] Lassen, *Indische Alterthumskunde*, 1^2, 705 *et seq.*; Muir, *op. cit.*, 2^2, 296-479.

[18] v. 17-19; Muir, 2^2, 280-289.

[19] Vājasaneyi Saṃhitā, xvi = Taittirīya Saṃhitā, iv. 5, 1-11 = Kāṭhaka Saṃhitā, xvii. 11-16 = Maitrāyaṇī Saṃhitā, ii. 9. 1-10.

still seething with discontent, and Rudra was worshipped as the patron god of all sorts of evil doers.[20]

This version of the development of caste has received a good deal of acceptance in its main outlines, and it may almost be regarded as the recognized version.[21] It has, however, always been opposed by some scholars, such as Haug,[22] Kern,[23] Ludwig,[24] and more recently by Oldenberg[25] and by Geldner.[26] The matter may be to some extent simplified by recognizing at once that the caste system is one that has progressively developed, and that it is not legitimate to see in the Rigveda the full caste system even of the Yajurveda; but at the same time it is difficult to doubt that the system was already well on its way to general acceptance. The argument from the non-brahminical character of the **Vrātyas** of the Indus and Panjab loses its force when it is remembered that there is much evidence in favour of placing the composition of the bulk of the Rigveda, especially the books[27] in which **Sudās** appears with Vasiṣṭha and Viśvāmitra, in the east, the later **Madhyadeśa**, a view supported by Pischel,[28] Geldner,[29] Hopkins,[30] and Macdonell.[31] Nor is it possible to maintain that Brahman in the Rigveda merely means a 'poet' or 'sage.' It is admitted by Muir that in some passages it must mean a hereditary profession; in fact, there is not a single passage in which it occurs where the sense of 'priest' is not allowable, since the priest was of course the singer. Moreover, there are traces in the Rigveda of the threefold[32] or fourfold[33] division of the people

[20] Weber, *Indische Studien*, 2, 22 *et seq.*; *Indian Literature*, 110, 111.

[21] See, *e.g.*, von Schroeder, *Indiens Literatur und Cultur*, 152 *et seq.*; Macdonell, *Sanskrit Literature*, 159 *et seq.*; Weber, *Indische Studien*, 10, 1 *et seq.*; Kaegi, *Rigveda*, n. 58.

[22] *Brahma und die Brahmanen*, 1871.

[23] *Indische Theorien over de Standenverdeeling*, 1871. *Cf.* for this, and the preceding work, Muir, *op. cit.*, 2², 454 *et seq.*

[24] *Die Nachrichten des Rig und Atharvaveda über Geographie, Geschichte und Verfassung des alten Indien*, 36 *et seq.*; Translation of the Rigveda, 3, 237-243, etc.

[25] *Religion des Veda*, 373 *et seq.*, and *cf. Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 267 *et seq.*

[26] *Vedische Studien*, 2, 146, n.

[27] iii. and vii.

[28] *Vedische Studien*, 2, 218.

[29] *Ibid.*, 3, 152.

[30] *Journal of the American Oriental Society*, 19, 18.

[31] *Sanskrit Literature*, 145.

[32] Rv. viii. 35, 16-18.

[33] Rv. i. 113, 6. More doubtful are the references seen by Ludwig to the three castes in ii. 27, 8; vi. 51, 2; vii. 66, 10

into *brahma*, *kṣatram*, and *viśaḥ*, or into the three classes and the servile population. Nor even in respect to the later period, any more than to the Rigveda, is the view correct that regards the Vaiśyas as not taking part in war. The Rigveda evidently[34] knows of no restriction of war to a nobility and its retainers, but the late Atharvaveda[35] equally classes the folk with the *bala*, 'power,' representing the Viś as associated with the **Sabhā**, **Samiti**, and **Senā**, the assemblies of the people and the armed host. Zimmer[36] explains these references as due to tradition only; but this is hardly a legitimate argument, resting, as it does, on the false assumption that only a Kṣatriya can fight. But it is (see **Kṣatriya**) very doubtful whether Kṣatriya means anything more than a member of the nobility, though later, in the Epic, it included the retainers of the nobility, who increased in numbers with the growth of military monarchies, and though later the ordinary people did not necessarily take part in wars, an abstention that is, however, much exaggerated if it is treated as an absolute one. The Kṣatriyas were no doubt a hereditary body; monarchy was already hereditary (see **Rājan**), and it is admitted that the Śūdras were a separate body: thus all the elements of the caste system were already in existence. The Purohita, indeed, was a person of great importance, but it is clear, as Oldenberg[37] urges, that he was not the creator of the power of the priesthood, but owed his position, and the influence he could in consequence exert, to the fact that the sacrifice required for its proper performance the aid of a hereditary priest in whose possession was the traditional sacred knowledge.

Nor can any argument for the non-existence of the caste system be derived from cases like that of **Devāpi**. For, in the first place, the Upaniṣads show kings in the exercise of the priestly functions of learning and teaching, and the Upaniṣads are certainly contemporaneous with an elaborated caste system. In the second place the Rigvedic evidence is very weak, for Devāpi, who certainly acts as Purohita, is not stated in the

[34] See Ludwig, *op. cit.*, 3, 231 *et seq.*, Hopkins, *Journal of the American Oriental Society*, 13, 94, 95, and see **Viś, Vaiśya.**

[35] iii. 19, 1; ix. 7, 9; xv. 9, 2. 3.

[36] *Op. cit.*, 194.

[37] *Religion des Veda*, 382, 383.

Rigveda to be a prince at all, though Yāska[38] calls him a Kauravya; the hymns attributed to kings and others cannot be vindicated for them by certain evidence, though here, again, the Brāhmaṇas do not scruple to recognize Rājanyarṣis, or 'royal sages'; and the famous Viśvāmitra shows in the Rigveda no sign of the royal character which the Brāhmaṇas insist on fastening on him in the shape of royal descent in the line of **Jahnu.**[39]

(*b*) *Caste in the later Saṃhitās and Brāhmaṇas.*—The relation between the later and the earlier periods of the Vedic history of caste must probably be regarded in the main as the hardening of a system already formed by the time of the Rigveda.

1. *The Names of the Castes.*—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra,[40] or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra.[41] There are many other variants: Brahman, Kṣatra, Śūdrāryau;[42] Brahman, Rājanya, Śūdra, Ārya;[43] Brahman, Rājanya, Vaiśya, Śūdra;[44] Brāhmaṇa, Rājan, Viśya, Śūdra;[45] Deva, Rājan, Śūdra, Ārya;[46] and Brahman, Kṣatra, Viś, and Śūdra.[47] In other cases the fourth class is represented by a special member: Brāhmaṇa, Kṣatriya, Vaiśya, and Cāṇḍāla.[48] Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya;[49] Brahman, Kṣatram, Viś,[50]

[38] ii. 10.

[39] See **Viśvāmitra** and **Jahnu.**

[40] Rv. x. 90; Taittirīya Saṃhitā, vii. 1, 1, 4, 5; Aitareya Brāhmaṇa, vii. 19, 1; Śatapatha Brāhmaṇa, i. 1, 4, 12; iii. 1, 1, 10; v. 5, 4, 9; Pañcaviṃśa Brāhmaṇa, vi. 1, 6-11.

[41] Bṛhadāraṇyaka Upaniṣad, i. 2, 27 (Mādhyaṃdina = i. 4, 15 Kāṇva); Śatapatha Brāhmaṇa, vi. 4, 4, 13; xiii. 6, 2, 10; Vājasaneyi Saṃhitā, xxx. 5.

[42] Taittirīya Saṃhitā, iv. 3, 10, 1-3; Kāṭhaka Saṃhitā, xvii. 5; Vājasaneyi Saṃhitā, xiv. 28-30.

[43] Av. xix. 32, 8. *Cf.* 62, 1. *Cf.* Whitney, Translation of the Atharvaveda, 949, 1003.

[44] Kāṭhaka Saṃhitā, xxxvii. 1.

[45] Taittirīya Saṃhitā, v. 7, 6, 4; Kāṭhaka Saṃhitā, xl. 13; Maitrāyaṇī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48; Śatapatha Brāhmaṇa, v. 6, 4, 9, etc.

[46] Av. xix. 62, 1; Vājasaneyi Saṃhitā, xxvi. 2. *Cf.* **Arya, Ārya.**

[47] Bṛhadāraṇyaka Upaniṣad, i. 2, 13 (Mādhyaṃdina = i. 4, 15 Kāṇva).

[48] Chāndogya Upaniṣad, v. 10, 7.

[49] Av. v. 17, 9; Maitrāyaṇī Saṃhitā, iii. 1, 5; 2, 2; iv. 4, 9 (with Vaiśya before Rājanya); Taittirīya Brāhmaṇa, iii. 12, 9, 2; Taittirīya Saṃhitā, vi. 2, 5, 2. 3; Taittirīya Āraṇyaka, ii. 8, 8.

[50] Vājasaneyi Saṃhitā, x. 10-12; xxxviii. 14; Śatapatha Brāhmaṇa, ii. 1, 4, 11; xi. 2, 7, 15 *et seq.*; xiv. 2, 2, 30; Taittirīya Āraṇyaka, iv. 10, 10-12.

etc.[51] Three castes—Brāhmaṇa, Rājan, Śūdra—are mentioned in the Atharvaveda,[52] and two castes are repeatedly mentioned together, either Brahman and Kṣatra, or Kṣatra and Viś.[53]

2. *The Relation of the Castes.*—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Śatapatha prescribes different sizes of funeral mounds for the four castes.[54] Different modes of address are laid down for the four castes,[55] as *ehi*, 'approach'; *āgaccha*, 'come'; *ādrava*, 'run up'; *ādhāva*, 'hasten up,' which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha ('human sacrifice') to different deities.[56] The Sūtras have many similar rules.[57]

But the three upper castes in some respects differ markedly from the fourth, the Śūdras. The latter are in the Śatapatha Brāhmaṇa[58] declared not fit to be addressed by a Dīkṣita, 'consecrated person,' and no Śūdra is to milk the cow whose milk is to be used for the Agnihotra[59] ('fire-oblation'). On the other hand, in certain passages, the Śūdra is given a place in the Soma sacrifice,[60] and in the Taittirīya Brāhmaṇa[61] there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the **Rathakāra**,

[51] *Cf.* Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaiśya) respectively as *nṛ-pati* and *paśu-pati*, Whitney, Translation of the Atharvaveda, 252; Kāṭhaka Saṃhitā, xii. 1; xxix. 10; Vājasaneyi Saṃhitā, xxxviii. 19.

[52] x. 1, 13.

[53] See **Kṣatriya**, **Vaiśya**, **Viś.**

[54] xiii. 8, 3, 11.

[55] Śatapatha Brāhmaṇa, i. 1, 4, 12.

[56] Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. For other similar differences in the Brāhmaṇas, see Taittirīya Saṃhitā, ii. 5, 10, 1. 2; vii. 1, 1, 4. 5; Kāṭhaka Saṃhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaneyi Saṃhitā, x. 10; xiv. 24; Aitareya Brāhmaṇa, vii. 23. 24; viii. 4, etc.

[57] Āśvalāyana Gṛhya Sūtra, i. 24, 11. 12, and see Weber, *Indische Studien*, 10, 20 *et seq.*

[58] iii. 1, 1, 10. *Cf.* Āpastamba, cited in scholia on Kātyāyana Śrauta Sūtra, vii. 5, 7; Āśvalāyana Śrauta Sūtra, xii. 8, 7; Weber, *Indische Studien*, 10, 12 *et seq.* Generally Śūdras are impure, and cannot be allowed at the place of sacrifice (*deva-yajana*), Śatapatha Brāhmaṇa, iii. 1, 1, 9. *Cf.* v. 3, 3, 2; Taittirīya Saṃhitā, vii. 1, 1, 6; Kāṭhaka Saṃhitā, xi. 10 (Maitrāyaṇī Saṃhitā, ii. 4, 8, does not contain this notice).

[59] Kāṭhaka Saṃhitā, xxxi. 2; Maitrāyaṇī Saṃhitā, iv. 1, 3.

[60] Śatapatha Brāhmaṇa, v. 5, 4, 9. *Cf.* also *ibid.*, i. 1, 4, 12. The scholiast on Kātyāyana Śrauta Sūtra, i. 1, 6, refers these notices to the Rathakāra alone, but this is obviously secondary.

[61] i. 1, 4, 8.

'chariot-maker.' Again, in the Aitareya Brāhmaṇa,[62] the Brāhmaṇa is opposed as 'eater of the oblation' to the members of the other three castes.

The characteristics of the several castes are given under **Brāhmaṇa, Kṣatriya** and **Rājan, Vaiśya, Śūdra**: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Kṣatra rest;[63] the Brahman and Kṣatra are superior to the Viś;[64] while all three classes are superior to the Śūdras. The real power of the state rested with the king and his nobles, with their retainers, who may be deemed the Kṣatriya element. Engaged in the business of the protection of the country, its administration, the decision of legal cases, and in war, the nobles subsisted, no doubt, on the revenues in kind levied from the people, the king granting to them villages (see **Grāma**) for their maintenance, while some of them, no doubt, had lands of their own cultivated for them by slaves or by tenants. The states were seemingly small:[65] there are no clear signs of any really large kingdoms, despite the mention of **Mahārājas**. The people, engaged in agriculture, pastoral pursuits, and trade (**Vaṇij**), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,[66] they were not themselves agriculturists is probably erroneous; some might be landowners on a large scale, and draw their revenues from Śūdra tenants, or even Āryan tenants, but that the people as a whole were in this

[62] vii. 19, 1; Maitrāyaṇī Saṃhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, *La Doctrine du Sacrifice*, 81.

[63] Śatapatha Brāhmaṇa, xi. 2, 7, 16; Kauṣītaki Brāhmaṇa, xvi. 4.

[64] Pañcaviṃśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmaṇa, ii. 33, 1; Kāṭhaka Saṃhitā, xxix. 10; Taittirīya Saṃhitā, ii. 5, 10, 1; Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.

[65] *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32, for the Pañcaviṃśa Brāhmaṇa. The Śatapatha Brāhmaṇa and the later parts of the Aitareya Brāhmaṇa, with their traditions of Aśvamedhas, 'horse sacrifices,' and their recollections of the glories of the **Bharatas**, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.

[66] *Indian Village Community* and *Village Communities in India*, where much stress is laid on the idea of a settlement of Āryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a land-holding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.

position is extremely unlikely.[67] In war the people shared the conflicts of the nobles, for there was not yet any absolute separation of the functions of the several classes. The priests may be divided into two classes—the Purohitas of the kings, who guided their employers by their counsel, and were in a position to acquire great influence in the state, as it is evident they actually did, and the ordinary priests who led quiet lives, except when they were engaged on some great festival of a king or a wealthy noble.[68]

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa,[69] which treats of them as opposed to the Kṣatriya. The Brāhmaṇa is a receiver of gifts (*ā-dāyī*), a drinker of Soma (*ā-pāyī*), a seeker of food (*āvasāyī*),[70] and liable to removal at will (*yathākāma-prayāpyaḥ*).[71] The Vaiśya is tributary to another (*anyasya balikṛt*), to be lived on by another (*anyasyādyaḥ*), and to be oppressed at will (*yathākāma-jyeyaḥ*).[72] The Śūdra is the servant of another (*anyasya preṣyaḥ*), to be expelled at will (*kāmotthāpyaḥ*), and to be slain

[67] *Cf.* Hopkins, *India, Old and New*, 222. The point is much the same as that at issue between the different schools of opinion as to early English history. Did the Āryans in India occupy the land as a people, driving out or exterminating or enslaving the Dāsas, and themselves carrying on the occupations of a people, or did they merely form a small aristocracy of superior military force, and were the Kṣatriyas the true Āryans? The evidence of the Rigveda is really fatal to the latter alternative hypothesis.

[68] For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Pañcaviṃśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 1, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; viii. 9, 6; Śāṅkhāyana Śrauta Sūtra, xv. 20, 12. The Brāhmaṇa is, in his turn, dependent on the king (Śatapatha Brāhmaṇa, i. 2, 3, 3; v. 4, 2, 7), and at the Rājasūya sits beside him, but is none the less superior (Bṛhadāraṇyaka Upaniṣad, i. 2, 23). The Kāṭhaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. *Cf.* xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not *vice versa* (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājanyas (Taittirīya Saṃhitā, v. 1. 10, 3; Kāṭhaka Saṃhitā, xix. 10; xxvii. 4, etc.).

[69] vii. 29. See Muir, *op. cit.*, 1^2, 436 *et seq.*; Weber, *Indische Studien*, 10, 14.

[70] Weber, *op. cit.*, 9, 326; 10, 14, prefers 'moving' or 'dwelling' everywhere.

[71] Muir, Haug, and Weber take the word as active in sense, 'moving at will.' But both the parallelism of the passage and the formation of the word require a passive causative sense. The reference is perhaps to the general political control of the king over the priest, whom he can 'move on' from place to place.

[72] Aitareya Brāhmaṇa, vii. 29, 3.

at pleasure (*yathākāma-vadhyāḥ*).[73] The descriptions seem calculated to show the relation of each of the castes to the Rājanya. Even the Brāhmaṇa he can control, whilst the Vaiśya is his inferior and tributary, whom he can remove without cause from his land,[74] but who is still free, and whom he cannot maim or slay without due process. The Śūdra has no rights of property or life against the noble, especially the king.

The passage is a late one, and the high place of the Kṣatriyá is to some extent accounted for by this fact. It is clear that in the course of time the Vaiśya fell more and more in position with the hardening of the divisions of caste. Weber[75] shows reason for believing that the Vājapeya sacrifice, a festival of which a chariot race forms an integral part,[76] was, as the Śāṅkhāyana Śrauta Sūtra[77] says, once a sacrifice for a Vaiśya, as well as for a priest or king. But the king, too, had to suffer diminution of his influence at the hands of the priest: the Taittirīya texts[78] show that the Vājapeya was originally a lesser sacrifice which, in the case of a king, was followed by the Rājasūya, or consecration of him as an overlord of lesser kings, and in that of the Brahmin by the Bṛhaspatisava, a festival celebrated on his appointment as a royal Purohita. But the Śatapatha Brāhmaṇa[79] exalts the Vājapeya, in which a priest could be the sacrificer, over the Rājasūya, from which he was excluded, and identifies it with the Bṛhaspatisava, a clear piece of juggling in the interests of the priestly pretentions. But we must not overestimate the value of such passages, or the exaltation of the Purohita in the later books of the Śatapatha

[73] Aitareya Brāhmaṇa, vii. 29, 4.

[74] This seems to be the most probable reference of *yathākāmajyeyaḥ*. The expulsion of the Vaiśya is here not in allusion to quasi-ownership of land by the King or Kṣatriya; it is an act of royal authority, not an incident of tenure. ' See Keith, *Journal of the African Society*, 6, 202 *et seq.*, and *cf.* Hopkins, *India, Old and New*, 222, 223.

[75] *Ueber den Vājapeya*, 10 *et seq.*

[76] *Ibid.* *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 247; *Festgruss an Böhtlingk*, 40 *et seq.*; *Rituallitteratur*, 141.

[77] xvi. 17, 4. *Cf.* xv. 1, 1.

[78] Taittirīya Saṃhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, ii. 7, 6, 1. *Cf.* Lāṭyāyana Śrauta Sūtra, viii. 11, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

[79] v. 1, 1, 1 *et seq.*; 2, 1, 19; Kātyāyana Śrauta Sūtra, xv. 1, 1-2. Weber, *op. cit.*, 8, 9, interprets the situation differently from Eggeling.

and Aitareya Brāhmaṇas as evidence of a real growth in the priestly power: these books represent the views of the priests of what their own powers should be, and to some extent were in the Madhyadeśa. Another side of the picture is presented in the Pāli literature,[80] which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic,[81] more nearly contemporaneous with the later Vedic period, displays, despite all priestly redaction, the temporal superiority of the nobility in clear light.

Although clear distinctions were made between the different castes, there is little trace in Vedic literature of one of the leading characteristics of the later system, the impurity communicated by the touch or contact of the inferior castes,[82] which is seen both directly in the purification rendered necessary in case of contact with a Śūdra, and indirectly in the prohibition of eating in company with men of lower caste.[83] It is true that prohibition of eating in company with others does appear,[84] but not in connexion with caste: its purpose is to preserve the peculiar sanctity of those who perform a certain rite or believe in a certain doctrine; for persons who eat of the same food together, according to primitive thought, acquire the same characteristics and enter into a sacramental communion. But Vedic literature does not yet show that to take food from an inferior caste was forbidden as destroying

[80] Fick, *Die sociale Gliederung*, 107 *et seq.*; Rhys Davids, *Buddhist India*, 53 *et seq.*; 158.

[81] Hopkins, *Journal of the American Oriental Society*, 13, 984 *et seq.*

[82] See, *e.g.*, Manu, iii. 239; v. 85; Fick, *op. cit.*, 26 *et seq.*

[83] Vāsiṣṭha Dharma Sūtra, xiv. 1 *et seq.*; Gautama Dharma Sūtra, xvii. 17; Āpastamba Dharma Sūtra, i. 6, 18, 16 *et seq.*; ii. 4, 9, 7, with Bühler's note; Manu, iv. 210 *et seq.*; Viṣṇu, 41, 7 *et seq.*; Fick, *op. cit.*, 30-33, who points out that the Jātakas contain little evidence on the practice. Senart, *Les Castes dans l'Inde*, 48 *et seq.*, 212 *et seq.*, attributes great importance to the question of eating together, and compares the sacrificial meals of the *gens* at Rome, where strangers were excluded (Fustel de Coulanges, *La Cité Antique*, 117). But this is not conclusive; a caste is not a *gens*, and the *gens* excluded strangers only at a solemn festival, when the whole *gens* renewed its blood kinship. If we have no evidence exactly establishing this for the Gotra in early Vedic literature, we need not hesitate to believe that in the earliest Vedic period the Gotra had solemn festivals of union, and of communication with the dead, but that again does not explain or amount to the caste prohibition of taking food from an inferior.

[84] *E.g.*, Aitareya Āraṇyaka, v. 3, 3, with Keith's note.

purity.[85] Nor, of course, has the caste system developed the constitution with a head, a council, and common festivals which the modern caste has; for such an organization is not found even in the Epic or in the Pāli literature.[86] The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. *Restrictions on Intermarriage.*—Arrian, in his *Indica*,[87] probably on the authority of Megasthenes, makes the prohibition of marriage between γένη, no doubt 'castes,' a characteristic of Indian life. The evidence of Pāli literature[88] is in favour of this view, though it shows that a king could marry whom he wished, and could make his son by that wife the heir apparent. But it equally shows that there were others who held that not the father's but the mother's rank determined the social standing of the son. Though Manu[89] recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Āryan with a woman of lower caste. The Pāraskara Gṛhya Sūtra[90] allows the marriage of a Kṣatriya with a wife of his own caste or of the lower caste, of a Brahmin with a wife of his own caste or of the two lower classes, and of a Vaiśya with a Vaiśya wife only. But it quotes the opinion of others that all of them can marry a Śūdra wife, while other authorities condemn the marriage with a Śūdra wife in certain circumstances, which implies that in other cases it might be justified.[91] The earlier

[85] For a case of objection to eating food after another, see Chāndogya Upaniṣad, i. 10, 1. Possibly the idea there is that eating the food of a chief is dangerous, since the eater thus enters into possession of part of his substance, and consequently at once becomes an object of anger to the chief, as well as of danger to himself; for the chief may be so full of divine force that it would be unsafe for an ordinary man to be assimilated to him—a common idea in primitive societies. See also Taittirīya Āraṇyaka, v. 8, 13.

[86] Fick, *op. cit.*, 24. Senart, *op. cit.*, 219, 220, compares the family councils of Greece, Rome, and Germany (Leist, *Altarisches Jus Civile*, 273 *et seq.*; Kovalevsky, *Famille et Propriété Primitives*, 119; Fustel de Coulanges, *op. cit.*, 118, 119). But here again the system may have applied to the Gotra without its really explaining the later appearance of the practice in the caste, and the absence of the mention of a council in the early and late literature alike is conclusive against its existence.

[87] xii. 8. 9.

[88] Fick, *op. cit.*, 34-40.

[89] x. 5; iii. 15.

[90] i. 4. *Cf.* Weber, *Indische Studien*, 10, 21, 74.

[91] Gobhila Gṛhya Sūtra, iii. 2, 42.

literature bears out this impression: much stress is laid on descent from a Ṛṣi, and on purity of descent;[92] but there is other evidence for the view that even a Brāhmaṇa need not be of pure lineage. **Kavaṣa** Ailūṣa is taunted with being the son of a Dāsī, 'slave woman,'[93] and **Vatsa** was accused of being a Śūdrā's son, but established his purity by walking unhurt through the flames of a fire ordeal.[94] He who is learned (*śuśruvān*) is said to be a Brāhmaṇa, descended from a Ṛṣi (*ārṣeya*), in the Taittirīya Saṃhitā;[95] and **Satyakāma**, son of **Jabālā**, was accepted as a pupil by **Hāridrumata** Gautama, though he could not name his father.[96] The Kāṭhaka Saṃhitā[97] says that knowledge is all-important, not descent. But all this merely goes to show that there was a measure of laxity in the hereditary character of caste, not that it was not based on heredity. The Yajurveda Saṃhitās[98] recognize the illicit union of Ārya and Śūdrā, and *vice versa*: it is not unlikely that if illicit unions took place, legal marriage was quite possible. The Pañcaviṃśa Brāhmaṇa,[99] indeed, recognizes such a case in that of **Dīrghatamas**, son of the slave girl Uśij, if we may adopt the description of Uśij given in the Bṛhaddevatā.[100]

In a hymn of the Atharvaveda[101] extreme claims are put

[92] See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana Śrauta Sūtra, xxv. 3, 17; Lāṭyāyana Śrauta Sūtra, i. 1, 7; Kauśika Sūtra, 67, etc. So one of the characteristics of a Brāhmaṇa given in the Śatapatha Brāhmaṇa, xi. 5, 7, 1, is *brāhmaṇya*, which Weber, *op. cit.*, 10, 69, takes as referring to descent. *Brahma-putra* is a title of honour, Śatapatha Brāhmaṇa, xi. 4, 1, 2. 9; Āśvalāyana Śrauta Sūtra, ii. 18, 12; Śāṅkhāyana Śrauta Sūtra, xii. 21, 1. 2; and to be born the son of a wise Brāhmaṇa is the highest fortune, Bṛhadāraṇyaka Upaniṣad, vi. 4, 29.

[93] Aitareya Brāhmaṇa, ii. 19, 1; Kauṣītaki Brāhmaṇa, xii. 3. *Cf.* Weber, *op. cit.*, 2, 311; 9, 42, 44, 46.

[94] Pañcaviṃśa Brāhmaṇa, xiv. 6. 6.

[95] vi. 6, 1, 4.

[96] Chāndogya Upaniṣad, vi. 4, 4; Weber, *op. cit.*, 1, 263. *Cf.* Śatapatha Brāhmaṇa, xi. 5, 4, 1.

[97] xxx. 1. *Cf.* Weber, *op. cit.*, 3, 462.

[98] Taittirīya Saṃhitā, vii. 4, 19, 3. 4; Kāṭhaka Saṃhitā, Aśvamedha, iv. 7; Vājasaneyi Saṃhitā, xxiv. 30. 31. The word Arya here must refer in all probability to any Āryan, not merely to a Vaiśya, Weber, *op. cit.*, 10, 6.

[99] xiv. 11, 17; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 56, n. But there is no mention here of Uśij being a slave.

[100] iv. 24. 25.

[101] v. 17, 8. 9. See Muir, 1^2, 282, n. 76; Whitney, Translation of the Atharvaveda, 249. The exact sense is not clear, but the passage is intended to show in the strongest light the high position of the Brāhmaṇa.

forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya. A Śūdra husband is not mentioned, probably on purpose.[102] The marriage of Brāhmaṇas with Rājanya women is illustrated by the cases of **Sukanyā**, daughter of king **Śaryāta**, who married **Cyavana**,[103] and of **Rathavīti's** daughter, who married **Śyāvāśva**.[104]

4. *Occupation and Caste.*—The Greek authorities[105] and the evidence of the Jātakas[106] concur in showing it to have been the general rule that each caste was confined to its own occupations, but that the Brāhmaṇas did engage in many professions beside that of simple priest, while all castes gave members to the Śramaṇas, or homeless ascetics. The Jātakas[107] recognize the Brahmins as engaged in all sorts of occupations, as merchants, traders, agriculturists, and so forth. Matters are somewhat simpler in Vedic literature, where the Brāhmaṇas and Kṣatriyas appear as practically confined to their own professions of sacrifice and military or administrative functions. Ludwig[108] sees in **Dīrghaśravas** in the Rigveda[109] a Brahmin reduced by indigence to acting as a merchant, as allowed even later by the Sūtra literature; but this is not certain, though it is perfectly possible. More interesting is the question how far the Kṣatriyas practised the duties of priests; the evidence here is conflicting. The best known case is, of course, that of **Viśvāmitra**. In the Rigveda he appears merely as a priest who is attached to the court of **Sudās**, king of the **Tṛtsus**; but in the Pañcaviṃśa Brāhmaṇa[110] he is called a king, a descendant of **Jahnu**, and the Aitareya Brāhmaṇa[111] refers to **Śunaḥśepa's**

[102] The sense of v. 17, 18, is obscure; it can be interpreted to mean that the Brāhmaṇa should be provided with a temporary wife on each occasion when he pays a visit (*cf.* Whitney, 250). But this is hardly likely. Muir takes it as referring to his own wife.

[103] Śatapatha Brāhmaṇa, iv. 1, 5, 7. *Cf.* Ludwig, Translation of the Rigveda, 3, 244, 245; Weber, *op. cit.*, 10, 73 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 352, 353.

[104] *Cf.* Bṛhaddevatā, v. 50 *et seq.*

[105] Arrian, *Indica*, xii. 8. 9; Strabo, xv. 4, 49.

[106] Fick, *op. cit.*, 40 *et seq.*

[107] Rhys Davids, *op. cit.*, 54 *et seq.*

[108] *Op. cit.*, 3, 237 *et seq.*

[109] i. 112, 11.

[110] xxi. 12, 2. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54.

[111] vii. 18, 9. *Cf.* Śāṅkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, *Episches im vedischen Ritual*, 16.

succeeding, through his adoption by Viśvāmitra, to the divine lore (*daiva veda*) of the **Gāthins** and the lordship of the Jahnus. That in fact this tradition is correct seems most improbable, but it serves at least to illustrate the existence of seers of royal origin. Such figures appear more than once in the Pañcaviṃśa Brāhmaṇa,[112] which knows the technical terms **Rājanyarṣi** and **Devarājan** corresponding to the later Rājarṣi, 'royal sage.' The Jaiminīya Brāhmaṇa[113] says of one who knows a certain doctrine, 'being a king he becomes a seer' (*rājā sann ṛṣir bhavati*), and the Jaiminīya Upaniṣad Brāhmaṇa[114] applies the term Rājanya to a Brāhmaṇa. Again, it is argued that **Devāpi Ārṣṭiṣeṇa,** who acted as Purohita, according to the Rigveda,[115] for **Śantanu,** was a prince, as Yāska[116] says or implies he was.[117] But this assumption seems to be only an error of Yāska's. Since nothing in the Rigveda alludes to any relationship, it is impossible to accept Sieg's view[118] that the Rigveda recognizes the two as brothers, but presents the fact of a prince acting the part of Purohita as unusual and requiring explanation. The principle, however, thus accepted by Sieg as to princes in the Rigveda seems sound enough. Again, Muir[119] has argued that Hindu tradition, as shown in Sāyaṇa,[120] regards many hymns of the Rigveda as composed by royal personages, but he admits that in many cases the ascription is wrong; it may be added that in the case of **Pṛthī Vainya,** where the hymn[121] ascribed to him seems to be his, it is not shown in the hymn itself that he is other than a seer; the Śatapatha Brāhmaṇa[122] calls him a king, but that is probably of no more value than the later tradition as to Viśvāmitra. The case of **Viśvantara**

112 xii. 12, 6; xviii. 10, 5. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3.

113 P. 562 of the manuscript, cited by Hopkins, *Journal of the American Oriental Society*, 13, 154, n.

114 i. 4, 2. *Cf.* Aitareya Brāhmaṇa, vii. 17, 6, where Viśvāmitra is addressed as Rājaputra.

115 x. 98. See Zimmer, *Altindisches Leben*, 196; Senart, *Les Castes dans l'Inde*, 165; Muir, I^2, 269 *et seq.*

116 Nirukta, ii. 10.

117 It may be added that a family of Ārṣṭiṣeṇas appear as ritual authorities in a scholium on Kātyāyana Śrauta Sūtra, i. 9, 3; Weber, *op. cit.*, 10, 95.

118 *Die Sagenstoffe des Ṛgveda*, 142.

119 *Op. cit.*, I^2, 265 *et seq.*

120 On Rv. i. 100; iv. 42. 43. 44; v. 27; vi. 15; x. 9. 75. 133. 134. 148. 179, etc.

121 x. 148, 5.

122 v. 3, 5, 4.

and the **Śyāparṇas** mentioned in the Aitareya Brāhmaṇa[123] has been cited[124] as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the **Kaśyapas, Asitamṛgas,** and **Bhūtavīras** mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the Upaniṣads, where the Brahma doctrine is ascribed to royal persons. Thus **Janaka** is said in the Śatapatha Brāhmaṇa[125] to have become a Brahman; **Ajātaśatru** taught **Gārgya Bālāki**;[126] **Pravāhaṇa Jaivali** instructed **Śvetaketu Āruṇeya**,[127] as well as **Śilaka Śālāvatya**[128] and **Caikitāyana Dālbhya**;[128] and **Aśvapati Kaikeya** taught Brahmins.[129] It has been deduced[130] from such passages that the Brahma doctrine was a product of the Kṣatriyas. This conclusion is, however, entirely doubtful,[131] for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere[132] the opinion of a Rājanya is treated with contempt.

It is probably a fair deduction that the royal caste did not much concern itself with the sacred lore of the priests, though it is not unlikely that individual exceptions occurred. But that warriors became priests, that an actual change of caste took place, is quite unproved by a single genuine example. That it was impossible we cannot say, but it seems not to have taken place. To be distinguished from a caste change, as Fick[133] points out, is the fact that a member of any caste could, in the later period at least, become a Śramaṇa, as is recorded in effect

123 vii. 27 *et seq.*

124 Zimmer, *op. cit.*, 196.

125 xi. 6, 2, 10; Muir, I^2, 426-430.

126 Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kauṣītaki Upaniṣad, iv. 1.

127 Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1.

128 Chāndogya Upaniṣad, i. 8, 1.

129 Śatapatha Brāhmaṇa, x. 6, 1, 2.

130 Deussen, *Allgemeine Geschichte der Philosophie*, 1, 2, 354; *Philosophy of the Upanishads*, 17 *et seq.*; Garbe, *Beiträge zur indischen Kulturgeschichte*, 1 *et seq.*; *Philosophy of Ancient India*, 73 *et seq.*; Grierson, *Journal of the Royal Asiatic Society*, 1908, 602 *et seq.*; Winternitz, *Geschichte der indischen Litteratur*, 1, 256 *et seq.*

131 Bloomfield, *Religion of the Veda*, 218 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1908, 838, 868, 1142; *Aitareya Āraṇyaka*, 50, 51, 257; Oldenberg, *Buddha*,[5] 73, n. 1.

132 Śatapatha Brāhmaṇa, viii. 1, 4, 10.

133 *Op. cit.*, 44, n. 1.

of many kings in the Epic.[134] Whether the practice is Vedic is not clear: Yāska[135] records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediæval clergy, were not unprepared to fight,[136] as Vasiṣṭha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time.[137] But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the Śatapatha Brāhmaṇa,[138] where **Śyāparṇa Sāyakāyana** is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Śalvas; and in the Aitareya Brāhmaṇa,[139] where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Ṛṣi of the Rigveda[140] talks as if he could be converted into a king. On the other hand, certain kings, such as **Para Āṭṇāra**, are spoken of as performers of Sattras, 'sacrificial sessions.'[141] As evidence for caste exchange all this amounts to little; later a Brahmin might become a king, while the Ṛṣi in the Rigveda is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (*dīkṣita*), and so temporarily became Brahmins.[142] The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of Satyakāma Jābāla do not go far; for *ex hypothesi* that teacher

[134] Hopkins, *Journal of the American Oriental Society*, 13, 179 *et seq.*, who treats this as a change of caste.

[135] Nirukta, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

[136] See Rv. iii. 53, 12. 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc; Ludwig, Translation of the Rigveda, 3, 220-226; Geldner, *Vedische Studien*, 2, 135, n. 3.

[137] Hopkins, *op. cit.*, 13, 184.

[138] x. 4, 1, 10.

[139] vii. 29.

[140] iii. 43, 5.

[141] Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. *Cf.* for their share in the piling of the sacrificial altar, Taittirīya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3 (*Indische Studien*, 3, 473); Weber, *op. cit.*, 10, 25.

[142] Śatapatha Brāhmaṇa, xiii. 4, 1, 13; Weber, *op. cit.*, 10, 17, and *cf.* the case of Janaka, Śatapatha Brāhmaṇa, xi. 6, 2, 1 *et seq.*

did not know who his father was, and the latter could quite well have been a Brahmin.

It may therefore be held that the priests and the nobles practised hereditary occupations, and that either class was a closed body into which a man must be born. These two Varṇas may thus be fairly regarded as castes. The Vaiśyas offer more difficulty, for they practised a great variety of occupations (see **Vaiśya**). Fick[143] concludes that there is no exact sense in which they can be called a caste, since, in the Buddhist literature, they were divided into various groups, which themselves practised endogamy such as the *gahapatis*, or smaller landowners, the *setthis*, or large merchants and members of the various guilds, while there are clear traces[144] in the legal textbooks of a view that Brāhmaṇa and Kṣatriya stand opposed to all the other members of the community. But we need hardly accept this view for Vedic times, when the Vaiśya, the ordinary freeman of the tribe, formed a class or caste in all probability, which was severed by its free status from the Śūdras, and which was severed by its lack of priestly or noble blood from the two higher classes in the state. It is probably legitimate to hold that any Vaiśya could marry any member of the caste, and that the later divisions within the category of Vaiśyas are growths of divisions parallel with the original process by which priest and noble had grown into separate entities. The process can be seen to-day when new tribes fall under the caste system: each class tries to elevate itself in the social scale by refusing to intermarry with inferior classes on equal terms—hypergamy is often allowed—and so those Vaiśyas who acquired wealth in trade (**Śreṣṭhin**) or agriculture (the Pāli Gahapatis) would become distinct, as sub-castes, from the ordinary Vaiśyas. But it is not legitimate to regard Vaiśya as a theoretic caste; rather it is an old caste which is in process of dividing into innumerable sub-castes under influences of occupation, religion, or geographical situation.

Fick[145] denies also that the Śūdras ever formed a single

143 *Op. cit.*, 19 *et seq.*; 162 *et seq.*

144 Hopkins, *The Mutual Relations of the Four Castes according to the Mānava-dharmaśāstram*, 78, 82 *et seq.*

145 *Op. cit.*, 202 *et seq.*

caste: he regards the term as covering the numerous inferior races and tribes defeated by the Āryan invaders, but originally as denoting only one special tribe. It is reasonable to suppose that Śūdra was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes—nobles, priests, and people—just as in the Anglo-Saxon and early German constitution beside the priests, the *nobiles* or eorls, and the *ingenui*, ordinary freemen or ceorls, there was a distinct class of slaves proper; the use of a generic expression to cover them seems natural, whatever its origin (see **Śūdra**). In the Āryan view a marriage of Śūdras could hardly be regulated by rules; any Śūdra could wed another, if such a marriage could be called a marriage at all, for a slave cannot in early law be deemed to be capable of marriage proper. But what applied in the early Vedic period became no doubt less and less applicable later when many aboriginal tribes and princes must have come into the Āryan community by peaceful means, or by conquest, without loss of personal liberty, and when the term Śūdra would cover many sorts of people who were not really slaves, but were freemen of a humble character occupied in such functions as supplying the numerous needs of the village, like the **Caṇḍālas**, or tribes living under Āryan control, or independent, such as the **Niṣādas.**

But it is also probable that the Śūdras came to include men of Āryan race, and that the Vedic period saw the degradation of Āryans to a lower social status. This seems, at any rate, to have been the case with the **Rathakāras.** In the Taittirīya Brāhmaṇa[146] the Rathakāra is placed as a special class along with the Brāhmaṇas, Rājanyas, and Vaiśyas: this can hardly be interpreted except to mean that the Rathakāras were not included in the Āryan classes, though it is just possible that only a subdivision of the Vaiśyas is meant. There is other evidence[147] that the Rathakāras were regarded as Śūdras. But in the Atharvaveda[148] the Rathakāras and the **Karmāras** appear in a position of importance in connexion with the

[146] i. 1, 4, 8.

[147] *Cf.* Kātyāyana Śrauta Sūtra, i. 1, 9, with the scholiast; iv. 7, 7; 9, 5; Weber, *op. cit.*, 10, 12, 13.

[148] Av. iv. 5, 6. That the words *karmāra* and *rathakāra* are here appellatives, as Weber, *op. cit.*, 17, 198, suggests, is quite impossible.

selection of the king; these two classes are also referred to in an honourable way in the Vājasaneyi Saṃhitā;[149] in the Śatapatha Brāhmaṇa,[150] too, the Rathakāra is mentioned as a a person of high standing. It is impossible to accept the view suggested by Fick[151] that these classes were originally non-Āryan; we must recognize that the Rathakāras, in early Vedic times esteemed for their skill, later became degraded because of the growth of the feeling that manual labour was not dignified. The development of this idea was a departure from the Āryan conception; it is not unnatural, however undesirable, and has a faint parallel in the class distinctions of modern Europe. Similarly, the Karmāra, the **Takṣan**,[152] the Carmamna, or 'tanner,' the weaver and others, quite dignified occupations in the Rigveda, are reckoned as Śūdras in the Pāli texts.[153]

The later theory, which appears fully developed in the Dharma Sūtras,[154] deduces the several castes other than the original four from the intermarriage of the several castes. This theory has no justification in the early Vedic literature. In some cases it is obviously wrong; for example, the **Sūta** is said to be a caste of this kind, whereas it is perfectly clear that if the Sūtas did form a caste, it was one ultimately due to occupation. But there is no evidence at all that the Sūtas, Grāmaṇīs, and other members of occupations were real castes in the sense that they were endogamic in the early Vedic period. All that we can say is that there was a steady progress by which caste after caste was formed, occupation being an important determining feature, just as in modern times there are castes bearing names like Gopāla ('cowherd') Kaivarta or Dhīvara ('fisherman'), and Vaṇij ('merchant').[155]

[149] xxx. 6. 7. *Cf.* xiv. 27; Taittirīya Brāhmaṇa, iii. 4, 2, 1 (Rathakāra); 3, 1 (Karmāra).

[150] xiii. 4, 2, 17.

[151] *Op. cit.*, 209, 210.

[152] The name is applied to Bṛbu (Rv. vi. 45, 31) in the Śāṅkhāyana Śrauta Sūtra, xvi. 11, 11. According to Brunnhofer, *Iran und Turan*, 127, the name is a people's name, but this is very unlikely. See Hillebrandt, *Vedische Mythologie*, 1, 107.

[153] Fick, *op. cit.*, 160, 210.

[154] Gautama Dharma Sūtra, iv; Vāsiṣṭha Dharma Sūtra, xviii; Baudhāyana Dharma Sūtra, i. 16. 17.

[155] *Cf.* Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 *et seq.*; Bühler, *Sacred Books of the East*, 14, xxxviii, xxxix.

Fick[156] finds in the Jātakas mention of a number of occupations whose members did not form part of any caste at all, such as the attendants on the court, the actors and dancers who went from village to village, and the wild tribes that lived in the mountains, fishermen, hunters, and so on. In Vedic times these people presumably fell under the conception of Śūdra, and may have included the **Parṇaka, Paulkasa, Bainda,** who are mentioned with many others in the Vājasaneyi Saṃhitā and the Taittirīya Brāhmaṇa in the list of victims at the Puruṣamedha ('human sacrifice'). The slaves also, whom Fick[157] includes in the same category, were certainly included in the term Śūdra.

5. *Origin of the Castes.*—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Āryan society, must probably be sought in the sharp distinction drawn from the beginning between the Āryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Āryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

[156] *Op. cit.*, 184 *et seq.* [157] *Ibid.*, 197 *et seq.*

(2) an informal connexion between these two; (3) a marriage between a woman of the white race and a man of the dark race; and (4) an informal connexion between these two. Each category, on the whole, is subject to more severe reprobation than the preceding one. This race element, it would seem, is what has converted social divisions into castes. There appears, then, to be a large element of truth in the theory, best represented by Risley,[158] which explains caste in the main as a matter of blood, and which holds that the higher the caste is, the greater is the proportion of Āryan blood.

The chief rival theory is undoubtedly that of Senart,[159] which places the greatest stress on the Āryan constitution of the family. According to Senart the Āryan people practised in affairs of marriage both a rule of exogamy, and one of endogamy. A man must marry a woman of equal birth, but not one of the same *gens*, according to Roman law as interpreted by Senart and Kovalevsky;[160] and an Athenian must marry an Athenian woman, but not one of the same γένος. In India these rules are reproduced in the form that one must not marry within the **Gotra**, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate;[161] and in India the rule forbidding marriage within the Gotra is one which grows in strictness as the evidence grows later in date.[162]

On the other hand, it is not necessary to deny that the development of caste may have been helped by the family traditions of some *gentes*, or γένη, or Gotras. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their γένη pure from contamination by union with lower blood; and there may well have been noble families among the Vedic Indians who intermarried only among themselves. The

158 Best stated and summed up in *The Peoples of India*. See also the summary in *The Indian Empire*, 1, chap. 6.

159 *Les Castes dans l'Inde*.

160 *Famille et Propriété Primitives*, 19, *et seq*. *Cf*. L. de la Vallée Poussin, *Le Védisme*, 15 *et seq*., with *Le Brahmanisme*, 7.

161 Keith, *Journal of the Royal Asiatic Society*, 1909, 472.

162 Weber, *Indische Studien*, 10, 74 *et seq*.

Germans known to Tacitus[163] were divided into *nobiles* and *ingenui*, and the Anglo-Saxons into eorls and ceorls, noble and non-noble freemen.[164] The origin of nobility need not be sought in the Vedic period proper, for it may already have existed. It may have been due to the fact that the king, whom we must regard as originally elected by the people, was as king often in close relation with, or regarded as an incarnation of, the deity;[165] and that hereditary kingship would tend to increase the tradition of especially sacred blood: thus the royal family and its offshoots would be anxious to maintain the purity of their blood. In India, beside the sanctity of the king, there was the sanctity of the priest. Here we have in the family exclusiveness of king and nobles, and the similar exclusiveness of a priesthood which was not celibate, influences that make for caste, especially when accompanying the deep opposition between the general folk and the servile aborigines.

Caste, once created, naturally developed in different directions. Nesfield[166] was inclined to see in occupation the one ground of caste. It is hardly necessary seriously to criticize this view considered as an ultimate explanation of caste, but it is perfectly certain that gilds of workers tend to become castes. The carpenters (**Takṣan**), the chariot-makers (**Rathakāra**), the fishermen (**Dhaivara**) and others are clearly of the type of caste, and the number extends itself as time goes on. But this is not to say that caste is founded on occupation pure and simple in its first origin, or that mere difference of occupation would have produced the system of caste without the interposition of the fundamental difference between Āryan and Dāsa or Śūdra blood and colour. This difference rendered increasingly important what the history of the Āryan peoples shows us to be declining, the distinction between the noble and the non-noble

[163] *Germania*, 7. 13, etc.

[164] Medley, *English Constitutional History*,[2] 21 *et seq.*, and authorities there cited. In the formation of a kingdom minor chiefs, once petty kings, would become nobles.

[165] *E.g.*, Frazer, *Early History of the Kingship* and *The Golden Bough* (ed. 3), Part I., *The Magic Art and the Evolution of Kings*. The traces of this conception in Āryan peoples are clear—*e.g.*, the *rex sacrificulus* in Rome, the sacred functions of the Archon Basileus in Athens; *cf.* Ridgway, *Origin of Tragedy*, p. 29.

[166] *Brief View of the Caste System of the North-Western Provinces and Oudh*, Allahabad, 1885.

freemen, a distinction not of course ultimate, but one which seems to have been developed in the Āryan people before the separation of its various branches.

It is well known that the Iranian polity presents a division of classes comparable in some respects[167] with the Indian polity. The priests (Athravas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pāli Gahapatis, and perhaps to the Śūdras.[168] But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart[169] or of Risley[170] that the names of the old classes were later superimposed artificially on a system of castes that were different from them in origin. We cannot say that the castes existed before the classes, and that the classes were borrowed by India from Iran, as Risley maintains, ignoring the early Brāhmaṇa evidence for the four Varṇas, and treating the transfer as late. Nor can we say with Senart that the castes and classes are of independent origin. If there had been no Varṇa, caste might never have arisen; both colour and class occupation are needed for a plausible account of the rise of caste.[171]

[167] Ludwig, Translation of the Rig-veda, 3, 243, 244.

[168] Senart, *op. cit.*, 141.

[169] *Ibid.* 140.

[170] *Indian Empire*, 1, 336-348.

[171] The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Saṃhitās); Taittirīya Saṃhitā, vii. 1, 1, 4 *et seq.*; *ibid.*, iv. 3, 10, 1-3 = Kāṭhaka Saṃhitā, xvii. 5 = Vājasaneyi Saṃhitā, xiv. 28-30; Śatapatha Brāhmaṇa, viii. 4, 3, 1 *et seq.* For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittirīya Saṃhitā, ii. 4, 13, 1 *et seq.*; Muir, 1², 8 *et seq.*; Zimmer, *op. cit.*, 217-220.

The most important collection of texts on caste are those of Muir, *Sanskrit Texts*, 1², and of Weber, *Indische Studien*, 10, where practically all the data of the Brāhmaṇas are extracted; there have to be added only the data of the Maitrāyaṇī Saṃhitā, which are merely confirmatory of those of the Taittirīya and Kāṭhaka Saṃhitās. The Epic materials concerning caste are given by Hopkins, *Journal of the American Oriental Society*, 13, who has also analyzed the caste relations of the Mānavadharmaśāstra in *The Mutual Relation of the Four Castes according to the Mānavadharmaśāstram*. *Cf.* also Ludwig, Translation of the Rigveda, 3, 212 *et seq.*; Zimmer, *Altindisches Leben*, 185 *et seq.*; Senart, *Les Castes dans l'Inde;* Barth, *Revue de l'Histoire des Religions*, 1894, 75 *et seq.*; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 *et seq.*; Oldenberg, *ibid.*, 51, 267-290, a valuable criticism of Senart's views; von Schroeder, *Indiens Literatur und Cultur*, 152 *et seq.*; 425 *et seq.*; Schlagintweit, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*,

33, 549; Shridhar V. Katkar, *History of Caste in India*. The Jātaka evidence is all collected by Fick, *Die sociale Gliederung im nordöstlichen Indien zu Buddha's Zeit* (1897); its value is considerable, but its date is extremely doubtful, and it certainly cannot be regarded as really contemporary with Buddha (fifth century B.C.). The Dharma Sūtras also give full details, but their date likewise is uncertain.

Varta. See **Vartra.**

Vartani as a part of a chariot seems to denote the 'felly' in the Rigveda[1] and later.[2]

[1] i. 53, 8; vii. 69, 3; viii. 63, 8.
[2] Aitareya Brāhmaṇa, v. 33, 2; as part of the sacrificial Soma vehicle, Taittirīya Saṃhitā, vi. 4, 9, 5; Ṣaḍviṃśa Brāhmaṇa, i. 5, etc.

Vartikā, a 'quail,' is mentioned in the Rigveda[1] as having been saved by the Aśvins from a wolf's jaws. It is also included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurvedas.[2]

[1] i. 112, 18; 116, 4; 117, 16; 118, 8; x. 39, 13.
[2] Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 20, 30; Maitrāyaṇī Saṃhitā, iii. 14, 1.
As to the form of the word, *cf.* Vārttika on Pāṇini, vii. 3, 45 where it is said to be 'northern,' as opposed to the eastern Vartakā. *Cf.* also Weber, *Indische Studien*, 5, 45, n.; Zimmer, *Altindisches Leben*, 90.

Vartra in the Atharvaveda[1] and the Taittirīya Brāhmaṇa[2] denote the 'dam' of a tank. In the former passage the commentator and some manuscripts have Varta.[3]

[1] i. 3, 7.
[2] i. 6, 8, 1.
[3] Whitney, Translation of the Atharvaveda, 4.

Vardhra denotes a 'thong' or 'strap' with which a woven couch is fastened. It is mentioned in the Atharvaveda[1] and the Śatapatha Brāhmaṇa.[2]

[1] xiv. 1, 60, where the Paippalāda recension has *varadhrā*. [2] v. 4, 4, 1.

Varman denotes 'body armour,' 'coat of mail,' 'corselet,' in the Rigveda[1] and later.[2] Of what material it was made is

[1] i. 31, 15; 140, 10; vi. 75, 1, 8, 18, 19; viii. 47, 8; x. 107, 7, etc.
[2] Atharvaveda, viii. 5, 7 *et seq.*; ix. 5, 26; xvii. 1, 27, etc.

uncertain; there are references to sewing (*syūta*)[3] which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,[4] but there is a later reference[5] to corselets of **Ayas, Loha,** or **Rajata,** on which it is doubtful whether much stress can be laid. They may, however, have been either of metal or of leather covered with metal.

[3] Rv. i. 31, 15; x. 101, 8.
[4] *Cf.* Hehn, *Kulturpflanzen*,[6] 167 *et seq.*; Lang, *Homer and his Age*, 150 *et seq.*
[5] Jaiminīya Upaniṣad Brāhmaṇa, iv. 1, 3. *Cf.* Zimmer, *Altindisches Leben*, 298; Schrader, *Prehistoric Antiquities*, 222; von Schroeder, *Indiens Literatur und Cultur*, 34.

Varṣa denotes primarily 'rain,'[1] then 'rainy season'[2] and 'year.'[3]

[1] Neuter: Rv. v. 58, 7; 83, 10; Av. iii. 27, 6; iv. 15, 2, etc.
[2] Feminine plural: Av. vi. 55, 2; Taittirīya Saṃhitā, i. 6, 2, 3; ii. 6, 1, 1; v. 6, 10, 1; Vājasaneyi Saṃhitā, x. 12, etc.
[3] Aitareya Brāhmaṇa, iv. 17, 5; Śatapatha Brāhmaṇa, i. 9, 3, 19, etc.

Valaga in the Atharvaveda[1] and later[2] seems to denote a 'secret spell.'

[1] v. 31, 4; x. 1, 18; xix. 9, 9.
[2] Taittirīya Saṃhitā, i. 3, 2, 1 (where see Sāyaṇa's note); vi. 2, 11, 1. 2; Kāṭhaka Saṃhitā, ii. 11; xxv. 9; Vājasaneyi Saṃhitā, v. 23; Śatapatha Brāhmaṇa, iii. 5, 4, 2.

Valka in the later Saṃhitās and the Brāhmaṇas[1] denotes 'bark' of a tree.

[1] Taittirīya Saṃhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittirīya Brāhmaṇa, i. 4, 7. 6.

Valmīka denotes an 'ant-hill' in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, i. 1, 3, 4; Kāṭhaka Saṃhitā, xix. 2; xxxi. 12; xxxv. 19; Vājasaneyi Saṃhitā, xxv. 8.
[2] Śatapatha Brāhmaṇa, ii. 6, 2, 17; Bṛhadāraṇyaka Upaniṣad, iv. 4, 10; Taittirīya Brāhmaṇa, i. 1, 3, 4.

Valśa denotes 'twig,'[1] usually in the compounds *śata-valśa*, 'having a hundred twigs,'[2] or *sahasra-valśa*, 'having a thousand twigs,'[3] which is applied metaphorically of 'offspring.'[4]

[1] Taittirīya Saṃhitā, vii. 3, 9, 1.
[2] Rv. iii. 8, 11; Av. vi. 30, 2, etc.
[3] Rv. iii. 8, 11; vii. 33, 9, etc.
[4] Taittirīya Saṃhitā, i. 3, 5, 1; Kāṭhaka Saṃhitā, iii. 2, etc.

1. **Vaśa Aśvya** is the name in the Rigveda[1] of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra[2] as having received bounty from **Pṛthuśravas Kāṇīta.** He is the reputed author of a Rigvedic hymn,[3] which is repeatedly referred to by his name Vaśa.[4] *Cf.* also **Vyaśva.**

[1] i. 112, 10; 116, 21; viii. 8, 20; 24, 14; 46, 21. 23; 50, 9; x. 40, 7.
[2] xvi. 11, 13.
[3] viii. 46.
[4] Śatapatha Brāhmaṇa, viii. 6, 2, 3; ix. 3, 3, 19; Aitareya Āraṇyaka, i. 5, 1. 2; Śāṅkhāyana Āraṇyaka, ii. 10. 11.
Cf. Weber, *Episches im vedischen Ritual*, 38, 39.

2. **Vaśa,** plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa[1] as being in **Madhyadeśa** along with the **Kurus,** the **Pañcālas,** and the **Uśīnaras.** They are also connected with the **Matsyas** according to the Kauṣītaki Upaniṣad.[2] The Vaśas and Uśīnaras are spoken of as united in the Gopatha Brāhmaṇa:[3] the names[4] seem to indicate that the Vaśas and Uśīnaras were connected.

[1] viii. 14, 3.
[2] iv. 1 (reading *sa-Vaśa-Matsyeṣu* for the *savasan-Matsyeṣu* of the manuscripts, which is otherwise emended to *Satvan-Matsyeṣu*, Keith, *Śāṅkhāyana Āraṇyaka*, 36, n. 2; *Journal of the Royal Asiatic Society*, 1908, 367).
[3] i. 2, 9, where the text has *Śava-sa-Uśīnareṣu*, which is nonsense. *Cf. Sa-Vaśa-Uśīnarāṇām* in Aitareya Brāhmaṇa, viii. 14, 3, and n. 2.
[4] As both derived from the root *vaś*, 'desire.'
Cf. Oldenberg, *Buddha*, 393, n.; 407, n.

Vaśā denotes 'cow' in the Rigveda[1] and later.[2] According to the commentators, the word means a 'barren cow,' but this is not a necessary sense except in a few passages.[3]

[1] ii. 7, 5; vi. 63, 9; x. 91, 14, etc.
[2] Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittirīya Saṃhitā, ii. 1, 4, 4. 5; iii. 4, 2, 2; Kāṭhaka Saṃhitā, xiii. 4, etc.
[3] Av. vii. 113, 2, where the **Parivṛktā,** 'rejected wife,' is compared with a Vaśā. In xii. 4 (where *vaṣā* alternates with *go*) there is no indication that Vaśā means a barren cow, except perhaps in verse 16, on which *cf.* Bloomfield, *Hymns of the Atharvaveda*, 656, 658. The Brahmins there claim as their own a barren cow. A *sūta-vaśā—i.e.*, a cow barren after once calving—is mentioned in the Taittirīya Saṃhitā, ii. 1, 5, 4, etc. In the Taittirīya Saṃhitā, ii. 1, 2, 2, and the Taittirīya Brāhmaṇa, i. 2, 5, 2, used with **Avi,** Sūtā denotes a 'mother sheep,' 'ewe.'

Vasati denotes in the Rigveda[1] and later[2] 'abode,' 'house.'

[1] i. 31, 15; v. 2, 6.
[2] Vājasaneyi Saṃhitā, xviii. 15; Taittirīya Brāhmaṇa, ii. 3, 5, 4; iii. 7, 3, 3, etc.

Vasana in the Rigveda[1] and later[2] denotes 'dress.'

[1] i. 95, 7.
[2] Chāndogya Upaniṣad, viii. 8, 5; Kauṣītaki Upaniṣad, ii. 15; Nirukta, viii. 9, etc.

Vasanta, 'spring,' is mentioned in the Rigveda[1] and later.[2] It is regularly identified with the first of the months. See **Ṛtu.**

[1] x. 90, 6; 161, 4. [2] Av. vi. 55, 2; viii. 2, 22; xii. 1, 36, etc.

Vasāvi in one passage of the Rigveda[1] denotes, according to Roth,[2] a 'treasure house.'

[1] x. 73, 4. [2] St. Petersburg Dictionary, *s.v.*

Vasiṣṭha is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Maṇḍala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasiṣṭhas[1] and Vasiṣṭha[2] are frequently mentioned in that Maṇḍala, besides being sometimes referred to elsewhere. That by the name Vasiṣṭha a definite individual is always meant is most improbable, as Oldenberg[3] shows; Vasiṣṭha must normally mean simply 'a Vasiṣṭha.' But it is not necessary to deny that a real Vasiṣṭha existed, for one hymn[4] seems to show clear traces of his authorship, and of his assistance to **Sudās** against the ten kings.

The most important feature of Vasiṣṭha's life was apparently

[1] Rv. vii. 7, 7; 12, 3; 23, 6; 33, 1 *et seq.*; 37, 4; 39, 7; 40, 7; 76, 6. 7; 77, 6; 80, 1; 90, 7; 91, 7; x. 15, 8; 66, 14; 122, 8.
[2] Rv. vii. 9, 6; 13, 4. 21; 22, 3; 23, 1; 26, 5; 33, 11 *et seq.*; 42, 6; 59, 3; 70, 6; 73, 3; 86, 5; 88, 1; 95, 6; 96, 1; x. 65, 15; 150, 5; i. 112, 9.
[3] *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 42, 204 *et seq. Cf.* vii. 23, 1 (singular) with verse 6 (plural).
[4] Rv. vii. 18. As to vii. 33, Oldenberg and Geldner differ. See *Vedische Studien,* 2, 130. But it is rather doubtful whether it can possibly be said to be as early as vii. 18, or to have any claim to be really an utterance of Vasiṣṭha.

his hostility to **Viśvāmitra**. The latter was certainly[5] at one time the **Purohita** ('domestic priest') of Sudās, but he seems to have been deposed from that post, to have joined Sudās' enemies, and to have taken part in the onslaught of the kings against him, for the hymn of Sudās' triumph[4] has clear references to the ruin Viśvāmitra brought on his allies.[6] Oldenberg,[7] however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner[8] is hardly right in finding in the Rigveda[9] a compressed account indicating the rivalry of **Śakti**, Vasiṣṭha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Śakti by Sudās' servants, an account which is more fully related by Ṣaḍguruśiṣya,[10] which appeared in the Śāṭyāyanaka,[11] and to which reference seems to be made in the brief notices of the Taittirīya Saṃhitā[12] and the Pañcaviṃśa Brāhmaṇa[13] regarding Vasiṣṭha's sons having been slain, and his overcoming the Saudāsas. But it is important to note that no mention is made in these authorities of Sudās himself being actually opposed to Vasiṣṭha, while in the Aitareya Brāhmaṇa[14] Vasiṣṭha appears as the Purohita and consecrator of Sudās Paijavana. Yāska[15] recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

[5] See Rv. iii. 33. 53; Muir, *Sanskrit Texts*, 1², 328 *et seq.*

[6] Hopkins, *Journal of the American Oriental Society*, 15, 260 *et seq.*

[7] *Op. cit.*, 204, n. 3.

[8] *Op. cit.*, 2, 158 *et seq.*

[9] iii. 53. 15. 16. 21-24, the last four verses being the famous *Vasiṣṭha-dveṣiṇyaḥ*, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣṭhala Vāsiṣṭha (see Muir, *op. cit.*, 1², 344; Bṛhaddevatā, iv. 117 *et seq.*, with Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, *Rgveda-Noten*, 1, 254 *et seq.*

[10] *Cf.* Sāyaṇa on Rv. vii. 32, and Macdonell's edition of the Sarvānukramaṇī, 107; Weber, *Indische Studien*, 1, 119.

[11] See the note in the Anukramaṇī on vii. 32, where both the Tāṇḍaka and the Śāṭyāyanaka are quoted (Muir, *op. cit.*, 1², 328).

[12] vii. 4, 7. 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvāmitra.

[13] iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauṣītaki Brāhmaṇa, iv. 8, and in the Jaiminīya Brāhmaṇa, i. 150; iii. 26. 83. 149. 204. In ii. 390 it is definitely stated, as in the Śāṭyāyanaka (n. 10), that Śakti was cast into the fire by the Saudāsas.

[14] vii. 34, 9; viii. 21, 11. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

[15] Nirukta, ii. 24; Śāṅkhāyana Śrauta Sūtra, xxvi. 12, 13.

that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasiṣṭha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas.[16]

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasiṣṭhas was permanent. There is evidence[17] that the Bharatas had the Vasiṣṭhas as Purohitas, while other versions[18] regard them as Purohitas for people (*prajāḥ*) generally. It seems that the Vasiṣṭhas were pioneers in adopting the rule that Purohitas should act as Brahman priest[19] at the sacrifice: the Śatapatha Brāhmaṇa[20] states that the Vasiṣṭhas were once the only priests to act as Brahmans, but that later any priest could serve as such.[21] A rivalry with Jamadgni and Viśvāmitra is reported in the Taittirīya Saṃhitā.[22] Parāśara and Śatayātu are associated with Vasiṣṭha in the Rigveda,[23] being apparently, as Geldner[24] thinks, the grandson and a son of Vasiṣṭha. According to Pischel,[25] in another hymn,[26] Vasiṣṭha appears as attempting to steal the goods of his father Varuṇa; Geldner[27] also shows that the Rigveda[28] contains a clear reference to Vasiṣṭha's being a son of Varuṇa and the nymph Urvaśī. Perhaps this explains the fact that the Vasiṣṭhas are called the **Tṛtsus** in one passage

[16] Roth, *Zur Litteratur und Geschichte des Weda*, 121 *et seq.*, considered that the Vasiṣṭhas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, *Indische Studien*, 1, 120; *Episches im vedischen Ritual*, 34, doubted this, and Muir, *op. cit.*, 1^2, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Tṛtsus, which (see **Tṛtsu**) is not at all probable, though it is still the view of Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42.

[17] Pañcaviṃśa Brāhmaṇa, xv. 4, 24; Weber, *Indische Studien*, 10, 34.

[18] Taittirīya Saṃhitā, iii. 5, 2, 1; Kāṭhaka Saṃhitā, xxxvii. 17.

[19] Vasiṣṭha was Brahman at the sacrifice of **Śunaḥśepa**, Aitareya Brāhmaṇa, vii. 16; Śāṅkhāyana Srauta Sūtra, xv. 21, 4.

[20] xii. 6, 1, 41. *Cf.* iv. 6, 6, 5.

[21] Ṣaḍviṃśa Brāhmaṇa, i. 5; Weber, *Indische Studien*, 10, 35.

[22] iii. 1, 7, 3. *Cf.* n. 11.

[23] vii. 18, 21.

[24] *Vedische Studien*, 2, 132.

[25] *Vedische Studien*, 2, 55 *et seq.*

[26] vii. 55. Aufrecht, *Indische Studien*, 4, 337, took the hymn to refer to a lover's visit to a maiden. *Cf.* Lanman, *Sanskrit Reader*, 370; Bṛhaddevatā, vi. 11, with Macdonell's notes.

[27] *Vedische Studien*, 2, 138. So also Nirukta, v. 13; Muir, *Sanskrit Texts*, 1^2, 231, n. 97; Bṛhaddevatā, v. 150. 151.

[28] vii. 33, 11.

of the Rigveda;[29] for being of miraculous parentage, Vasiṣṭha would need adoption into a Gotra, that of the princes whom he served, and to whom Agastya seems to have introduced him.

There are numerous other references to Vasiṣṭha as a Ṛṣi in Vedic literature,[30] in the Sūtras,[31] and in the Epic, where he and Viśvāmitra fight out their rivalry.[32]

[29] vii. 83, 8.

[30] Rv. i. 112, 9; vii. 88, 4; 96, 3; x. 95, 17; 181, 1; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; xxxii. 2 (*Indische Studien*, 3, 478); Maitrāyaṇī Saṃhitā, i. 4, 12; ii. 7, 9; iv. 2, 9; Taittirīya Saṃhitā, v. 2, 10, 5; Av. iv. 29, 4; Aitareya Brāhmaṇa, vi. 18, 3; Kauṣītaki Brāhmaṇa, xxvi. 14; xxix. 2. 3; xxx. 3; Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 2; 18, 6; Aitareya Āraṇyaka, ii. 2, 2; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4, etc.

[31] See Weber, *Indische Studien*, 10, 89-92; *Episches im vedischen Ritual*, 35.

[32] Muir, *Sanskrit Texts*, 1^2, 375-414. *Cf.* Ludwig, Translation of the Rigveda, 3, 131 *et seq.*; Weber, *Episches im vedischen Ritual*, 31-34; *Indian Literature*, 31, 37, 53, 79, 123, 162; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204-207.

Vasu in the Rigveda[1] and later[2] denotes 'wealth,' 'property.'

[1] iv. 17, 11. 13; 20, 8; vi. 55, 3; viii. 13, 22, etc.

[2] Av. vii. 115, 2; ix. 4, 3; x. 8, 20; xiv. 2, 8, etc.

Vasukra and his wife are the reputed composers of certain hymns of the Rigveda.[1] The ascription goes back to the Rigveda Āraṇyakas.[2]

[1] x. 27-29. [2] Aitareya Āraṇyaka, i. 2, 2; Śāṅkhāyana Āraṇyaka, i. 3.

Vasu-rocis is a name occurring only once in the Rigveda[1] in a form which may be interpreted as either plural or singular. In the former alternative it denotes a family of singers;[2] in the latter a patron.[3]

[1] viii. 34, 16.

[2] Ludwig, Translation of the Rigveda, 3, 162.

[3] Griffith, *Hymns of the Rigveda*, 2, 175, n.

Vastu as a designation of time is the 'early morning' in the Rigveda.[1]

[1] i. 79, 6; 104, 1; 179, 1, etc. So Vājasaneyi Saṃhitā, xxviii. 12. *Cf.* Zimmer, *Altindisches Leben*, 361.

Vastra in the Rigveda[1] and later[2] denotes 'dress,' 'clothing.' See **Vāsas.**

[1] i. 26, 1; 134, 4; iii. 39, 2; v. 29, 15, etc.

[2] Av. v. 1, 3; ix. 5, 25; xii. 3, 21, etc.

Vasna in the Rigveda[1] and later[2] denotes the 'price' paid for anything or its 'value,' or the thing itself as an object of purchase, 'ware.'

[1] iv. 24, 9, where the phrase *bhūyasā vasnam acarat kanīyaḥ* must mean 'with a greater price he obtained a lesser value.' For the exact sense, *cf.* Oldenberg, *Ṛgveda-Noten*, 1, 419, 420.

[2] Av. xii. 2, 36 ('price') = Vājasaneyi Saṃhitā, iii. 49 = Taittirīya Saṃhitā, i. 8, 4, 1; Kāṭhaka Saṃhitā, ix. 5; Maitrāyaṇī Saṃhitā, i. 10, 2, where the sense seems to be 'let us barter food and drink like wares.' *Cf.* also *vasnikā*, 'worth a price,' in Pañcaviṃśa Brāhmaṇa, xiv. 3, 13.

Cf. Zimmer, *Altindisches Leben*, 247; Schrader, *Prehistoric Antiquities*, 382.

Vahatu is the regular name in the Rigveda[1] and later[2] for the ceremonial conducting of the bride from the house of her parents to that of her husband.

[1] i. 184, 3; iv. 58, 9; x. 17, 1 (= Av. iii. 31, 5); 32, 3; 85, 13 *et seq.*

[2] Av. x. 1, 1; xiv. 2, 9. 12. 66. 73; Aitareya Brāhmaṇa, iv. 7, 1; Taittirīya Brāhmaṇa, i. 5, 1, 2.

Vahni, 'carrier,' denotes any draught animal—*e.g.*, a 'horse,'[1] a 'goat,'[2] or an 'ox.'[3]

[1] Rv. ii. 24, 13; 37, 3; iii. 6, 2, etc.

[2] Rv. vi. 57, 3.

[3] Taittirīya Brāhmaṇa, i. 8, 2, 5, etc.

Vahya denotes in the Rigveda[1] and the Atharvaveda[2] a 'couch' or 'bed' of a comfortable kind used by women.

[1] vii. 55, 8.

[2] iv. 5, 3; 20, 3; xiv. 2, 30.

Cf. Zimmer, *Altindisches Leben*, 154.

Vāko-vākya, 'dialogue,' is the name given in the Brāhmaṇas[1] to certain portions of the Vedic texts. In one place[2] the **Brahmodya** is said to be a dialogue; very probably in all the passages the Brahmodya is meant by this term. Geldner's

[1] Śatapatha Brāhmaṇa, iv. 6, 9, 20; xi. 5, 6, 8; 7, 5; Chāndogya Upaniṣad, vii. 1, 2, 4; 2, 1; 7, 1.

[2] Śatapatha Brāhmaṇa, iv. 6, 9, 20.

view[3] is different: he sees in the Vākovākya an essential part of the **Itihāsa-Purāṇa**, the dialogue or dramatic element as opposed to the narrative portion.

[3] *Vedische Studien*, 1, 291.

Cf. Weber, *Indische Studien*, 1, 267; Eggeling, *Sacred Books of the East*, 44, 98, n. 3. It is certain that 'logic' is not meant, though Max Müller so renders it in his translation of the Chāndogya Upaniṣad.

Vāc, 'speech,' plays a great part in Vedic speculation, but only a few points are of other than mythological significance. Speech is in the Śatapatha Brāhmaṇa[1] divided into four kinds —that of men, of animals, of birds (*vayāṃsi*), and of small creeping things (*kṣudraṃ sarīsṛpam*). The discrimination or making articulate of speech is ascribed to Indra by the Saṃhitās.[2] The 'speech' of the following musical instruments —**Tūṇava, Vīṇā, Dundubhi**[3] — is mentioned, and in one Saṃhitā[4] also that of the axle of a chariot. The speech of the **Kuru-Pañcālas** was especially renowned,[5] as well as that of the northern country, according to the Kauṣītaki Brāhmaṇa,[6] so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.[7]

[1] iv. 1, 3, 16. There are quite different accounts in the Kāṭhaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5. Oldenberg finds traces of the origin of the legend in Rv. viii. 100; but see v. Schroeder, *Mysterium und Mimus*, 339 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1911, 993 *et seq.*

[2] Taittirīya Saṃhitā, vi. 4, 7, 3; Maitrāyaṇī Saṃhitā, iv. 5, 8.

[3] Pañcaviṃśa Brāhmaṇa, vi. 5, 10-13; Taittirīya Saṃhitā, vi. 1, 4, 1; Maitrāyaṇī Saṃhitā, iii. 6, 8; Kāṭhaka Saṃhitā, xxiii. 4.

[4] Pañcaviṃśa Brāhmaṇa, *loc. cit.*

[5] Śatapatha Brāhmaṇa, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for *uttarāhi vāg vadati Kurupañcālatrā* seems to mean 'speech in the north among the Kuru-Pañcālas,' this version being slightly supported by the Kāṇva recension of the passage quoted by Eggeling, *Sacred Books of the East*, 12, xlii, n. 1. That recension, however, is not merely obscure, but it seems to couple the Kurus with the northern **Mahāvṛṣas** (so we must emend *Mahāviṣeṣu*), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking *uttarāhi* as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, *Indische Studien*, 1, 191, who takes *Kurupañcālatrā* to be 'as among the Kuru-Pañcālas,' which gives a good sense, especially when it is remembered that the northerners were probably the **Uttara-Kurus** in Kaśmīr, which seems to have been a home of Sanskrit (*cf.* Franke, *Pāli und Sanskrit*, 89).

[6] vii. 6.

[7] Śatapatha Brāhmaṇa, iii. 2, 1, 23. 24, where the Asuras are described as saying *he 'lavaḥ*, perhaps for *he 'rayaḥ*. But the Kāṇva version is different. See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

One division of speech referred to[8] is that of the divine (*daivī*) and the human (*mānuṣī*), of which some specimens are given, such as *om*, the divine counterpart of *tathā*, and so forth. The Brahmin is said to know both;[9] it seems best to regard the distinction not as between Sanskrit and Apabhraṃśa, as Sāyaṇa[10] suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan[11] and to Brahmin[12] speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The **Vrātyas** are described as speaking the language of the initiated (*dīkṣita-vāc*), though not themselves initiated (*a-dīkṣita*), but as calling that which is easy to utter (*a-durukta*), difficult to utter.[13] This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākrit speech, especially if it is legitimate to connect the Vrātyas with the barbarians in speech alluded to in the Śatapatha Brāhmaṇa.[7]

[8] See Kāṭhaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. 11, 5 (where the words *yaś ca veda vaś ca na* replace the ordinary distinction of *daivī* and *mānuṣī*: perhaps *vedo* should be read); Śatapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xiii. 9, etc.

[9] Kāṭhaka Saṃhitā, *loc. cit.*; Maitrāyaṇī Saṃhitā, *loc. cit.*, etc.

[10] See Eggeling, *Sacred Books of the East*, 41, 200, n.

[11] Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9.

[12] Aitareya Āraṇyaka, i. 5, 2.

[13] Pañcaviṃśa Brāhmaṇa, xvii. 1, 9. *Cf.* Lévi, *La Doctrine du Sacrifice*, 34, 35; Weber, *Indian Literature*, 175-180; Keith, *Aitareya Āraṇyaka*, 179, 180; 196.

Vācaknavī, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of **Gārgī**, who appears as a student of Brahman in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] iii. 6, 1; 8, 1. *Cf.* Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; Atharvaveda Parisiṣṭa, xliii. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'[1] and 'prize,'[2] or

[1] Rv. ii. 23, 13; iii. 11, 9; 37, 6; 42, 6; v. 35, 1; 86, 2, etc.

[2] Rv. i. 64, 13; ii. 26, 3; 31, 7; iii. 2, 3; viii. 103, 5, etc]

merely 'prosperity.'[3] That it ever means 'horse' is most improbable, that sense being given by **Vājin.**[4]

[3] Rv. i. 27, 5; 92, 7; vi. 45, 21. 23, etc.; Av. xiii. 1, 22; Pañcaviṃśa Brāhmaṇa, xviii. 7, 1. 12.

[4] See Pischel, *Vedische Studien*, 1, 10 *et seq.*, where he explains otherwise all the passages cited for the sense by the St. Petersburg Dictionary, *s.v.* 8.

Vājapeya is the name of a ceremony which, according to the Śatapatha Brāhmaṇa[1] and later authorities,[2] is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa[3] insists that this sacrifice is superior to the **Rājasūya**, but the consensus of other authorities[4] assigns to it merely the place of a preliminary to the **Bṛhaspatisava** in the case of a priest, and to the Rājasūya in the case of a king, while the Śatapatha[5] is compelled to identify the Bṛhaspatisava with the Vājapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Śāṅkhāyana Śrauta Sūtra[6] showing that once the festival was one which any Āryan could perform. Hillebrandt,[7] indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact[8] Eggeling seems correct in holding that the Vājapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohita, or by a king prior to his consecration. The Kuru Vājapeya was specially well known.[9]

[1] v. 1, 5, 2. 3.

[2] See Weber, *Über den Rājasūya*; Hillebrandt, *Rituallitteratur*, 147 *et seq.*

[3] v. 1, 1, 13; Kātyāyana Śrauta Sūtra, xv. 1, 1. 2.

[4] Taittirīya Saṃhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, i. 7, 6, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Lāṭyāyana Srauta Sūtra, viii. 11, 1, etc.

[5] v. 2, 1, 2. *Cf.* Kātyāyana Srauta Sūtra, xiv. 1, 2.

[6] xv. 1. See Weber, *op. cit.*, 41 *et seq.*

[7] *Vedische Mythologie*, 1, 247.

[8] *Sacred Books of the East*, 41, xxiv, xxv.

[9] Śāṅkhāyana Srauta Sūtra, xv. 3, 14 *et seq.*; Āpastamba Śrauta Sūtra, xviii. 3, 7.

Vāja-bandhu in one verse of the Rigveda (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning 'ally in conflict.'

Vāja-ratnāyana, 'descendant of Vājaratna,' is the patronymic of **Somaśuṣman** in the Aitareya Brāhmaṇa (viii. 21, 5).

Vāja-śravas is mentioned in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad[1] as a pupil of **Jihvāvant Bādhyoga.**

[1] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3 Kāṇva).

Vāja-śravasa, 'descendant of **Vājaśravas,**' is the patronymic of **Kuśri** in the Śatapatha Brāhmaṇa.[1] It is also the patronymic of the father of **Naciketas** in the Taittirīya Brāhmaṇa,[2] where the name is apparently Uśant, though it is understood by Sāyaṇa as a participle in the sense of 'desiring.' The Vājaśravases are in the Taittirīya Brāhmaṇa said to have been sages.[3] They were **Gotamas.**[4]

[1] x. 5, 5, 1.
[2] iii. 11, 8, 1. *Cf.* Kāṭhaka Upaniṣad, i. 1, with different names, on which see Weber, *Indian Literature*, 157, n.
[3] i. 3, 10, 3.
[4] *Cf.* Taittirīya Brāhmaṇa, iii. 11, 8.

Vājasaneya is the patronymic of **Yājñavalkya** in the Bṛhadāraṇyaka Upaniṣad[1] and the Jaiminīya Brāhmaṇa.[2] His school, the Vājasaneyins, are mentioned in the Sūtras.[3]

[1] vi. 3, 15; 4, 33 (Mādhyaṃdina = vi. 3, 7; 5, 3 Kāṇva).
[2] ii. 76 (*Journal of the American Oriental Society*, 15, 238).
[3] Anupada Sūtra, vii. 12; viii. 1. *Cf.* Weber, *Indische Studien*, 1, 44, 53, 83, 283; 2, 9; 4, 140, 257, 309; 10, 37, 76, 393, etc.

Vājin in several passages of the Rigveda[1] denotes 'steed' with reference to its swiftness and strength. In one passage[2] it is perhaps, as Ludwig[3] thinks, a proper name, that of a son of **Bṛhaduktha,** but this view seems forced.

[1] ii. 5, 1; 10, 1; 34, 7; iii. 53, 23; vi. 75, 6; x. 103, 10, etc.
[2] x. 56, 2.
[3] Translation of the Rigveda, 3, 133.

Vājina in the later Saṃhitās[1] and the Brāhmaṇas[2] denotes a mixture of hot fresh milk with sour milk.

[1] Taittirīya Saṃhitā, i. 6, 3, 10; Vājasaneyi Saṃhitā, xix. 21. 23.
[2] Śatapatha Brāhmaṇa, ii. 4, 4, 21; iii. 3, 3, 2; ix. 5, 1, 57, etc. *Cf.* Eggeling, *Sacred Books of the East*, 12, 381, n. 2; Garbe, Āpastamba Śrauta Sūtra, 3, 445, calls it 'whey.'

Vājya, 'descendant of Vāja,' is the patronymic of **Ketu** in the Vaṃśa Brāhmaṇa.[1]

Indische Studien, 4, 372, 383.

Vāḍeyī-putra. See **Bāḍeyīputra.**

Vāṇa in the Rigveda[1] and the Atharvaveda[2] denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Saṃhitās[3] and the Brāhmaṇas[4] a 'harp' or 'lyre' with a hundred strings (*śata-tantu*), used at the Mahāvrata ceremony. The Rigveda[5] clearly refers to the seven 'notes' (*dhātu*) of the instrument, which are called elsewhere[6] the seven Vāṇīs, unless the latter expression be taken as referring to the metres.[7]

[1] i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. *Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 67.

[2] x. 2, 17.

[3] Taittirīya Saṃhitā, vii. 5, 9, 2; Kāṭhaka Saṃhitā, xxxiv. 5.

[4] Pañcaviṃśa Brāhmaṇa, v. 6, 12; xiv. 7, 8; Aitareya Āraṇyaka, v. 1, 4, etc.

[5] x. 32, 4.

[6] i. 164, 24; iii. 1, 6; 7, 1; ix. 103, 3, etc.

[7] Macdonell, *Vedic Grammar*, 64. *Cf.* Zimmer, *Altindisches Leben*, 289, who thinks the meaning is 'flute' in Rv. i. 85, 10, but not necessarily. Max Müller, *Sacred Books of the East*, 32, 138, render it 'voice' in i. 85, 10; ix. 97, 8, and 'arrow' in viii. 20, 8; ix. 50, 1, and this sense is accepted in Böhtlingk's Dictionary, *s.v.* 1 *vāṇa* for ix. 50, 1.

Vāṇija denotes a 'merchant' as a hereditary profession ('son of a **Vaṇij**') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.

Vāṇī. See **Vāṇa.**

Vāṇīcī occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'

Vāta is the regular word for 'wind' in the Rigveda[1] and later.[2] Five winds are mentioned.[3] In one passage[4] *Zimmer*[5] sees a reference to the north-east monsoon. *Cf.* **Salilavāta.**

[1] i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3, etc.
[2] Av. iv. 5, 2; v. 5, 7; xii. 1, 51, etc.
[3] Taittirīya Saṃhitā, i. 6, 1, 2; Kāṭhaka Saṃhitā, xxxii. 6.
[4] Rv. v. 53, 8.
[5] *Altindisches Leben*, 45, who compares also Rv. x. 137, 2, which refers to two winds.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittirīya Saṃhitā (vi. 1, 1, 3).

Vāta-raśana, 'wind-girt,' is applied to the **Munis** in the Rigveda[1] and to the Ṛṣis in the Taittirīya Āraṇyaka.[2] Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

[1] x. 136, 2.
[2] i. 23, 2; 24, 4; ii. 7, 1. Weber, *Indische Studien*, 1, 78, was inclined, though without sufficient reason, to take the word as a proper name.

Vātavant is the name of a Ṛṣi in the Pañcaviṃśa Brāhmaṇa (xxv. 3, 6). He and **Dṛti** performed a certain Sattra or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vātavatas, were less prosperous than the **Dārteyas.**

Vātavata, 'descendant of **Vātavant,**' is the patronymic of **Vṛṣaśuṣma** in the Aitareya Brāhmaṇa.[1] The Kauṣītaki Brāhmaṇa[2] has the same form with a variant Vādhāvata.

[1] v. 29. *Cf. Indische Studien*, 4, 373. [2] ii. 9.

Vātsi, 'descendant of **Vatsa,**' is the patronymic of **Sarpi** in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsī-putra, 'son of a female descendant of **Vatsa,**' as the name of a teacher mentioned in the last Vaṃśa (list of teachers)

of the Bṛhadāraṇyaka Upaniṣad as a pupil of **Pārāśarīputra** according to the Kāṇva recension (vi, 5, 2), as a pupil of **Bhāradvājīputra** according to the Mādhyaṃdina (vi. 4, 31).

Vātsī-Māṇḍavī-putra is the name of a teacher, a pupil of **Pārāśarīputra**, according to the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Vātsya, 'descendant of **Vatsa**,' is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āraṇyaka,[1] where the Aitareya Āraṇyaka[2] in the parallel passage has **Bādhva**. Others occur in the Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad as pupils of **Kuśri**,[3] **Śāṇḍilya**,[4] or another Vātsya,[5] while a Vātsya is mentioned in the Śatapatha Brāhmaṇa.[6]

[1] viii. 3.
[2] iii. 2, 3.
[3] vi. 5, 4 Kāṇva.
[4] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina =ii. 6, 3; iv. 6, 3 Kāṇva); Śatapatha Brāhmaṇa, x. 6, 5, 9.
[5] ii. 5, 20; iv. 5, 26 Kāṇva.
[6] ix. 5, 1, 62.

Vātsyāyana, 'descendant of **Vātsya**,' is the name of a teacher in the Taittirīya Āraṇyaka (i. 7, 2).

Vādana denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.[1]

[1] Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9; Śāṅkhāyana Śrauta Sūtra, xvii. 3, 14, etc.

Vādita is found denoting 'music' in the compound *gīta-vādita*, 'song and music,' in the Chāndogya Upaniṣad (viii. 2, 8), and uncompounded in the Kauṣītaki Brāhmaṇa (xxix. 5) along with **Nṛtya**, 'dance,' and Gīta, 'song.' See **Śilpa**.

Vādhāvata is a various reading in the Kauṣītaki Brāhmaṇa[1] for **Vātāvata**.

[1] ii. 9. *Cf.* Weber, *Indische Studien*, 1, 215, n.; 2, 293, n.

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.[1]

[1] Rv. x. 85, 34; Av. xiv. 2, 41. *Cf.* Kauśika Sūtra, lxxix. 21; Āśvalāyana Gṛhya Sūtra, i. 8, 12, etc.

Vādhryaśva, 'connected with **Vadhryaśva**,' is apparently the epithet of Agni in a hymn of the Rigveda (x. 69, 5).

Vānaspatya (as a masculine) in one or two passages of the Atharvaveda[1] seems to denote a 'small tree.' Elsewhere[2] (as a neuter) it has the sense of the 'fruit of a tree' (**Vanaspati**).

[1] viii. 8, 14; xi. 9, 24. *Cf.* xii. 1, 27.

[2] Śatapatha Brāhmaṇa, xi. 1, 7, 2, 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣāyaṇa is the name of a teacher, a pupil of **Vātsya**[1] or **Śāṇḍilya**[2] in the Śatapatha Brāhmaṇa.

[1] x. 6, 5, 9. *Cf.* vii. 2, 1, 11.
[2] Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva. *Cf.* Satapatha Brāhmaṇa, x. 4, 1, 11.

Vāma-deva is credited[1] by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.[2] He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajurveda Saṃhitās.[3] He there appears as a son of **Gotama**, while in one hymn of the fourth Maṇḍala of the Rigveda[4] Gotama is mentioned as the father of the singer, and in another[5] the Gotamas occur as praising Indra. In the Bṛhaddevatā[6] two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg[7] has endeavoured to trace these tales in the

[1] Aitareya Āraṇyaka, ii. 2, 1, etc.
[2] iv. 16, 18.
[3] Kāṭhaka Saṃhitā, x. 5; Maitrāyaṇī Saṃhitā, ii. 1, 11; iii. 2, 6.
[4] iv. 4, 11.
[5] iv. 32, 9. 12.
[6] iv. 126 131 *et seq.*, with Macdonell' notes.
[7] *Die Sagenstoffe des Ṛgveda*, 76 *et seq.*

Rigveda,[8] but without any success. Moreover, though Vāmadeva is mentioned in the Atharvaveda[9] and often in the Brāhmaṇas,[10] he never figures there as a hero of these legends.

[8] Rv. iv. 27 and iv. 24 respectively. On the former hymn, see Oldenberg, *Rigveda-Noten*, i, 291 *et seq.*; on the latter, *ibid.*, 419 *et seq.*

[9] See Av. xviii. 3, 15. 16.

[10] Aitareya Brāhmaṇa, iv. 30, 2; vi. 18, 1. 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge before birth); Bṛhadāraṇyaka Upaniṣad, i. 4, 22 (Mādhyaṃdina = i. 4, 10 Kāṇva); Pañcaviṃśa Brāhmaṇa, xiii. 9, 27.

Cf. Ludwig, Translation of the Rigveda, 3, 123, 124; Weber, Proceedings of the Berlin Academy, 1894, 789 *et seq.*; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Vāyata, 'descendant of Vayant,' is the patronymic of **Pāśadyumna** in the Rigveda (vii. 33, 2). *Cf.* **Vyant.**

Vāyasa in the Rigveda[1] and later[2] denotes a 'large bird.' The sense of 'crow'[3] occurs in the Ṣaḍviṃśa Brāhmaṇa only.[4]

[1] i. 164, 32.

[2] In a Vedic citation in Nirukta, iv. 17; and in verse 1 of Khila after Rv. v. 51.

[3] The only sense of the word in the post-Vedic language.

[4] vi. 8.

Vāyo-vidyika, 'bird-catcher,' is found in the Śatapatha Brāhmaṇa.[1]

[1] xiii. 4, 3, 13. *Cf.* Eggeling, *Sacred Books of the East*, 44, 369, n. 5.

Vāyya, 'descendant of **Vayya**,' is the patronymic of **Satyaśravas** in the Rigveda (v. 79, 1. 2).

Vār is found in the Rigveda[1] and later[2] denoting 'water.' In some passages[3] 'stagnant water,' 'pond,' is meant.

[1] i. 116, 22; ii. 4, 6; x. 12, 3; 99, 4; 105, 1, etc.

[2] Av. iii. 13, 8; Satapatha Brāhmaṇa, vi. 1, 1, 9, etc.

[3] Rv. iv. 19, 4; viii. 98, 8; ix. 112, 4.

Vāraki, 'descendant of Varaka,' is the patronymic of **Kaṃsa** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vārakya, 'descendant of Varaka,' is the patronymic, in the Jaiminīya Upaniṣad Brāhmaṇa, of **Kaṃsa, Kubera, Janaśruta, Jayanta,** and **Proṣṭhapad.**

Vāraṇa in two passages of the Rigveda[1] is taken by Roth[2] as an adjective with **Mṛga**, meaning 'wild beast.' But the sense intended must have been 'elephant,' the usual sense of Vāraṇa in the classical literature. Probably the feminine Vāraṇī in the Atharvaveda[3] likewise denotes a 'female elephant.'

[1] viii. 33, 8; x. 40, 4.
[2] St. Petersburg Dictionary, *s.v.*, 1*c.*
[3] v. 14, 11.
Cf. Pischel and Geldner, *Vedische Studien*, 1, xv, 100-102; Whitney, Translation of the Atharvaveda, 296; Muir, *Sanskrit Texts*, 5, 467; Zimmer, *Altindisches Leben*, 80.

Vāruṇi, 'descendant of Varuṇa,' is the patronymic of **Bhṛgu.**[1]

[1] Aitareya Brāhmaṇa, iii. 34, 1; Satapatha Brāhmaṇa, xi. 6, 1, 1; Taittirīya Upaniṣad, iii. 1, etc.

Vārkali, 'descendant of Vṛkalā,' is the metronymic of a teacher in the Śatapatha Brāhmaṇa.[1] The name in the form of Vārkalin has been seen in the Aitareya Āraṇyaka,[2] but wrongly.

[1] xii. 3, 2, 6.
[2] iii. 2, 2, and Keith's note; Śāṅkhāyana Āraṇyaka, viii. 2. *Cf.* Weber, *Indian Literature*, 33, 123, who thinks Vārkali is equivalent to Vāṣkali.

Vārkāruṇī-putra is the name of a teacher, a pupil of **Ārtabhāgīputra**, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 31 (Mādhyaṃdina = vi. 5, 2 Kāṇva, where also Vārkāruṇīputra is duplicated, one being the pupil of the other).

Vārdhrā-ṇasa,[1] **Vārdhrī-nasa**[2] is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the

[1] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 20.
[2] Vājasaneyi Saṃhitā, xxiv. 39 (Prātiśākhya, iii. 89; vi. 28).

Yajurveda Saṃhitās. The meaning seems to be, as taken by Sāyaṇa,[3] 'rhinoceros.' Böhtlingk[4] quotes as other interpretations 'an old white he-goat' or 'a kind of crane.'

[3] On Taittirīya Saṃhitā, *loc. cit.* [4] Dictionary, *s.v.* *Cf.* Zimmer, *Altindisches Leben*, 80.

Vārṣa-gaṇa, 'descendant of Vṛṣagaṇa,' is the patronymic of **Asita** in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3 Kāṇva).

Vārṣagaṇī-putra, 'son of a female descendant of Vṛṣagaṇa,' is the name of a teacher, a pupil of **Gautamī-putra** in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, 'descendant of Vṛṣagaṇa,' is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372; Nidāna Sūtra, ii. 9; vi. 7, etc. *Cf.* Garbe, *Sāṃkhya Philosophie*, 36.

Vārṣā-gira, 'descendant of Vṛṣāgir,' is the patronymic of **Ambarīṣa, Ṛjrāśva, Bhayamāna, Sahadeva,** and **Surādhas,** in the Rigveda (i. 100, 17).

Cf. Ludwig, Translation of the Rigveda, 3, 113.

Vārṣṇa, 'descendant of Vṛṣan or Vṛṣṇi or Vṛṣṇa,' is the patronymic of **Gobala**[1] and **Barku,**[2] and of **Aikṣvāka.**[3]

[1] Taittirīya Brāhmaṇa, iii. 11, 9, 3; Jaiminīya Upaniṣad Brāhmaṇa, i. 6, 1.
[2] Śatapatha Brāhmaṇa, i. 1, 1, 10; Bṛhadāraṇyaka Upaniṣad, iv. 1, 8, where the Kāṇva recension (iv. 1, 4) has a *varia lectio* **Vārṣma.**
[3] Jaiminīya Upaniṣad Brāhmaṇa, i. 5, 4.

Vārṣṇi-vṛddha, 'descendant of Vṛṣṇivṛddha,' is the patronymic of **Ula** in the Kauṣītaki Brāhmaṇa (vii. 4).

Vārṣṇeya, 'descendant of Vṛṣṇi,' is the patronymic of **Śūṣa** in the Taittirīya Brāhmaṇa (iii. 10, 9, 15).

Vārṣṇya, 'descendant of Vṛṣṇi,' is the patronymic of a man in the Śatapatha Brāhmaṇa.[1]

[1] iii. 1, 1, 4. The Kāṇva recension omits the name. See Eggeling *Sacred Books of the East*, 26, 2, n. 2.

Vārṣma. See **Vārṣṇa.**

Vāla denotes a 'hair sieve' in the later Saṃhitās and he Brāhmaṇas.[1]

[1] Vājasaneyi Saṃhitā, xix. 88; Śatapatha Brāhmaṇa, xii. 7, 3, 11; 8, 1, 14, etc.

Vāla-khilya is the term applied in the Brāhmaṇas[1] to the supplementary hymns inserted after Rigveda viii. 48. The Ṛṣis of these hymns are so named in the Taittirīya Āraṇyaka.[2] *Cf.* 2. **Khila.**

[1] Aitareya Brāhmaṇa, v. 15, 1. 3. 4; vi. 24, 1. 4. 5. 10. 11; Kauṣītaki Brāhmaṇa, xxx. 4. 8; Pañcaviṃśa Brāhmaṇa, xiii. 11, 3; xiv. 5, 4; Aitareya Āraṇyaka, v. 2, 4, etc.; Gopatha Brāhmaṇa, ii. 6, 9.

[2] i. 23.

Cf. Max Müller, *Ancient Sanskrit Literature*, 220; *Sacred Books of the East*, 32, xlvi *et seq.*; Bṛhaddevatā, vi. 84 *et seq.*, with Macdonell's notes; Scheftelowitz, *Die Apokryphen des Ṛgveda*, 35 *et seq.*

Vāla-dāman denotes a 'horse-hair strap' in the Śatapatha Brāhmaṇa (v. 3, 1, 10).

Vāliśikhāyani is the name of a teacher in the Śāṅkhāyana Āraṇyaka.[1]

[1] vii. 21. *Cf.* Keith, *Śāṅkhāyana Āraṇyaka*, 49, n. 5.

Vāvātā is in the Brāhmaṇas[1] the name of the king's 'favourite' wife, inferior to the **Mahiṣī** only.

[1] Aitareya Brāhmaṇa, iii. 22, 1. 7; Taittirīya Brāhmaṇa, i. 7, 3, 3; Śatapatha Brāhmaṇa, xiii. 2, 5 4, 1 8; 5, 2, 6, etc.

Vāśitā in the Atharvaveda[1] and later[2] denotes a cow desiring the bull.

[1] v. 20, 2.
[2] Kāṭhaka Saṃhitā, xiii. 4; Taittirīya Brāhmaṇa, i. 1, 9, 9; Aitareya Brāhmaṇa, vi. 18, 10; 21, 14, etc.

Vāśī is mentioned in the Rigveda both as a weapon of the Maruts[1] and as held by the god **Tvaṣṭṛ**,[2] as well as in other mythical surroundings.[3] It is used, however, in the Atharvaveda[4] of the carpenter's knife; here it may mean 'awl,' in accordance with Sāyaṇa's view.

[1] i. 37, 2; 88, 3; v. 53, 4.
[2] viii. 29, 3.
[3] viii. 12, 12; x. 53, 10; 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages.
[4] x. 6, 3 (where the manuscripts all have *vāsyā*: perhaps this is really a different word).
[5] Zimmer, *Altindisches Leben*, 301.

Vāsaḥ-palpūlī, 'washer of clothes,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda[1] and later[2] for 'clothing.' Clothes were often woven of sheep's wool (*cf.* **Ūrṇā**); the god Pūṣan is called a 'weaver of garments' (*vāso-vāya*)[3] because of his connexion with the fashioning of forms. The garments worn were often embroidered (*cf.* **Peśas**), and the Maruts are described as wearing mantles adorned with gold.[4] When the 'giver of garments' (*vāso-dā*)[5] is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda[6] to the Indians' love of ornament, which is attested by Megas-

[1] i. 34, 1; 115, 4; 162, 16; viii. 3, 24; x. 26, 6; 102, 2, etc.
[2] Taittirīya Saṃhitā, vi. 1, 9, 7; 11, 2; Vājasaneyi Saṃhitā, ii. 32; xi. 40; Aitareya Brāhmaṇa, i. 3, etc. A garment of Kuśa grass is mentioned in Śatapatha Brāhmaṇa, v. 2, 1, 8, as worn by the wife of the sacrificer at the consecration, but it is doubtful whether such dresses were normally worn. *Cf.* also *kausumbha-paridhāna*, 'a silken garment,' Śāṅkhāyana Āraṇyaka, xi. 4.
[3] Rv. x. 26, 6.
[4] Rv. v. 55, 6 (*hiraṇyayān atkān*).
[5] Rv. x. 107, 2. *Cf. vastra-dā*, v. 24, 8.
[6] Rv. i. 85, 1; 92, 4; ix. 96, 1; x. 1, 6.

thenes for his day.[7] The Rigveda also presents epithets like *su-vasana*[8] and *su-rabhi*,[9] implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments —an undergarment (*cf.* **Nīvi**),[10] a garment,[11] and an over-garment (*cf.* **Adhīvāsa**),[12] which was presumably a mantle, and for which the names **Atka** and **Drāpi** also seem to be used. This accords with the description of the sacrificial garments given in the Śatapatha Brāhmaṇa,[13] which comprise a **Tārpya**, perhaps a 'silken undergarment'; secondly, a garment of undyed wool, and then a mantle, while the ends of the turban, after being tied behind the neck, are brought forward and tucked away in front. The last point would hardly accord with the usual practice in ordinary life, but seems to be a special sacrificial ritual act. A similar sort of garments in the case of women appears to be alluded to in the Atharvaveda[14] and the Śatapatha Brāhmaṇa.[15] There is nothing to show exactly what differences there were between male and female costume, nor what was exactly the nature of the clothes in either case.

It is important to note that the Vedic Indian evidently assumed that all civilized persons other than inspired Munis would wear clothing of some sort.[16]

See also **Vasana, Vastra, Otu, Tantu.** For the use of skin garments, see **Mala.**

[7] See Strabo, p. 709; Arrian, *Indica*, v. 9.

[8] Rv. ix. 97, 50.

[9] With *atka*, vi. 29, 3; x. 123, 7, this word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achæan style as seen in Homer (*cf.* Lang, *The World of Homer*, 60 *et seq.*).

[10] Av. viii. 2, 16; xiv. 2, 50. *Cf.* Taittirīya Saṃhitā, vi. 1, 1, 3; Vājasaneyi Saṃhitā, iv. 10, etc.

[11] Vāsas in the narrower sense, Av. viii. 2, 16.

[12] Rv. i. 140, 9; 162, 16; x. 5, 4.

[13] v. 3, 5, 20 *et seq.* See Eggeling, *Sacred Books of the East*, 41, 85 *et seq.*

[14] viii. 2, 16; xiv. 2, 50.

[15] v. 2, 1, 8.

[16] *Cf.* Śatapatha Brāhmaṇa, xi. 5, 1, 1; and iii. 1, 2, 13-17, where the fact that man alone wears clothes is accounted for by a silly legend.

Cf. Zimmer, *Altindisches Leben*, 261, 262.

Vāsiṣṭha, 'descendant of **Vasiṣṭha**,' is the patronymic of **Sātyahavya**, a teacher mentioned several times in the later

Saṃhitās,[1] of **Rauhiṇa** in the Taittirīya Āraṇyaka,[2] and of **Caikitāneya.**[3] Moreover, reference is made to the claim of the Vāsiṣṭhas to be Brahman priest at the sacrifice.[4] A Vāsiṣṭha is mentioned as a teacher in the Vaṃśa Brāhmaṇa[5] and the Jaiminīya Upaniṣad Brāhmaṇa.[6]

[1] Taittirīya Saṃhitā, vi. 6, 2, 2; Kāṭhaka Saṃhitā, xxxiv. 17 (*Indische Studien*, 3, 474); Maitrāyaṇī Saṃhitā, iii. 3, 9; iv. 8, 7. For his enmity to **Atyarāti**, see Aitareya Brāhmaṇa, viii. 23, 9. 10.

[2] i. 12, 7.

[3] Jaiminīya Upaniṣad Brāhmaṇa, i. 42, 1; Ṣaḍviṃśa Brāhmaṇa, iv. 1; *Indische Studien*, 4, 384. *Cf.* Gopatha Brāhmaṇa, ii. 2, 10.

[4] Taittirīya Saṃhitā, iii. 5, 2, 1; Kāṭhaka Saṃhitā, xxxvii. 17; Śatapatha Brāhmaṇa, xii. 6, 1, 41. See Weber, *Indische Studien*, 10, 34; Eggeling, *Sacred Books of the East*, 44, 212, n. (correcting the rendering of Delbrück, *Altindische Syntax*, 570).

[5] *Indische Studien*, 4, 373.

[6] iii. 15, 2.

Vāstu-paśya, according to Böhtlingk[1] a name of a Brāhmaṇa, is a mere error for *Vāstupasya*[2] in the Jaiminiya Brāhmaṇa.[3]

[1] Dictionary, *s.v.*, supplement 6.
[2] Hopkins, *Journal of the American Oriental Society*, 26, 61.
[3] iii. 120.

Vāha is found in the Rigveda (iv. 57, 4. 8) and the Atharvaveda (vi. 102, 1) apparently denoting an ox for 'drawing' the plough. See also **Rathavāhana.**

Vāhana (neut.) in the Brāhmaṇas[1] denotes a 'beast of burden,' or occasionally[2] a 'cart.' *Cf.* **Rathavāhana.**

[1] Aitareya Brāhmaṇa, iv. 9, 4; Śatapatha Brāhmaṇa, i. 8, 2, 9; ii. 1, 4, 4; iv. 4, 4, 10.

[2] Śatapatha Brāhmaṇa, ix. 4, 2, 11.

Vāhasa, 'boa constrictor,' is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 5, 13, 1; 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 34. *Cf.* Zimmer, *Altindisches Leben*, 94.

Vi in the Rigveda,[1] and sometimes later,[2] denotes 'bird.'

[1] ii. 29, 5; 38, 7; vi. 64, 6, etc. [2] Pañcaviṃśa Brāhmaṇa, v. 6, 15, etc. *Cf.* Zimmer, *Altindisches Leben*, 87.

Vi-kakara is the name of some bird, a victim at the Aśvamedha ('horse sacrifice') according to the Vājasaneyi Saṃhitā.[1]

[1] xxiv. 20. *Cf.* Zimmer, *Altindisches Leben*, 94; in Āpastamba Śrauta Sūtra, xx. 14, 5, *vikira* (with variants *vikikira*, *vikakara*) is read.

Vi-kaṅkata is the name of a tree (*Flacourtia sapida*), often mentioned in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, iii. 5, 7, 3; vi. 4, 10, 5; Kāṭhaka Saṃhitā, xix. 10; Maitrāyaṇī Saṃhitā, iii. 1, 9. *Cf.* Av. xi. 10, 3.

[2] Śatapatha Brāhmaṇa, ii. 2, 4, 10; v. 2, 4, 18, etc. *Cf.* Zimmer, *Altindisches Leben*, 59.

Vi-kraya is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting 'sale.' See **Kraya.**

Vi-klindu is the name of a disease in the Atharvaveda.[1] Bloomfield[2] suggests 'catarrh.'

[1] xii. 4, 5. [2] *Hymns of the Atharvaveda*, 658.

Vi-ghana in the Taittirīya Saṃhitā[1] seems to denote 'club.'

[1] iii. 2, 4, 1. The Av., vii. 28, 1, has *drughaṇa*.

Vi-cakṣaṇa Tāṇḍya is the name of a teacher, a pupil of **Gardabhīmukha** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Vi-cārin Kābandhi ('descendant of **Kabandha**') is the name of a mythical teacher in the Gopatha Brāhmaṇa.[1]

[1] i. 2, 9. 18. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 176, n. 4; Bloomfield, *Atharvaveda*, 111, 112.

Vi-cṛt in the dual is found in three passages of the Atharvaveda,[1] where Roth[2] sees in the term the name of two stars, while in the Taittirīya Saṃhitā[3] he thinks they mean the **Nakṣatra** called Mūla. There can, however, be no doubt that the asterism is intended in all the passages.[4]

[1] ii. 8, 1; vi. 110, 2; 121, 3. See also iii. 7, 4.
[2] St. Petersburg Dictionary, *s.v.*
[3] iv. 4, 10, 2.
[4] Zimmer, *Altindisches Leben*, 356; Whitney, Translation of the Atharvaveda, 361, points out that Vicṛtau are λ and υ Scorpionis, while Mūla includes the tail as a whole.

Vij. See 2. **Akṣa.**

Vi-jāmātṛ. See **Jāmātṛ.**

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda[1] in the Nadīstuti ('Praise of Rivers').[2] It is the Hydaspes of Alexander's historians, more correctly reproduced by Ptolemy as Bidaspes. The name appears in the Mohammedan historians corrupted to Bihat or Wihat, and survives in the modern Kashmīrī form of Veth.

[1] x. 75, 5; Nirukta, ix. 26; *cf.* Kāśikā Vṛtti on Pāṇini, i. 4, 31. *Cf.* Zimmer, *Altindisches Leben*, 12; *Imperial Gazetteer of India*, 14, 160.
[2] The rareness of the name in the Rigveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians.

Vitta in the Rigveda[1] and later[2] denotes 'wealth,' 'possessions.' The earth is referred to in the Taittirīya Upaniṣad[3] as full of riches (*vittasya pūrṇā*). The doctrine that a man's greatness depends on his wealth is found as early as the Taittirīya Brāhmaṇa.[4] The striving after wealth (*vittaiṣaṇā*) is mentioned in the Bṛhadāraṇyaka Upaniṣad[5] as one of the things abandoned by the sage.

[1] v. 42, 9; x. 34, 13.
[2] Av. xii. 3, 52; Taittirīya Saṃhitā, i. 5, 9, 2; vi. 2, 4, 3; Vājasaneyi Saṃhitā, xviii. 11. 14, etc.
[3] ii. 8. *Cf.* the name *vasumatī* found in the Śāṅkhāyana Āraṇyaka, xiii. 1.
[4] i. 4, 7, 7.
[5] iii. 4, 1; iv. 4 26.

Vidagdha Śākalya is the name of a teacher, a contemporary and rival of **Yājñavalkya** at the court of **Janaka** of **Videha** in the Bṛhadāraṇyaka Upaniṣad,[1] the Jaiminīya Upaniṣad Brāhmaṇa,[2] and the Śatapatha Brāhmaṇa.[3]

[1] iii. 9, 1; iv. 1, 17 (Mādhyaṃdina =7 Kāṇva).

[2] ii. 76 (*Journal of the American Oriental Society*, 15, 239).

[3] xi. 6, 3, 3.

Vidatha is a word of obscure sense, confined mainly to the Rigveda. According to Roth,[1] the sense is primarily 'order,' then the concrete body which gives orders, then 'assembly' for secular[2] or religious ends,[3] or for war.[4] Oldenberg[5] once thought that the main idea is 'ordinance' (from *vi-dhā*, 'dispose,' 'ordain'), and thence 'sacrifice.' Ludwig[6] thinks that the root idea is an 'assembly,' especially of the **Maghavans** and the Brahmins. Geldner[7] considers that the word primarily means 'knowledge,' 'wisdom,' 'priestly lore,' then 'sacrifice' and 'spiritual authority.' Bloomfield,[8] on the other hand, insists that Vidatha refers to the 'house'[9] in the first place (from *vid*, 'acquire'), and then to the 'sacrifice,' as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term *vidathya*, once[10] applied to the king (*samrāṭ*), might seem to be against this view, but it may refer to his being 'rich in homesteads'; and the connexion of the woman with the Vidatha, as opposed to

[1] Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.

[2] ii. 1, 4; 27, 12. 17; iii. 38, 5. 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as 'council,' Translation of the Atharvaveda, 15.

[3] Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.

[4] Rv. i. 166, 2; 167, 6; v. 59, 2, etc.

[5] *Sacred Books of the East*, 46, 26 *et seq.* But in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 54, 609-611, he falls back on the derivation from *vidh*, 'worship.' *Cf.* Macdonell, *Vedic Grammar*, p. 23, n. 10.

[6] Translation of the Rigveda, 3, 259 *et seq.*

[7] *Vedische Studien*, 1, 147; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 52, 757; *Rigveda, Glossar*, 161.

[8] *Journal of the American Oriental Society*, 19, 12 *et seq.*

[9] See Rigveda, x. 85, 26. 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.

[10] iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, *vidathya*, 'having an establishment,' seems adequate.

the **Sabhā**, tells in favour[11] of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin,[12] as Ludwig[13] suggests, is doubtful.[14]

[11] *Cf.* Av. vii. 38, 4; Maitrāyaṇī Saṃhitā, iv. 7, 4.

[12] Śatapatha Brāhmaṇa, v. 3, 1, 13, with Kātyāyana Śrauta Sūtra, xv. 3, 35.

[13] *Op. cit.*, 3, 261.

[14] Rv. i. 31, 6; v. 62, 6; Aitareya Brāhmaṇa, i. 30, 27. 28, certainly does not show this clearly. *Cf.* Zimmer, *Altindisches Leben*, 177, who suggests that Vidatha sometimes means (*e.g.*, in *vidatheṣu praśastaḥ*, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Āryan peoples.

Vidanvant Bhārgava ('descendant of **Bhṛgu**') is mentioned as the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa[1] and in the Jaiminīya Upaniṣad Brāhmaṇa.[2]

[1] xiii. 11, 10.

[2] iii. 159 *et seq.* (*Journal of the American Oriental Society*, 26, 64).

Vidarbha occurs in the earlier Vedic literature as the name of a place only in the Jaiminīya Upaniṣad Brāhmaṇa,[1] where its **Mācalas** (perhaps a species of dog) are said to kill tigers.

[1] ii. 440 (*Journal of the American Oriental Society*, 19, 103, n. 3).

Vidarbhī-Kauṇḍineya is the name of a teacher, a pupil of **Vatsanapāt** in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

Vi-diś denotes[1] an 'intermediate quarter.' See **Diś**.

[1] Vājasaneyi Saṃhitā, vi. 19; Ṣaḍviṃśa Brāhmaṇa, iv. 4.

Vidīgaya is the name of an animal in the Taittirīya Saṃhitā[1] and the Taittirīya Brāhmaṇa.[2] The commentary on the former takes it as a kind of cock (*kukkuṭa-viśeṣa*), that on the latter as a white heron (*śveta-baka*).

[1] v. 6, 22, 1. [2] iii. 9, 9, 3; Āpastamba Śrauta Sūtra, xx. 22, 13. *Cf.* Zimmer, *Altindisches Leben*, 94.

Videgha is the name of a man, **Māthava,** in the Śatapatha Brāhmaṇa.[1] It is legitimate to assume[2] that it is a name given to him as king of the Videghas who are the later **Videhas.**

[1] i. 4, 1, 10 *et seq.*

[2] *Cf.* Eggeling, *Sacred Books of the East*, 12, xli, n. 4; 104, n.; Weber, *Indische Studien*, 1, 170; *Indische Streifen*, 1, 13; *Indian Literature*, 134.

Videha is the name of a people who are not mentioned before the Brāhmaṇa period. In the Śatapatha Brāhmaṇa[1] the legend of **Videgha Māthava** preserves clearly a tradition that in Videha culture came from the Brahmins of the West, and that **Kosala** was brahminized before Videha. The Videhas, however, derived some fame later from the culture of their king **Janaka,** who figures in the Bṛhadāraṇyaka Upaniṣad[2] as one of the leading patrons of the Brahman doctrine. In the Kauṣītaki Upaniṣad[3] the Videhas are joined with the **Kāśis;** in the list of peoples in the Aitareya Brāhmaṇa[4] the Videhas are passed over, probably because, with Kosala and Kāśi, they are included in the term **Prācyas,** 'easterners.' Again, in the Śāṅkhāyana Śrauta Sūtra[5] it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, **Jala Jātūkarṇya;** and in another passage of the same text[6] the connexion between the Videha king, **Para Āṭṇāra,** and the Kosala king, **Hiraṇyanābha,** is explained, while the Śatapatha Brāhmaṇa[7] speaks of Para Āṭṇāra as the Kosala king, descendant of Hiraṇyanābha.

Another king of Videha was **Namī Sāpya,** mentioned in the Pañcaviṃśa Brāhmaṇa.[8] In the Saṃhitās of the Yajurveda[9] 'cows of Videha' seem to be alluded to, though the commentator on the Taittirīya Saṃhitā merely takes the adjective *vaidehī* as 'having a splendid body' (*viśiṣṭa-deha-sambandhinī*), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrauta Sūtra[10] in Brāhmaṇa-like passages.

The boundary of Kosala and Videha was the **Sadānīrā,**

[1] i. 4, 1, 10 *et seq.*

[2] iii. 8, 2. *Cf.* iv. 2, 6; 9, 30; Śatapatha Brāhmaṇa, xi. 3, 1, 2; 6, 2, 1; 3, 1; Taittirīya Brāhmaṇa, iii. 10, 9, 9.

[3] iv. 1. [4] viii. 14.

[5] xvi. 29, 5. [6] xvi. 9, 11. 13.

[7] xiii. 5, 4, 4. [8] xxv. 10, 17.

[9] Taittirīya Saṃhitā, ii. 1, 4, 5; Kāṭhaka Saṃhitā, xiv. 5.

[10] ii. 5; xxi. 13.

probably the modern Gandak[11] (the Kondochates of the Greek geographers), which, rising in Nepal, flows into the Ganges opposite Patna. Videha itself corresponds roughly to the modern Tirhut.

[11] *Cf. Imperial Gazetteer of India*, 12, 125.

Cf. Weber, *Indische Studien*, 1, 170; *Indian Literature*, 10, 33, 53, 127, 129, etc.; Eggeling, *Sacred Books of the East*, 12, xli; Oldenberg, *Buddha*, 398, 399; Rhys Davids, *Buddhist India*, 26, 37; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 19 *et seq.*

Vidyā in the Atharvaveda[1] and later[2] denotes 'knowledge,' especially that of the three Vedas, which are called the *trayī vidyā*, 'the threefold knowledge,' as early as the Taittirīya Brāhmaṇa.[3] In a more special sense Vidyā occurs in lists of objects of study in the Śatapatha Brāhmaṇa.[4] What exactly the expression here means is uncertain: Sāyaṇa[5] suggests the philosophic systems; Geldner[6] the first Brāhmaṇas; and Eggeling,[7] more probably, special sciences like the **Sarpavidyā** or the **Viṣavidyā**.

[1] vi. 116, 1; xi. 7, 10; 8, 3.

[2] Taittirīya Saṃhitā, ii. 1, 2, 8; v. 1, 7, 2; Aitareya Brāhmaṇa, viii. 23, 8. 9, etc.

[3] iii. 10, 11, 5. *Cf.* Śatapatha Brāhmaṇa, v. 5, 5, 6, etc.

[4] xi. 5, 6, 8; Bṛhadāraṇyaka Upaniṣad, ii. 4, 10; iv. 5, 11.

[5] On Śatapatha Brāhmaṇa, xi. 5, 6, 8.

[6] *Vedische Studien*, 1, 290, n. 4.

[7] *Sacred Books of the East*, 44, 98, n. 2.

Vidradha denotes a disease, 'abscesses,' in the Atharvaveda.[1] According to Zimmer,[2] it was a symptom accompanying **Yakṣma**. Later it is called Vidradhi. Ludwig[3] compares the obscure Vidradha of the Rigveda,[4] where, however, the sense of the word is very uncertain.[5]

[1] vi. 127, 1; ix. 8, 20.

[2] *Altindisches Leben*, 386.

[3] Translation of the Rigveda, 5, 93. *Cf* Roth, *Niruhta, Erläuterungen*, 42, 43.

[4] iv. 32, 23.

[5] Oldenberg, *Ṛgveda-Noten*, 1, 295.

Cf. Wise, *System of Hindu Medicine*, 210; Bloomfield, *Hymns of the Atharvaveda*, 531, 602; *Atharvaveda*, 60; Grohmann, *Indische Studien*, 9, 397; Whitney, Translation of the Atharvaveda, 376.

Vidhavā denotes 'widow' as the 'desolate one,' from the root *vidh*, 'be bereft.' The masculine *vidhava* is conjectured

by Roth[1] in a difficult passage of the Rigveda,[2] where the received text presents the apparent false concord *vidhantaṃ vidhavām*, in which he sees a metrical lengthening for *vidhavam*, 'the sacrificing widower.' Ludwig in his version takes *vidhantam* as equivalent to a feminine, while Delbrück[3] prefers 'the worshipper and the widow.' Possibly 'the widower and the widow' may be meant; but we know nothing of the mythological allusion in question, the feat being one of those attributed to the Aśvins, and the natural reference to **Ghoṣā** as 'husbandless' being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn.[4] The word Vidhavā is not of common occurrence.[5]

[1] St. Petersburg Dictionary, *s.v.*; so also Grassmann.
[2] x. 40, 8.
[3] *Die indogermanischen Verwandtschaftsnamen*, 443.
[4] x. 40. 5.
[5] Rv. iv. 18, 12; x. 40, 2; Ṣaḍviṃśa Brāhmaṇa, iii. 7; Nirukta, iii. 15.

Vidhu seems clearly to mean (as it does in the post-Vedic language) the 'moon' in a passage of the Rigveda,[1] where it is alluded to as 'wandering solitary in the midst of many' (*vidhuṃ dadrāṇaṃ samane bahūnām*).

[1] x. 55, 5; Nirukta, xiv. 18. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 465. That the 'many' are the **Nakṣatras** is neither certain nor even probable. The stars are an adequate explanation.

Vi-naśana, 'disappearance,' is the name of the place where the **Sarasvatī** is lost in the sands of the desert. It is mentioned in the Pañcaviṃśa Brāhmaṇa[1] and the Jaiminīya Upaniṣad Brāhmaṇa.[2] The locality is the Patiala district of the Panjab.[3] *Cf.* **Plakṣa Prāsravaṇa.**

[1] xxv. 10, 6; Kātyāyana Śrauta Sūtra, xxiv. 5, 30; Lāṭyāyana Śrauta Sūtra, x. 15, 1; Baudhāyana Dharma Sūtra, i. 1, 2, 12. *Cf.* Bühler, *Sacred Books of the East*, 14, 2, 147.
[2] iv. 26.
[3] *Cf. Imperial Gazetteer of India*, 22, 97.

Vip in several passages of the Rigveda[1] refers, according to Roth,[2] to the rods which form the bottom of the Soma filter,

[1] ix. 3, 2; 65, 12; 99, 1.
[2] St. Petersburg Dictionary, *s.v.*

and on which the straining cloth is stretched. But this explanation is very doubtful.[3]

[3] Hillebrandt, *Vedische Mythologie*, 1, 203; Bergaigne, *Religion Védique*, 1, v; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 54, 171; Geldner, *Vedische Studien*, 3, 97-110.

Vi-patha, in the description of the **Vrātya**,[1] denotes a vehicle suited for rough roads. *Cf.* **Anas**.

[1] Av. xv. 2, 1; Pañcaviṃśa Brāhmaṇa, xvii. 1, 14; Lāṭyāyana Srauta Sūtra, viii. 6, 9; Anupada Sūtra, v. 4; Kātyāyana Śrauta Sūtra, xxii. 4, 11; Āpastamba Srauta Sūtra, xxii. 5, 5; *cf.* vii. 3, 8. *Cf.* Weber, *Indische Studien*, 1, 44.

1. **Vipaścit Dṛḍha-jayanta Lauhitya** ('descendant of Lohita') is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as the pupil of **Dakṣa Jayanta Lauhitya**.

2. **Vipaścit Śakuni-mitra Pārāśarya** ('descendant of **Parāśara**') is the name of a teacher, pupil of **Aṣāḍha Uttara Pārāśarya**, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vi-pāś ('fetterless') is the name of a river mentioned twice in the Rigveda.[1] It is the modern Beās in the Panjab, the Hyphasis, Hypanis or Bipasis of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The Nirukta[2] preserves the notice that its earlier name was **Uruñjirā**, while the Gopatha Brāhmaṇa[3] places in the middle of it the *Vasiṣṭha-śilāḥ*. Pāṇini[4] mentions the name, which otherwise in post-Vedic literature appears as Vipāśā. This river has changed its course considerably since ancient times.[5]

[1] iii. 33, 1. 3; iv. 30, 11. Yāska, Nirukta, xi. 48, sees in the latter passage an adjective *vi-pāśin*, but this is very improbable. See Oldenberg, *Ṛgveda-Noten*, 1, 294.

[2] ix. 26. The Vipāś is also mentioned in connexion with the **Śutudrī** in ii. 24; ix. 36.

[3] i. 2, 7. [4] iv. 2, 74.

[5] See *Imperial Gazetteer of India*, 7, 138 (Beās).

Cf. Zimmer, *Altindisches Leben*, 11.

Vi-pūjana Śaurāki[1] or Saurāki[2] is the name of a teacher in the Yajurveda Saṃhitās.

[1] Maitrāyaṇī Saṃhitā, iii. 1, 3. [2] Kāṭhaka Saṃhitā, xxvii. 5.

Vipṛthu in the Śāṅkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the **Vipatha,** 'rough cart,' of other texts. It is probably a mere blunder.

Vipra seems to mean 'inspired singer' (from *vip*, 'quiver') in the Rigveda[1] and later.[2] More especially in the later texts[3] it denotes a 'learned Brahmin.' In the epic style it comes to mean no more than 'Brahmin.'

[1] i. 129, 2. 11; 162, 7; iv. 26, 1, etc. Seven are spoken of in iii. 7, 7; 31, 5; iv. 2, 15, etc.
[2] Taittirīya Saṃhitā, ii. 5, 9, 1; Vājasaneyi Saṃhitā, ix. 4; Śatapatha Brāhmaṇa, i. 4, 2, 7, etc.
[3] Śatapatha Brāhmaṇa, iii. 5, 3, 12, etc.

Vipra-citti[1] or **Vipra-jitti**[2] is the name of a teacher in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.

[1] ii. 6, 3; iv. 6, 3 Kāṇva [2] ii. 5, 22; iv. 5, 28 Mādhyaṃdina.

Vipra-jana Saurāki is the form of the name of **Vipūjana** given by the St. Petersburg Dictionaries for the Kāṭhaka Saṃhitā.[1]

[1] xxvii. 5; Weber, *Indische Studien*, 3, 477, gives this form, which is due to a misreading of the ligature for *ū*.

Vibālī is found once in the Rigveda,[1] apparently as the name of an unknown stream.

[1] iv. 30, 12. *Cf.* Zimmer, *Altindisches Leben*, 12, 18.

Vibhaṇḍaka Kāśyapa ('descendant of **Kaśyapa**') is the name of a teacher, a pupil of **Ṛṣyaśṛṅga** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 374. *Cf.* St. Petersburg Dictionary, *s.v. Vibhāṇḍaka*, which is the more correct spelling (Böhtlingk, Dictionary, *s.v.*).

Vi-bhindu is the name of a sacrificer in the Rigveda (viii. 2, 91).

Cf. Hopkins, *Journal of the American Oriental Society*, 17, 59.

Vibhinduka occurs in the Pañcaviṃśa Brāhmaṇa[1] as the name of a man or a demon[2] from whom **Medhātithi** drove away the cows. Hopkins[3] is inclined to read Vaibhinduka as a patronymic of Medhātithi. *Cf.* **Vibhindukīya.**

[1] xv. 10, 11.
[2] *Cf.* Sāyaṇa, *a.l.*
[3] *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 60, n. 1.

Vibhindukīya is the name of a group of priests whose Sattra is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.[1]

[1] iii. 233 (*Journal of the American Oriental Society*, 18, 38).

Vibhītaka[1] and **Vibhīdaka**,[2] the latter being the old form, denote a large tree, the *Terminalia bellerica*, the nut of which was used in dicing.[3] The wood was also used for making the sacrificial fire burn.[4]

[1] This form is the regular one after the Rigveda.
[2] Rv. vii. 86, 6; x. 34, 1.
[3] Rv., *loc. cit.* See 2. **Akṣa.**
[4] Taittirīya Saṃhitā, ii. 1, 5, 8; 7, 3. *Cf.* Śatapatha Brāhmaṇa, xiii. 8, 1, 16, etc.
Cf. Zimmer, *Altindisches Leben*, 62; Roth, *Gurupūjākaumudī*, 1-4; Lüders, *Das Würfelspiel im alten Indien*, 17-19.

1. **Vi-mada** is credited by the Anukramaṇī (Index) with the authorship of a number of hymns of the Rigveda.[1] This attribution is supported by the occurrence in this group of the name of the seer,[2] and once of his family, the Vimadas,[3] besides the repeated refrain[4] *vi vo made*, 'in your carouses.' Vimada is occasionally alluded to later.[5]

[1] Rv. x. 20-26.
[2] Rv. x. 20, 10; 23, 7.
[3] Rv. x. 23, 6.
[4] Rv. x. 21, 1-8; 24, 1-3.
[5] Av. iv. 29, 4; Aitareya Brāhmaṇa, v. 5, 1.

2. **Vimada** is mentioned in several passages of the Rigveda[1] as a protégé of the Aśvins, who gave him a wife, **Kamadyū**. His identity with the preceding is improbable.

[1] i. 51, 3; 112, 19; 116, 1; 117, 20; x. 39, 7; 65, 12. From viii. 9, 15, Ludwig, Translation of the Rigveda, 3, 105, has inferred that Vimada and **Vatsa** were identical.

Vi-muktā (lit., 'secreted'), 'pearl,' is found in the late Ṣaḍviṃśa Brāhmaṇa (v. 6).

Vi-moktṛ in the list of victims at the Puruṣamedha[1] ('human sacrifice') denotes one who unharnesses horses from the chariot, as opposed to Yoktṛ, 'one who yokes.' The corresponding verbal noun Vimocana, 'unyoking,' is often found.[2]

[1] Vājasaneyi Saṃhitā, xxx. 14; Taittirīya Brāhmaṇa, iii. 4, 10, 1 (*cf. vimoktrī*, used metaphorically, *ibid.*, iii. 7, 14, 1).

[2] Rv. iii. 53, 5, 20; iv. 46, 7, etc.; Taittirīya Saṃhitā, vii. 5, 1, 5, etc.

Vi-rāj as a title of royalty is mentioned several times in the Rigveda,[1] but only in a metaphorical sense. As an actual title, it is asserted in the Aitareya Brāhmaṇa[2] to be used by the **Uttara Kurus** and the **Uttara Madras**.

[1] i. 188, 5; ix. 96, 18; x. 166, 1, etc.; Av. xii. 3, 11; xiv. 2, 15, etc.
[2] viii. 14, 3.

Vi-rūpa is the name of an **Aṅgirasa** who is twice mentioned in the Rigveda,[1] and to whom certain hymns are attributed by the Anukramaṇī (Index).

[1] i. 45, 3; viii. 75, 6. [2] viii. 43 *et seq.*; 64.

Viligī denotes a kind of snake in the Atharvaveda (v. 13, 7).

Viliṣṭa-bheṣaja in the Atharvaveda (Paippalāda, xx. 5, 2) denotes a remedy for a dislocation or a sprain.

Vi-lohita is the name of a disease mentioned in the Atharvaveda.[1] Bloomfield[2] thinks that 'flow of blood from the nose' is meant; Henry[3] renders it 'decomposition of the blood'; and Whitney[4] has 'anæmia.'

[1] ix. 8, 1; xii. 4, 4
[2] *Hymns of the Atharvaveda*, 657.
[3] *Les livres viii. et ix. de l'Atharvaveda*, 105, 142.
[4] Translation of the Atharvaveda, 549.

Vi-vadha or **Vī-vadha** seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the Brāhmaṇas used only metaphorically in such phrases as *vi-vivadha*,[1] 'with the weight unequally distributed,' and *sa-vīvadhatā*,[2] 'equality of burden.'

[1] Taittirīya Saṃhitā, vii. 2, 5, 2; 7, 3; *vivīvadha*, Pañcaviṃśa Brāhmaṇa, iv. 5, 19; *ubhayato-vivadha*, Kāṭhaka Saṃhitā, xxvii. 10.
[2] Aitareya Brāhmaṇa, viii. 1, 4; Pañcaviṃśa Brāhmaṇa, xiv. 1, 10; *sa-vivadha-tva*, v. 1, 11; xxii. 5, 7, etc.

Vi-vayana denotes in the Brāhmaṇas 'plaited work,' such as that used in a couch (**Asandī**).

[1] Aitareya Brāhmaṇa, viii. 5, 3; Śatapatha Brāhmaṇa, xii. 8, 3, 6. In the Sūtras *vivāna* has the same sense: Lāṭyāyana Srauta Sūtra, iii. 12, 1, etc.

Vi-vāha, 'marriage,' is mentioned in the Atharvaveda[1] and later.[2] See **Pati.**

[1] xii. 1, 24; xiv. 2, 65. The Rigvedic term is **Vahatu.**
[2] Taittirīya Saṃhitā, vii. 2, 8, 7; Kāṭhaka Saṃhitā, xxv. 3; Pañcaviṃśa Brāhmaṇa, vii. 10, 4; Aitareya Brāhmaṇa, iv. 27, 5, and often in the Sūtras.

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda[1] the sense of 'settlement' or 'dwelling' is adequate and probable, since the root *viś* means to 'enter' or 'settle.' In other passages, where the Viśaḥ

[1] iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 56, 22; 61, 3; 70, 3; 104, 18; x. 91, 2, etc.

stand in relation to a prince, the term must mean 'subject';[2] so, for example, when the people of **Tṛṇaskanda**[3] or of the **Tṛtsus** are mentioned.[4] Again, in some passages[5] the general sense of 'people' is adequate; as when the Rigveda speaks of the 'Āryan people,'[6] or the 'divine people,'[7] or the 'Dāsa people,' and so on.[8]

Sometimes,[9] however, the Viś appear in a more special sense as a subdivision of the **Jana** or whole people. This is, however, not common, for in most passages one or other of the senses given above is quite possible. Moreover, it is very difficult to decide whether the Viś as a subdivision of the Jana is to be considered as being a local subdivision (canton) or a blood kinship equivalent to a clan in the large sense of the word, while the relation of the Viś to the **Grāma** or to the **Gotra** is quite uncertain. In one passage of the Atharvaveda[10] the Viśaḥ are mentioned along with the *sabandhavaḥ* or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman *curia* or the Greek φρήτρη throw much light, as these institutions are themselves of obscure character, and the parallelism need not be cogent. It is, at any rate, possible that the Viś may in some cases have been no more than a Gotra or clan, or different clans may sometimes

[2] Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1. 3; Taittirīya Saṃhitā, iii. 2, 8, 6; Vājasaneyi Saṃhitā, viii. 46; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 6, 2, 8; Kauṣītaki Upaniṣad, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. iii. 4, 1, etc., reference to the cantons as electing a king has been seen; but see **Rājan** and *cf.* Pischel, *Vedische Studien*, 1, 179; Geldner, *Vedische Studien*, 2, 303; Hopkins, *Journal of the American Oriental Society*, 13, 113.

[3] Rv. i. 172, 3.

[4] Rv. vii. 33, 6; Geldner, *op. cit.*, 136.

[5] *E.g.*, Rv. vi. 1, 8; 26, 1; viii. 71, 11; *manuṣo viśaḥ*, vi. 14, 2; viii. 23, 13; *mānuṣīḥ*, x. 80, 6, etc.

[6] Rv. x. 11, 4.

[7] Rv. iii. 34, 2; Av. vi. 98, 2; Vājasaneyi Saṃhitā, xvii. 86.

[8] Rv. iv. 28, 4; vi. 25, 2; *adevīḥ*, viii. 96, 15; *asiknīḥ*, vii. 5, 3, etc.

[9] Rv. ii. 26, 3, where it is opposed to *jana*, *janman*, and *putrāḥ*; x. 84, 4, where in battle *viśaṃ-viśam* apparently refers to divisions of the host (*cf.* also iv. 24, 4, *viśo yudhmāḥ*); x. 91, 2, where it is opposed to *gṛha* and *jana*; Av. xiv. 2, 27, where *gṛhebhyaḥ* is followed by *asyai sarvasyai viśe*, which must mean a division less than a whole people. Zimmer, *Altindisches Leben*, 159, reckons here Rv. i. 172, 3; vii. 33, 6; ix. 7, 5; x. 124, 8; 173, 1; but these cases and many others are rather instances of 'subjects' than of a division of the tribe such as 'canton.'

[10] xv. 8, 2. 3. *Cf.* xiv. 2, 27, and Rv. x. 91, 2, in n. 9.

have made up a Viś, while Grāma is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive.[11] *Cf.* **Viśpati.**

In the later period the sense of Viś is definitely restricted in some cases[12] to denote the third of the classes of the Vedic polity, the people or clansmen as opposed to the nobles (**Kṣatra, Kṣatriya**) and the priests (**Brahman, Brāhmaṇa**). For the position of this class, see **Vaiśya.**

[11] The Viś may have been originally a clan settled in one place: there is no passage where 'Gotra' would not probably make sense; Rv. ii. 26, 3, cannot be pressed unduly to distinguish *janman* and Viś. Compare the phrase used of the Maruts *śardhaṃ śardham, vrātaṃ vrātam, gaṇaṃ gaṇam*, in Rv. v. 53, 11, where no precise sense can fairly be attributed to the words, though Zimmer sees in them a threefold division of the host corresponding to Jana, Viś, and Grāma. The rendering 'Gau' has therefore little foundation.

[12] Perhaps to this sense belong the numerous passages in the Brāhmaṇas and later Saṃhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—*e.g.*, Taittirīya Saṃhitā, ii. 2, 11, 2; Maitrāyaṇī Saṃhitā, ii. 1, 9; iii. 3, 10; Kāṭhaka Saṃhita, xix. 9 and often. See also Pañcaviṃśa Brāhmaṇa, xviii. 10, 9; Śatapatha Brāhmaṇa, ii. 1, 3, 5; viii. 7, 2, 3; xiii. 2, 2, 17. 19; 9, 6; xiv. 1, 3, 27, etc.; Chāndogya Upaniṣad, viii. 14. *Cf.* Zimmer, *Altindisches Leben*, 15 *et seq.*; Schrader, *Prehistoric Antiquities*, 800 *et seq.*; Macdonell, *Sanskrit Literature*, 158; von Schroeder, *Indiens Literatur und Cultur*, 32, 33; St. Petersburg Dictionary, *s.v.* For the Roman *curia*, which was apparently a collection of *gentes*, perhaps local, *cf.* Mommsen, *History of Rome*, 1, 72 *et seq.*; *Römische Forschungen*, 1, 140-150; *Römisches Staatsrecht*, 3, 9; Taylor, *History of Rome*, 11, 12; Smith, *Dictionary of Antiquities*, 1, 576; Cuq, *Les institutions juridiques des Romains*, 30-36. For the Greek Phratria, which was probably similar in character, consisting of a union of γένη, see *Dictionary of Antiquities*, 2, 876 *et seq.*; Greenidge, *Greek Constitutional History*, 128 *et seq.*; Bury, *History of Greece*, 69, 70; Gilbert, *Greek Constitutional Antiquities*, 1, 104 *et seq.*, 210. For the English hundreds, and the supposed analogy of the *pagi* of Tacitus, see the references in Medley, *English Constitutional History*,[2] 318 *et seq.*

Vi-śara is found as the name of a disease, perhaps 'tearing pains,' in the Atharvaveda.[1] Zimmer[2] thinks that the pains in the limbs attendant on fever (**Takman**) are alluded to. Roth[3] sees in the word the name of a demon. The view of Zimmer is supported by the use of *viśarīka*, 'rending,' beside **Balāsa** in another passage.[4]

[1] ii. 4, 2.
[2] *Altindisches Leben*, 391.
[3] St. Petersburg Dictionary, *s.v.*
[4] xix. 34, 10. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 284.

Vi-śākhe. See **Nakṣatra.**

Viś-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of **Viś.** Zimmer holds that in its strict sense it denotes the head of a canton, but he admits that there is no passage requiring this sense, the only one quoted by him[2] being certainly indecisive. In the great majority of passages the word simply means the 'lord of the dwelling,' whether used of a man or of the god Agni as the householder *par excellence*, or possibly as the fire of the **Sabhā** or assembly house of the people. This sense suits even the passage of the Rigveda[4] in which the Viśpati, as well as the father and the mother of a maiden,[5] are to be lulled to sleep in order to allow her lover to approach her, for the household may well be deemed to have been a joint family, in which the Viśpati could easily be different from the father of the girl—*e.g.*, a grandfather or uncle. In other passages[6] the Viśpati is the king as 'lord of the subject-people' (*viśām*), though here Zimmer[7] thinks reference is made to the election of a king.[8] Or again,[7] the Viśpati is the chief of the Viś, probably in the sense of 'subjects.'

[1] *Altindisches Leben*, 171.

[2] Rv. i. 37, 8.

[3] Rv. i. 12, 2; 26, 7; 164, 1; ii. 1, 8; iii. 2, 10; 40, 3; vii. 39, 2; ix. 108, 10; x. 4, 4; 135, 1, etc. So Viśpatnī of the lady of the house, Taittirīya Saṃhitā, iii. 1, 11, 4.

[4] vii. 55, 5 = Av. iv. 5, 6.

[5] So Aufrecht, *Indische Studien*, 4, 337 *et seq.*; Zimmer, *op. cit.*, 308. *Cf.* Lanman, *Sanskrit Reader*, 370. Geldner, *Vedische Studien*, 2, 55 *et seq.*, accepts the view of the Bṛhaddevatā, vi. 11 *et seq.* (where see Macdonell's note), that the hymn refers to Vasiṣṭha's approaching a house as a thief! The interpretation does not affect the sense of Viśpati, which here is clearly not the title of a cantonal chief. Viś is sometimes equivalent to **Sajāta**; *cf.* Taittirīya Saṃhitā, ii. 1, 3, 2. 3.

[6] Av. iii. 4, 1; iv. 22, 3. Perhaps Rv. iii. 13, 5, is so to be taken; *cf.* vii. 39, 2. *Cf.* Weber, *Indische Studien*, 18, 22.

[7] *Op. cit.*, 164, 165.

[8] But see **Rājan.**

[9] *E.g.*, Taittirīya Saṃhitā, ii. 3, 1, 3, where Viś must clearly be the people or subject class, and the Viśpati their chief representative; we cannot from such a passage infer a formal office of Viśpati even as head of the Viś.

Viśpalā is, according to the tradition in the Rigveda,[1] the name of a woman to whom the Aśvins gave an iron (*āyasī*)

[1] i. 112, 10: 116 15; 117, 11: 118, 8: x. 39, 8.

limb to replace one lost by her in a contest. Pischel[2] considers that a racing horse miraculously cured of a broken limb by the Aśvins is meant, but this is no more than an improbable conjecture.

[2] *Vedische Studien*, 1, 171-173. *Cf.* Macdonell, *Vedic Mythology*, 52; Muir, *Sanskrit Texts*, 5, 245; Bloomfield, *Religion of the Veda*, 113; Oldenberg, *Ṛgveda-Noten*, 1, 110, 111.

Viśvaka, in the Rigveda[1] called Kṛṣṇiya (possibly 'son of **Kṛṣṇa**') is a protégé of the Aśvins, who restored to him his lost son, **Viṣṇāpu**. See 2. **Kṛṣṇa.**

[1] i. 116, 23; 117, 7; viii. 86, 1; x. 65, 12. *Cf.* Macdonell, *Vedic Mythology*, 52.

Viśva-karman Bhauvana ('descendant of Bhuvana') is the name of a quite mythical king. He is said in the Aitareya Brāhmaṇa to have been consecrated by **Kaśyapa**, to whom he offered the earth (*i.e.*, presumably a piece of land) as a sacrificial fee; in the Śatapatha Brāhmaṇa[2] he performed the Sarvamedha ('universal sacrifice'), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,[3] but it cannot be stated with certainty that this is the meaning.

[1] viii. 21, 8.
[2] xiii. 7, 1, 15.
[3] Rhys Davids, *Buddhist India*, 47. *Cf.* Eggeling, *Sacred Books of the East*, 44, 421, n. 1; Muir, *Sanskrit Texts*, 1², 456, 457.

Viśvan-tara Sau-ṣadmana ('descendant of Suṣadman') is the name in the Aitareya Brāhmaṇa[1] of a prince who set aside the **Śyāparṇas**, his priests, and performed a sacrifice without their help, presumably with the aid of others. **Rāma Mārgaveya**, one of the Śyāparṇas, however, succeeded in inducing the king to reinstate the Śyāparṇas, and to give him a thousand cows.

[1] vii. 27, 3. 4; 34, 7. 8. *Cf.* Muir, *Sanskrit Texts*, 1², 431-440; Eggeling, *Sacred Books of the East*, 43, 344, n.

Viśva-manas is the name of a Ṛṣi mentioned in two passages of the Rigveda,[1] and as a friend of Indra in the Pañcaviṃśa

[1] viii. 23, 2; 24, 7.

Brāhmaṇa.[2] According to the Anukramaṇī (Index), he was a descendant of **Vyaśva**, and the author of certain hymns.[3]

[2] xv. 5, 20.
[3] Rv. viii. 23-26. *Cf.* Ludwig, Translation of the Rigveda, 3, 106.

Viśva-mānuṣa in one passage of the Rigveda[1] may be a proper name, but more probably merely means 'all mankind.'

[1] viii. 45, 22. *Cf.* Ludwig, Translation of the Rigveda, 3, 187.

Viśva-vāra occurs in one passage of the Rigveda[1] apparently as the name of a sacrificer.

[1] v. 44, 11. *Cf.* Ludwig, Translation of the Rigveda, 3, 138.

Viśvā-sāman is the name of a Ṛṣi, an **Atreya**, in the Rigveda.[1]

[1] v. 22, 1. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Viśva-sṛj is the name of certain mythical beings to whom, however, a Sattra, or sacrificial session, is ascribed in the Pañcaviṃśa Brāhmaṇa (xxv. 18, 1 *et seq.*).

Viśvā-mitra ('friend of all') is the name of a Ṛṣi who is mentioned in the Rigveda,[1] and to whom the third Maṇḍala is attributed by tradition. In one hymn[2] which appears to be his own composition, he praises the rivers **Vipāś** (Beas) and **Śutudrī** (Sutlej). There he calls himself the son of **Kuśika**, and seems unquestionably to be the helper of the **Bharatas**, whom he mentions. The tribe, engaged in a raid, apparently came to the rivers from the east.[4] Anxious to cross them, they

[1] As son of Kuśika in Rv. iii. 33, 5; as Viśvāmitra in iii. 53, 7. 12.
[2] iii. 33. Ludwig, Translation of the Rigveda, 3, 121, thinks the hymn too poetical to be a real composition of the reputed author.
[3] Rv. iii. 33, 5.
[4] So Geldner, *Vedische Studien*, 3, 152. Zimmer, *Altindisches Leben*, 127, 128, takes a different view: with Roth, *Zur Litteratur und Geschichte des Weda*, 90, he assumes that the Bharatas were different from the **Tṛtsus**, and that they came under Viśvāmitra from the West, but were defeated (see Rv. vii. 33, 6). But see Weber, *Episches im vedischen Ritual*, 34, n. 1; Pischel, *Vedische Studien*, 2, 136. Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42, still defends Roth's view.

found them in high flood, but Viśvāmitra by prayer induced the waters to subside. The same feat appears to be referred to in another passage of the same book of the Rigveda.[5] Curiously enough, Sāyaṇa[6] quite misunderstands the situation: according to him, Viśvāmitra having obtained wealth by the exercise of his office, went off with it to the rivers, pursued by others. Yāska's[7] version of the tale merely seems to mean that the king paid Viśvāmitra to act as his **Purohita**, or domestic priest. For the relations of Viśvāmitra to Vasiṣṭha connected with their service of **Sudās**, see **Vasiṣṭha**.

The Viśvāmitras are mentioned in several other passages of the Rigveda,[8] and are also designated as a family by the term **Kuśikas**.[9]

In the later literature Viśvāmitra becomes, like Vasiṣṭha, a mythical sage, usually[10] mentioned in connection with **Jamadagni**; he was Hotṛ priest at the sacrifice of **Śunaḥśepa**, whom he adopted, and to whom he gave the name of **Devarāta**.[11] He was a protégé of Indra, with whom he had an interview according to the Rigveda Āraṇyakas.[12] He is also often mentioned as a Ṛṣi.[13]

In the Epic[14] Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the Rigveda, but the Nirukta[15] calls his father, Kuśika, a king; the

[5] iii. 53, 9-11. This hymn is probably later.

[6] Sāyaṇa on Ṛv. iii. 33.

[7] Nirukta, ii. 24.

[8] iii. 1, 21; 18, 4; 53, 13; x. 89, 17; Av. xviii. 3, 6; 4, 54; Jaiminīya Upaniṣad Brāhmaṇa, iii. 15, 1.

[9] Rv. iii. 26, 1. 3; 29, 15; 30, 20; 42, 9; 53, 9. 10.

[10] *Cf.* Rv. iii. 53, 15. 16; Ṣaḍguruśiṣya in Macdonell's edition of the Sarvānukramaṇī, p. 107; Weber, *Indische Studien*, 1, 117; Muir, *Sanskrit Texts*, 1², 343; Geldner, *Vedische Studien*, 3, 158 *et seq.*

[11] Aitareya Brāhmaṇa, vii. 16 *et seq.*; Śāṅkhāyana Śrauta Sūtra, xv. 17 *et seq.*

[12] Aitareya Āraṇyaka. ii. 2, 3; Śāṅkhāyana Āraṇyaka, i. 5.

[13] Aitareya Āraṇyaka, ii. 2, 1; Aitareya Brāhmaṇa, vi. 18, 1; 20, 3; Taittirīya Saṃhitā, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇī Saṃhitā, ii. 7, 19; Kauṣītaki Brāhmaṇa, xv. 1; xxvi. 14; xxviii. 1. 2; xxix. 3; Pañcaviṃśa Brāhmaṇa, xiv. 3, 12; Bṛhadāraṇyaka Upaniṣad, ii. 2, 4; Jaiminīya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 1, etc. Jamadagni is often associated with him, Av. iv. 29, 5, etc.

[14] Muir, *Sanskrit Texts*, 1², 388 *et seq.*

[15] ii. 24.

Aitareya Brāhmaṇa[16] refers to Śunaḥśepa as succeeding to the lordship of the **Jahnus**, as well as the 'divine lore' (*daiva veda*) of the **Gāthins**; and the Pañcaviṃśa Brāhmaṇa[17] mentions Viśvāmitra as a king. But there is no real trace of this kingship of Viśvāmitra: it may probably be dismissed as a mere legend, with no more foundation at most than that Viśvāmitra was of a family which once had been royal. But even this is doubtful.

[16] vii. 18, 9. But the Śāṅkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, *Episches im vedischen Ritual*, 16, n. 3, prefers, and which omits all allusion to the 'lordship' of the Jahnus. This shows how little stress can be laid on this late tradition.

[17] xxi. 12, 2.

Cf. Ludwig, Translation of the Rigveda, 3, 121; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209, 210; Muir, *Sanskrit Texts*, 1², 337 *et seq.*; Weber, *op. cit.*, 16 *et seq.*; *Indian Literature*, 31, 37, 38, 53, etc.

Viṣa in the Rigveda[1] and later[2] regularly denotes 'poison' as an antidote, for which the Atharvaveda supplies spells.[3]

[1] i. 117, 16; 191, 11; vi. 61, 3; x. 87, 18, etc.

[2] Av. iv. 6, 2; v. 19, 10; vi. 90, 2, etc.

[3] Bloomfield, *Atharvaveda*, 61.

Viṣa-vidyā, the 'science of poison,' is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). *Cf.* **Vidyā**.

Viṣāṇā in the Atharvaveda[1] and later[2] denotes an animal's 'horn.'

[1] iii. 7, 1. 2; vi. 121, 1; Aitareya Brāhmaṇa, ii. 11, 10; Śatapatha Brāhmaṇa, vii. 3, 2, 17. Primarily a deciduous horn is meant. See Whitney, Translation of the Atharvaveda, 94.

Viṣāṇakā is the name of a plant in the Atharvaveda.[1] Bloomfield,[2] however, thinks that the word may merely mean 'horn.' It is used as a remedy against the disease Vātīkāra.[3] That

[1] vi. 44, 3. *Cf.* Viṣāṇikā in Wise, *Hindu System of Medicine*, 146, perhaps the *Asclepias geminata;* Bloomfield, *American Journal of Philology*, 12, 426; Zimmer, *Altindisches Leben*, 68. But *cf.* Whitney, Translation of the Atharvaveda, 313.

[2] *Hymns of the Atharvaveda*, 482.

[3] Av. ix. 8, 20; Vātī-kṛta, vi. 44, 3; 109, 3.

disease is of doubtful character: Zimmer[4] thinks that it is one 'caused by wounds,' comparing the adjective *a-vāta*, 'uninjured,' in the Rigveda,[5] but Bloomfield[6] shows that 'wind' in the body is meant as causing the disease.

[4] *Op. cit.*, 389, 390.
[5] vi. 16, 20; ix. 96, 8.
[6] *Op. cit.*, 481 *et seq.*, 516.

Viṣāṇin occurs once in the Rigveda[1] as the name of a tribe in the list of the enemies of the **Tṛtsus**, not as Roth[2] thought, of their allies. The word seems to mean 'having horns,' but in what sense is unknown; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the **Alinas, Bhalānas, Śivas,** and **Pakthas,** be reckoned as belonging to the tribes of the north-west.

[1] vii. 18, 7.
[2] *Zur Litteratur und Geschichte des Weda*, 95; Zimmer, *Altindisches Leben*, 126. But Zimmer, *op. cit.*, 430, 431, altered his view, and Hopkins' criticism, overlooking this retractation, in the *Journal of the American Oriental Society*, 15, 260, 261, is so far unjustified.
Cf. Ludwig, Translation of the Rigveda, 3, 173.

1. **Viṣūvant** denotes in the Atharvaveda[1] and later[2] the middle day in the Sattra or sacrificial session of a year's duration. Tilak[3] argues that the Viṣūvant literally means the day when night and daylight are equal—*i.e.*, the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

[1] xi. 7, 15.
[2] Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 7, 1; v. 9, 10; Aitareya Brāhmaṇa, iii. 41, 4; iv. 18, 1; 22, 1. 2; vi. 18, 8; Kauṣītaki Brāhmaṇa, xxv. 1; xxvi. 1; Taittirīya Brāhmaṇa, i. 2, 3, 2; Satapatha Brāhmaṇa, x. 1, 2, 2; 3, 14. 23; 4, 2; 2, 1, 8, etc.
[3] *Orion*, 21, 22.
[4] *Cf.* Whitney, *Journal of the American Oriental Society*, 16, lxxxiii. *et seq.*

2. **Viṣūvant** occurs in the description of the house in the Atharvaveda.[1] The meaning seems to be the 'ridge of the roof.'[2]

[1] ix. 3, 8.
[2] *Cf.* Zimmer, *Altindisches Leben*, 151 (who thinks it is a metaphor from the parting of the hair); Bloomfield, *Hymns of the Atharvaveda*, 598; Whitney, Translation of the Atharvaveda, 526.

Viṣūcikā is the name of a disease mentioned in the Vājasaneyi Saṃhitā[1] as a result of over-indulgence in **Soma** drinking. It seems clearly to be 'dysentery,' or, as Wise calls it, 'sporadic cholera.' The term apparently means 'causing evacuations in both directions.'

[1] xix. 10 = Maitrāyaṇī Saṃhitā, iii. 11, 7 = Kāṭhaka Saṃhitā, xxxvii. 18 = Taittirīya Brāhmaṇa, ii. 6, 1, 5 = Śatapatha Brāhmaṇa, xii. 7, 3, 2.

[2] *Hindu System of Medicine*, 330. *Cf.* Zimmer, *Altindisches Leben*, 275, 392.

Vi-ṣkandha occurs several times in the Atharvaveda[1] as the name of a disease. As remedies against it a lead amulet,[2] or hemp,[3] or a salve,[4] or the **Jaṅgiḍa** plant are recommended for use.[5] Weber[6] suggests that the disease meant is 'rheumatism,' because it draws the shoulders apart (*vi-skandha*), but Bloomfield[7] thinks that it is rather the name of a demon, like the Rigvedic Vyaṃśa[8] and Vigrīva,[9] both of which are similarly formed and are names of demons. Possibly Karśapha and Viśapha mentioned in one hymn[10] are plants used to cure the disease.

[1] i. 16, 3; ii. 4, 1 *et seq.*; iii. 9, 2. 6; iv. 9, 5; xix. 34, 5. It is also found in the Taittirīya Saṃhitā, vii. 3, 11, 1.
[2] Av. i. 16, 3. *Cf.* ii. 4; iii. 9, 6.
[3] Av. ii. 4, 5.
[4] Av. iv. 9, 5.
[5] Av. ii. 4, 1. 5; xix. 34, 5; 35, 1.
[6] *Indische Studien*, 4, 410; 13, 141; 17, 215. See Zimmer, *Altindisches Leben*, 390, 391; Grill, *Hundert Lieder*,[2] 75.
[7] *Hymns of the Atharvaveda*, 282, 283.
[8] Rv. i. 32, 5, etc.
[9] Rv. viii. 4, 24.
[10] Av. iii. 9, 1. *Cf.* Bloomfield, *op. cit.*, 340. Roth, St. Petersburg Dictionary, *s.v.*, thinks demons are meant: this seems the more probable view.

Vi-ṣṭārin in the Atharvaveda[1] denotes a special sort of **Odana** or porridge.

[1] iv. 34, 1 *et seq.* According to Whitney, Translation of the Atharvaveda, 206, the designation 'outspread' is due to the fact that the rice mess was kneaded into furrows and juices (*rasa*) were poured into them. See Kauśika Sūtra, lxvi. 6.

Viṣṭhā-vrājin is a word of doubtful significance in the Śatapatha Brāhmaṇa.[1] According to Sāyaṇa, it means 'remaining in one and the same place'; if this is right, the rendering of the

[1] v. 1, 12.

St. Petersburg Dictionary and of Böhtlingk's Dictionary, 'one whose herd is stationary,' seems legitimate. But, as Eggeling[2] points out, the Kāṇva recension of the Śatapatha Brāhmaṇa in another passage[3] seems to treat the word as denoting a disease: thus Viṣṭhāvrājin may mean 'one afflicted by dysentery.'

[2] *Sacred Books of the East*, 41, 123, n. 1. [3] *Ibid.*, 50, n. 1.

Viṣṇāpu is the son of **Viśvaka** in the Rigveda.[1] When lost he was restored to his father by the Aśvins.

[1] i. 116, 23; 117, 7; viii. 86, 3; x. 65, 12.

Viṣphuliṅga denotes a 'spark' of fire in the Upaniṣads.[1]

[1] Bṛhadāraṇyaka Upaniṣad, ii. 1, 23; vi. 1, 12; Kauṣītaki Upaniṣad, iii. 3; iv. 20, etc. *Cf. viṣpuliṅgaka*, 'scattering sparks of fire,' in Rv. i. 191, 12 (Sāyaṇa, 'a tongue of fire,' or 'sparrow').

Viṣvak-sena is the name of a teacher, a pupil of **Nārada**, mentioned in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.

Visalya[1] and **Visalyaka**[2] are names of a disease in the Atharvaveda. Since Shaṅkar Paṇḍit's reciters[3] pronounced the word as Visalpaka in all the passages, that should probably be adopted as the right reading.[4] Some sort of pain is meant, perhaps 'neuralgia,' in connexion with fever.

[1] ix. 8, 20.

[2] vi. 127, 1 *et seq.*; ix. 8, 2. 5; xix. 44, 2.

[3] See Bloomfield, *Hymns of the Atharvaveda*, 601; Whitney, Translation of the Atharvaveda, 376. *Cf.* Zimmer, *Altindisches Leben*, 378, 384.

[4] The commentator Sāyaṇa on vi. 127 reads *visalpakaḥ*, and on xix. 44, 2, *visarpakaḥ*.

Vi-sras denotes the 'decay' of old age, 'decrepitude,' 'senility.'[1]

[1] Av. xix. 34, 3, where Böhtlingk, Dictionary, *s.v.*, suggests for *visrasas* the emendation *visruhas* (*cf.* Rv. vi. 7, 6); Taittirīya Brāhmaṇa, iii. 8, 20, 5; Aitareya Āraṇyaka, ii. 3, 7; Aitareya Brāhmaṇa, viii. 20, 7; Kāthaka Upaniṣad, vi. 4.

Vihalha is found in the Atharvaveda[1] apparently as the name of a plant. The forms Vihaṃla and Vihahla occur as variants.

[1] vi. 16, 2. *Cf.* Zimmer, *Altindisches Leben*, 72.

Vīṇā in the later Saṃhitās[1] and the Brāhmaṇas[2] denotes a 'lute.' A Vīṇā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[3] and is also mentioned elsewhere.[4] The Aitareya Āraṇyaka,[5] which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (*i.e.*, neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Śatapatha Brāhmaṇa[6] the Uttaramandrā is either a tune or a kind of lute. *Cf.* **Vāṇa.**

[1] Taittirīya Saṃhitā, vi. 1, 4, 1; Kāṭhaka Saṃhitā, xxxiv. 5; Maitrāyaṇī Saṃhitā, iii. 6, 8.

[2] Śatapatha Brāhmaṇa, iii. 2, 4, 6; xiii. 1, 5, 1; *śata-tantrī*, 'hundred-stringed' (like the **Vāṇa**), at the Mahāvrata rite, Śāṅkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminīya Brāhmaṇa, i. 42 (*Journal of the American Oriental Society*, 15, 235).

[3] Vājasaneyi Saṃhitā, xxx. 20; Taittirīya Brāhmaṇa, iii. 4, 15, 1.

[4] Bṛhadāraṇyaka Upaniṣad, ii. 4, 8; iv. 5, 9.

[5] iii. 2, 5; *cf.* Sāṅkhāyana Āraṇyaka, viii. 9.

[6] xiii. 4, 2, 8. *Cf.* Eggeling, *Sacred Books of the East*, 44, 356, n. 3.

Cf. Zimmer, *Altindisches Leben*, 289; Hopkins, *Journal of the American Oriental Society*, 13, 328; von Schroeder, *Indiens Literatur und Cultur*, 755.

Vīṇā-gāthin denotes 'lute-player' in the Brāhmaṇas.[1] In the Śatapatha Brāhmaṇa Vīṇāgaṇagin denotes the 'leader of a band.'

[1] Taittirīya Brāhmaṇa, iii. 9, 14, 1; Śatapatha Brāhmaṇa, xiii. 1, 5, 1; 4, 2, 8. 11. 14; 3, 5.

[2] xiii. 4, 3, 3; 4, 2; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 29.

Vīṇā-vāda. See **Vīṇā.**

Vīta-havya is the name of a prince who is mentioned in the Rigveda[1] along with **Bharadvāja**, and as a contemporary of **Sudās**,[2] though in both passages it is possible to understand the

[1] vi. 15, 2. 3.

[2] vii. 19, 3.

word as a mere adjective. In the Atharvaveda[3] Vītahavya appears as connected with **Jamadagni** and **Asita**, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the **Sṛñjayas**.[4] In the Yajurveda Saṃhitās[5] a Vītahavya **Śrāyasa** appears as a king: he may be identical with the Vītahavya of the Rigveda, or belong to the same line. *Cf.* **Vaitahavya**.

[3] vi. 137, 1. .

[4] Hillebrandt, *Vedische Mythologie*, 1, 105.

[5] Taittirīya Saṃhitā, v. 6, 5, 3; Kāṭhaka Saṃhitā, xxii. 3; Pañcaviṃśa Brāhmaṇa, xxv. 16, 3. *Ibid.*, ix. 1, 9, he is represented as being *niruddha*, apparently in 'banishment'; but the scholiast explains him as not a king, but a Ṛṣi, which is quite possible.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; *Buddha*, 405.

Vīra in the Rigveda[1] and later[2] denotes 'man' as the strong and heroic. Collectively in the singular[3] the word denotes 'male offspring,' an object of great desire (*cf.* **Putra**) to the Vedic Indian. The Pañcaviṃśa Brāhmaṇa[4] gives a list of eight Vīras of the king, constituting his supporters and entourage.

[1] i. 18, 4; 114, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.

[2] Av. ii. 26, 4; iii. 5, 8, etc.

[3] Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittirīya Saṃhitā, vii. 1, 8, 1, etc.

[4] xix. 1, 4. Viz., the king's brother, his son, **Purohita**, **Mahiṣī**, **Sūta**, **Grāmaṇī**, **Kṣattṛ**, and **Saṃgrahītṛ**. See **Ratnin**.

Vīraṇa is the form in the late Ṣaḍviṃśa Brāhmaṇa (v. 2) of the name of the plant **Vīriṇa**.

Vīra-hatyā, 'murder of a man,' is one of the crimes referred to in the Taittirīya Āraṇyaka.[1] The Vīra-han, 'man-slayer,' is often mentioned in the older texts.[2] *Cf.* **Vaira**.

[1] x. 40.

[2] Taittirīya Saṃhitā, i. 5, 2, 1; ii. 2, 5, 5; Kāṭhaka Saṃhitā, xxxi. 7; Kapiṣṭhala Saṃhitā, xxxvii. 7; Maitrāyaṇī Saṃhitā, iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 12; Vājasaneyi Saṃhitā, xxx. 5; Pañcaviṃśa Brāhmaṇa, xii. 6, 8; xvi. 1, 12, etc.

Vīriṇa in the Śatapatha Brāhmaṇa[1] denotes a kind of grass (*Andropogon muricatus*). See **Vairiṇa.**

[1] xiii. 8, 1, 15. *Cf.* Zimmer, *Altindisches Leben*, 70.

Vīrudh means 'plant' in the Rigveda[1] and later.[2] As contrasted with **Oṣadhi**, it denotes the inferior order of plants, but it often has practically the same sense as Oṣadhi.

[1] i. 67, 9; 141, 4; ii. 1, 14; 35, 8, etc.

[2] Av. i. 32, 3; 34, 1; ii. 7, 1; v. 4, 1; xix. 35, 4, etc.

Cf. Zimmer, *Altindisches Leben*, 57.

1. **Vṛka**, 'wolf,' is mentioned frequently in the Rigveda,[1] and also later.[2] It was an enemy of sheep[3] and of calves,[4] being dangerous even to men.[5] Its colour is stated to be reddish (*aruṇa*).[6] The 'she-wolf,' Vṛkī, is also mentioned several times in the Rigveda.[7]

[1] i. 42, 2; 105, 7; 116, 14; ii. 29, 6; vi. 51, 14; vii. 38, 7, etc.

[2] Av. vii. 95, 2; xii. 1, 49; Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 14, 4; Vājasaneyi Saṃhitā, iv. 34; xix. 10. 92, etc.

[3] Rv. viii. 34, 3; **urā-mathi**, 'worrying sheep,' x. 66, 8.

[4] Av. xii. 4, 7.

[5] Rv. i. 105, 11. 18; ii. 29, 6. In Nirukta, v. 21, Roth, St. Petersburg Dictionary, *s.v.* 16, sees the sense of 'dog,' which seems needless. *Cf. Nirukta, Erläuterungen*, 67.

[6] Rv. i. 105, 18.

[7] i. 116, 16; 117, 17; 183, 4; vi. 51, 6; x. 127, 6.

Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 18, 14.

2. **Vṛka** in two passages of the Rigveda[1] denotes 'plough.'

[1] i. 117, 21; viii. 22, 6; Nirukta, v. 26.

Vṛka-dvaras is found in one passage of the Rigveda,[1] which Ludwig[2] interprets as referring to a battle against Vṛkadvaras, king of the **Śaṇḍikas**. But this is quite uncertain. Roth[3] and Oldenberg[4] incline to read *vṛkadhvaras*. Hillebrandt[5] suggests Iranian connections, but without any clear reason.

[1] ii. 30, 4.

[2] Translation of the Rigveda, 3, 153; Griffith, *Hymns of the Rigveda*, 1, 297, n.

[3] St. Petersburg Dictionary, *s.v.*; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 110.

[4] *Rgveda-Noten*, 1, 211.

[5] *Vedische Mythologie*, 3, 442.

Vṛkṣa is the ordinary term for 'tree' in the Rigveda[1] and later.[2] In the Atharvaveda[3] it denotes the coffin made from a tree, no doubt by hollowing it out. The Ṣaḍviṃśa Brāhmaṇa[4] refers to the portent of a tree secreting blood.

[1] i. 164, 20. 22; ii. 14, 2; 39, 1; iv. 20, 5; v. 78, 6, etc.
[2] Av. i. 14, 1; ii. 12, 3; vi. 45, 1; xii. 1, 27. 51, etc.
[3] Av. xviii. 2, 25. *Cf.* Bṛhaddevatā, v. 83, with Macdonell's note (*d*).
[4] *Indische Studien*, 1, 40, and *cf. Journal of the American Oriental Society*, 15, 214.

Vṛkṣa-sarpī, 'tree-creeper,' is the name of a species of worm or female serpent in the Atharvaveda.[1]

[1] ix. 2, 22. *Cf.* Zimmer, *Altindisches Leben*, 98.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. 1, 1, 10) denotes the 'fruit of a tree.'

Vṛcayā is referred to once in the Rigveda[1] as the spouse given by the Aśvins to **Kakṣīvant.**

[1] i. 51, 3. *Cf.* Pischel, *Vedische Studien*, 1, 3, 203, who distinguishes two Kakṣīvants, but without sufficient reason, since i. 116, 17, must clearly refer to Vṛcayā.

Vṛcīvant is the name of a tribe referred to once in the Rigveda,[1] where it is clearly stated that the **Sṛñjaya** king, **Daivavāta**, conquered the **Turvaśa** king and the Vṛcīvants. Zimmer[2] thinks that the Vṛcīvants and the Turvaśa people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against[3] the Sṛñjayas. The Vṛcīvants appear again only in the strange legend in the Pañcaviṃśa Brāhmaṇa,[4] according to which the **Jahnus** and the Vṛcīvants contended for sovereignty, **Viśvāmitra**, the Jahnu king, winning it by his knowledge of a certain rite. See also **Hariyūpīyā.**

[1] vi. 27, 5 *et seq.*
[2] *Altindisches Leben*, 124.
[3] Oldenberg, *Buddha*, 404; Ludwig, Translation of the Rigveda, 3, 153; Hillebrandt, *Vedische Mythologie*, 1, 105.
[4] xxi. 12, 2.

Vṛjana, according to Roth,[1] denotes in several passages of the Rigveda[2] the 'settlement' or 'village,' the German 'Mark' and its inhabitants. *Zimmer*,[3] accepting this view, sees in Vṛjana the 'secure abode' (*kṣiti dhruvā*) where the clan lives,[4] the clan itself as a village community (like **Grāma**), and the clan in war.[5] Geldner,[6] on the other hand, takes the literal sense of Vṛjana to be 'net,' developing all the other senses from that idea, but the traditional view seems more natural.

[1] St. Petersburg Dictionary, *s.v.* 2.
[2] i. 51, 15; 73, 2; 91, 21; 105, 19; 128, 7; 165, 15; 166, 14, etc.
[3] *Altindisches Leben*, 142, 159, 161.
[4] Rv. i. 51, 15; 73, 2 (*cf.* i. 73, 4).
[5] Rv. vii. 32, 27; x. 42, 10.
[6] *Vedische Studien*, 1, 139 *et seq.*

Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa,[1] where in a **Gāthā** reciting the prowess of **Bharata** it is said that he bound horses on the **Yamunā** (Jumna) and **Gaṅgā** (Ganges) *Vṛtraghne*, which Sāyaṇa renders 'at Vṛtraghna,' as the name of a place. Roth,[2] however, seems right in interpreting the form as a dative, 'for the slayer of Vṛtra'—*i.e.*, Indra.

[1] viii. 23, 5.
[2] St. Petersburg Dictionary, *s.v.* *Cf.* Aufrecht, *Aitareya Brāhmaṇa*, 425.

Vṛtra-śaṅku, literally 'Vṛtra-peg,' found in one passage of the Śatapatha Brāhmaṇa,[1] is said by the scholiast on the Kātyāyana Śrauta Sūtra[2] to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.[3]

[1] xiii. 8, 4, 1.
[2] xxi. 3, 31.
[3] iv. 2, 5, 15. *Cf.* Eggeling, *Sacred Books of the East*, 44, 437, n. 1.

Vṛddha-dyumna Ābhipratāriṇa ('descendant of Abhipratārin') is the name of a prince (*rājanya*) in the Aitareya Brāhmaṇa (iii. 48, 9), where his priest, **Śucivṛkṣa Gaupalāyana,** is praised. In the Śāṅkhāyana Śrauta Sūtra (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the **Kurus** from **Kurukṣetra,** an event which actually came to pass.

Vṛddha-vāśinī in the Nirukta (v. 21) denotes the 'female jackal.'

1. **Vṛśa.** See **Vṛṣa.**

2. **Vṛśa Jāna** ('descendant of Jana') is the name of a famous Purohita, who was unfortunate enough, while with his royal master, **Tryaruṇa**, to see a boy killed by the chariot which the king drove too fast. He thereupon recalled the boy to life. The story is told briefly in the Pañcaviṃśa Brāhmaṇa,[1] the Śāṭyāyanaka,[2] the Tāṇḍaka,[3] was also narrated in the Bhāllavi Brāhmaṇa,[4] and is preserved in the Bṛhaddevatā.[5] Sieg[6] has endeavoured to trace the story in part in the Rigveda,[7] but there is a consensus of opinion[8] against the correctness of such a view.

[1] xiii. 3, 12.
[2] See Sāyaṇa on Rv. v. 2, and the Jaiminīya version in the *Journal of the American Oriental Society*, 18, 20.
[3] See Sāyaṇa, *loc. cit.*
[4] Referred to in the Bṛhaddevatā, v. 23, apparently as cited in the Nidāna. The passage is not in the extant text of the Nidāna Sūtra. See Sieg, *Die Sagenstoffe des Ṛgveda* 65, n. 5.
[5] v. 14 *et seq.*, where see Macdonell's notes.
[6] *Op. cit.*, 64-76.
[7] v. 2.
[8] Ludwig, Translation of the Rigveda, 4, 324; Hillebrandt, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 33, 248 *et seq.*; Oldenberg, *Sacred Books of the East*, 46, 366 *et seq.*; *Ṛgveda-Noten*, 1, 312. On the other hand, Geldner, *Festgruss an Roth*, 192, supports the tradition. *Cf.* Weber, *Indische Studien*, 10, 32.

Vṛścika in the Rigveda[1] and the Atharvaveda[2] denote 'scorpion.' Its poison was feared[3] like that of serpents. It is described as lying torpid in the earth during winter.[4]

[1] i. 191, 16.
[2] x. 4, 9. 15; xii. 1, 46; Śāṅkhāyana Āraṇyaka, xii. 27.
[3] Rv., *loc. cit.*; Av. x. 4, 9. 15.
[4] Av. xii. 1, 46.
Cf. Zimmer, *Altindisches Leben*, 98.

Vṛṣa is the name of a plant of some kind in the Kāṭhaka Saṃhitā.[1] Later the *Gendarussa vulgaris* is so styled. Maitrāyaṇī Saṃhitā[2] has Vṛśa, which Böhtlingk[3] takes to mean a small animal, a quite possible sense. *Cf.* **Yevāṣa.**

[1] xxx. 1.
[2] iv. 8, 1.
[3] Dictionary, General Index to Supplements, 376.

Vṛṣa-khādi is used as an epithet of the Maruts in the Rigveda.[1] The sense is doubtful: Bollensen[2] thought the expression referred to the wearing of rings in the ears; Max Müller[3] renders it 'strong rings,' comparing the later Cakra or discus.

[1] i. 64, 10.
[2] *Orient und Occident*, 2, 461, n.
[3] *Sacred Books of the East*, 32, 107, 120. *Cf.* Zimmer, *Altindisches Leben*, 263.

Vṛṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.[1]

[1] ix. 97, 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 132.

Vṛṣaṇ-aśva is the name of a man referred to in the Rigveda,[1] where Indra is called **Menā**, perhaps his 'wife' or 'daughter.' The same legend is alluded to in the Jaiminīya Brāhmaṇa,[2] the Śatapatha Brāhmaṇa,[3] the Ṣaḍviṃśa Brāhmaṇa,[4] and the Taittirīya Āraṇyaka,[5] but it is clear that all of these texts had no real tradition of what was referred to.

[1] i. 51, 13.
[2] ii. 79 (*Journal of the American Oriental Society*, 18, 37).
[3] iii. 3, 4, 18.
[4] i. 1, 16.
[5] i. 12, 3.
Cf. Eggeling, *Sacred Books of the East*, 26, 81, n. 2.

Vṛṣa-daṃśa, 'strong-toothed,' is the name of the cat in the Yajurveda Saṃhitās,[1] where it figures as a victim at the Aśvamedha ('horse sacrifice'). It also appears in the Pañcaviṃśa Brāhmaṇa;[2] the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner[3] sees a house cat in the animal alluded to in a hymn of the Atharvaveda[4] by a set of curious epithets, including *vṛṣadatī*, 'strong-toothed,' but Whitney[5] decisively rejects the idea that the hymn refers to the domestic cat.

[1] Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.
[2] viii. 2, 2.
[3] *Vedische Studien*, 1, 313-315.
[4] i. 18.
[5] Translation of the Atharvaveda, 19, 20; Bloomfield, *Journal of the American Oriental Society*, 15, 153, n.; *Hymns of the Atharvaveda*, 261.
Cf. Zimmer, *Altindisches Leben*, 86.

Vṛṣan in two passages of the Rigveda[1] seems to denote a man, with the patronymic **Pāthya** in one of them.

[1] i. 36, 10; vi. 16, 14. 15. *Cf.* Max Müller, *Sacred Books of the East*, 32, 152, 153; Ludwig, Translation of the Rigveda, 3, 104.

Vṛṣabha regularly denotes a 'bull' in the Rigveda,[1] but usually in a metaphorical sense.

[1] i. 94, 10; 160, 3; vi. 46, 4; of Parjanya, vii. 101, 1. 6, etc. Roth renders *vṛṣabhānna*, ii. 16, 5, 'eating strong food'; but the literal sense, 'whose food is bulls,' will answer. *Cf.* **Māṃsa.**

Vṛṣala in the dicing hymn of the Rigveda[1] denotes an 'outcast'; the same sense appears in the Bṛhadāraṇyaka Upaniṣad,[2] where the touch of either a Vṛṣala or a Vṛṣalī is to be avoided.

[1] x. 34, 11. *Cf.* Nirukta, iii. 16. [2] vi. 4, 12 Mādhyaṃdina.

Vṛṣa-śuṣma Vātāvata ('descendant of Vātāvant') **Jātūkarṇya** is the name of a priest in the Brāhmaṇas of the Rigveda.[1] Vṛṣaśuṣma in the Vaṃśa Brāhmaṇa[2] is probably intended for the same name.

[1] Aitareya Brāhmaṇa, v. 29, 1; Kauṣītaki Brāhmaṇa, ii. 9 (with a *varia lectio* Vādhāvata: *Indische Studien*, 1, 215, n. 1).
[2] *Indische Studien*, 4, 373.

Vṛṣā-rava, 'roaring like a bull,' is the name of some animal in the Rigveda.[1] In the Śatapatha Brāhmaṇa[2] the word occurs in the dual, meaning perhaps 'mallet' or 'drumstick.'

[1] x. 146, 2 = Taittirīya Brāhmaṇa, ii. 5, 5, 6.
[2] xii. 5, 2, 7.
Cf. Bloomfield, *Hymns of the Atharvaveda*, 426; Zimmer, *Altindisches Leben*, 90.

Vṛṣṭi is the regular word for 'rain' in the Rigveda[1] and later.[2]

[1] i. 116, 12; ii. 5, 6, etc. [2] Av. iii. 31, 11; vi. 22, 3, etc.

Vṛṣṭi-havya is in the Ṛigveda[1] the name of a Ṛṣi, whose sons were the **Upastutas.**

[1] x. 115, 9. *Cf.* Max Müller, *Sacred Books of the East*, 32, 152, 153; Ludwig, Translation of the Rigveda, 3, 108, 109.

Veṇu in the Atharvaveda[1] and later[2] denotes a 'reed' of bamboo. It is described in the Taittirīya Saṃhitā[3] as 'hollow' (*su-ṣira*). In the Ṛigveda[4] it occurs only in a Vālakhilya hymn in a Dānastuti ('praise of gifts'), where Roth[5] thinks that 'flutes of reed' are meant, a sense which Veṇu has in the later texts. The Kauṣītaki Brāhmaṇa[6] couples Veṇu with **Sasya,** stating that they ripen in Vasanta, 'spring.' Apparently bamboo reeds are meant.[7]

[1] i. 27, 3.
[2] Taittirīya Saṃhitā, v. 2, 5, 2; vii. 4, 19, 2; Kāṭhaka Saṃhitā, xiii. 12; Satapatha Brāhmaṇa, i. 1, 4, 19; ii. 6, 2, 17, etc.
[3] v. 1, 1, 4.
[4] viii. 55, 3.
[5] St. Petersburg Dictionary, *s.v.* 2.
[6] iv. 12.
[7] *Cf.* Kātyāyana Śrauta Sūtra, iv. 6, 17, with the scholiast; Weber, *Indische Studien*, 10, 343.
Cf. Zimmer, *Altindisches Leben*, 71.

Vetasa is the name of the water plant *Calamus Rotang*, or a similar reed, in the Ṛigveda[1] and later.[2] It is called 'golden' (*hiraṇyaya*) and 'water-born' (*apsuja*).[4]

[1] iv. 58, 5.
[2] Av. x. 7, 41; xviii. 3, 5; Taittirīya Saṃhitā, v. 3, 12, 2; 4, 4, 2; Vājasaneyi Saṃhitā, xvii. 6; Taittirīya Brāhmaṇa, iii. 8, 4, 3, etc.
[3] Rv., *loc. cit.*; Av. x. 7, 41.
[4] Taittirīya Saṃhitā, v. 3, 12, 2, etc.
Cf. Zimmer, *Altindisches Leben*, 71.

Vetasu is a name occurring in the singular in two passages of the Ṛigveda[1] and once in the plural.[2] It seems that he was defeated by Indra, but there is no reason to assume that he was a demon. Zimmer[3] thinks that the Vetasus were probably the tribe of which **Daśadyu** was a member, and that they defeated the **Tugras.** The passages are too obscure to render any version probable.

[1] vi. 20, 8; 26, 4. [2] x. 49, 4.
[3] *Altindisches Leben*, 128. *Cf.* Kaegi, *Der Rigveda*, n. 337.
Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

Vetasvant, 'abounding in reeds,' is the name of a place in the Pañcaviṃśa Brāhmaṇa,[1] not, as Weber[2] once took it, a part of the name of **Ekayāvan Gāṃdama.**

[1] xxi. 14, 20.
[2] *Indische Studien*, 1, 32. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69.

Veda in the Atharvaveda[1] and later[2] denotes 'sacred lore.' In the plural[3] it more definitely refers to the Vedas of the Ṛc, Yajus, and Sāman. *Cf.* **Vidyā.**

[1] Av. vii. 54, 2; x. 8, 17; xv. 3, 7.
[2] *Trayа*, 'threefold,' Śatapatha Brāhmaṇa, v. 5, 5, 10; xiii. 4, 3, 3; Nirukta, i. 2. 18. 20, etc.
[3] Av. iv. 35, 6; xix. 2, 12; Taittirīya Saṃhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, v. 32, 1; vi. 15, 11; Taittirīya Brāhmaṇa, iii. 10, 11, 4; Śatapatha Brāhmaṇa, xi. 3, 3, 7; xii. 3, 4, 11, etc. In the Brāhmaṇas the word, no doubt, has normally the sense of the extant collections, which appear under their accepted titles, **Ṛgveda, Yajurveda, Sāmaveda**, in the Āraṇyakas.

Vedāṅga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta[1] and the Ṛigveda Prātiśākhya.[2]

[1] i. 20.
[2] xii. 40.

Cf. Roth, *Nirukta*, xv. *et seq.*; Weber, *Indische Studien*, 9, 42.

1. **Vena** occurs in one passage of the Rigveda[1] as a generous patron. **Pṛthavāna**, found in the same passage, may or may not be another name of his, and **Pārthya** in the following stanza of the hymn is perhaps his patronymic.

[1] x. 93, 14. *Cf.* Ludwig, Translation of the Rigveda, 3, 166.

2. **Vena** in the Rigveda[1] is thought by Tilak[2] to be the planet Venus. But this is certainly impossible.

[1] x. 123.
[2] *Orion*, 163 *et seq.*

Cf. Whitney, *Journal of the American Oriental Society*, 16, xciv.

1. **Veśa** is a term of somewhat doubtful sense, apparently denoting 'vassal,' 'tenant,' in a few passages,[1] and, according to Roth,[2] 'dependent neighbour.'

[1] Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but *cf.* 2. **Veśa**; Kāṭhaka Saṃhitā, xii. 5 (*veśatva*); xxxi. 12; xxxii. 4; Vājasaneyi Saṃhitā, Kāṇva, ii. 5, 7; Maitrāyaṇī Saṃhitā, i. 4, 8; ii. 3, 7; iv. 1, 13. *Cf.* Weber, *Indische Studien*, 13, 204, who takes *veśas* in Av. ii. 32, 5, where *pari-veśas* also occurs in the same sense, and compares *vaiśya* in Taittirīya Saṃhitā, ii. 3, 7, 1, as meaning 'servitude.'

[2] St. Petersburg Dictionary, *s.v.* 1, *veśa*, and *veśatva*. *Cf.* Whitney, Translation of the Atharvaveda, 75, who seems inclined to read *veṣas* in Av. ii. 32, 5; but Weber's explanation of the origin of the sense of 'servant' is adequate. Geldner, *Vedische Studien*, 3, 135, n. 4, sees in Veśa either a neighbour or a member of the same village community. *Cf.* **Sajāta**.

2. **Veśa** may be a proper name in two passages of the Rigveda;[1] if so, it is quite uncertain whether a demon is meant or not.

[1] ii. 13, 8; x. 49, 5. *Cf.* Ludwig, Translation of the Rigveda, 3, 152, 164.

Veśantā,[1] **Veśantī**,[2] **Veśāntā**,[3] all denote a 'pond' or 'tank. *Cf.* **Vaiśanta**.

[1] Av. xi. 6, 10; xx. 128, 8. 9; Taittirīya Brāhmaṇa, iii. 4, 12, 1.

[2] Av. i. 3, 7.

[3] Bṛhadāraṇyaka Upaniṣad, iv. 3, 11.

Veśas. See 1. **Veśa.**

Veśāntā. See **Veśantā.**

Veśī in one passage of the Rigveda[1] seems to denote a 'needle.'

[1] vii. 18, 17. *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 264, n.

Veśman, 'house,' occurs in the Rigveda[1] and later.[2] It denotes the house as the place where a man is 'settled' (*viś*).

[1] x. 107, 10; 146, 3.

[2] Av. v. 17, 13; ix. 6, 30; Aitareya Brāhmaṇa, viii. 24, 6, etc. In Śatapatha Brāhmaṇa, i. 3, 2, 14, the single house (*eka-veśman*) of the king is contrasted with the numerous dwellings of the people.

Veśya in two passages of the Rigveda (iv. 26, 3; vi. 61, 14) seems to denote the relation of 'dependence' rather than 'neighbourhood.' *Cf.* 1. **Veśa.**

Veṣka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the 'noose' for strangling the sacrificial animal. See **Bleṣka.**

Vehat seems to mean a 'cow that miscarries.' It is mentioned in the Atharvaveda[1] and later.[2]

[1] xii. 4, 37 *et seq.* In iii. 23, 1, a woman is called *vehat.*

[2] Vājasaneyi Saṃhitā, xviii. 27; xxiv. 1, etc.; Taittirīya Saṃhitā, ii. 1, 5, 3, etc. In Śatapatha Brāhmaṇa, xii. 4, 4, 6, Eggeling, *Sacred Books of the East,* 44, 195, adopts the sense 'a cow desiring the bull.' But *cf.* Whitney, Translation of the Atharvaveda, 127.

Vaikarṇa occurs but once in the Rigveda[1] in the description of the **Dāśarājña,** where **Sudās** is stated to have overthrown the twenty-one tribes (*janān*) of the kings or folk of the two Vaikarṇas. Zimmer[2] conjectures that they were a joint people, the **Kuru-Krivis:** this is quite possible, and even probable. Vikarṇa as the name of a people is found in the Mahābhārata,[3] and a lexicographer[4] places the Vikarṇas in Kaśmīr, a reminiscence probably of a real settlement of the Kurus in that country. *Cf.* **Uttara Kuru.**

[1] vii. 18, 11.

[2] *Altindisches Leben,* 103.

[3] vi. 2105.

[4] St. Petersburg Dictionary, *s.v.*

Cf. Hopkins, *Journal of the American Oriental Society,* 15, 261 *et seq.*, who sees in Vaikarṇau the two Vaikarṇa kings.

Vaikhānasa is the name of a mythical group of Ṛṣis who are said in the Pañcaviṃśa Brāhmaṇa[1] to have been slain at **Munimaraṇa** by **Rahasyu Devamalimluc,** and who are mentioned in the Taittirīya Āraṇyaka also.[2] An individual Vaikhānasa is **Puruhanman.**[3]

[1] xiv. 4, 7. [2] i. 23, 3 (*Indische Studien,* 1, 78). [3] xiv. 9, 29.

Vaijāna, 'descendant of Vijāna,' is Sāyaṇa's version of the patronymic of **Vṛśa** in the Pañcaviṃśa Brāhmaṇa.[1] The real reading is *vai Jānaḥ*, as pointed out by Weber.[2]

[1] xiii. 3, 12. [2] *Indische Studien*, 10, 32.

Vaiṭṭabhaṭī-putra is the name in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2) of a teacher, a pupil of **Kārśakeyīputra,** *Cf.* **Vaidabhṛtīputra.**

Vaiḍava, 'descendant of **Vīḍu**,' is the patronymic of a **Vasiṣṭha** in the Pañcaviṃśa Brāhmaṇa (xi. 8, 14), where he is said to have been the seer of a Sāman or Chant.

Vaidūrya, 'beryl,' is first found in the late Adbhuta Brāhmaṇa.[1]

[1] Weber, *Indische Studien*, 1, 40; *Omina und Portenta*, 325 *et seq.*

Vaitaraṇa occurs once in the Rigveda.[1] Roth[2] thinks the word is a patronymic, but it seems rather[3] to be an adjective in the sense of 'belonging to Vitaraṇa' used of Agni, like Agni of **Bharata** or of **Vadhryaśva.**

[1] x. 61, 17.
[2] St. Petersburg Dictionary, *s.v.* 2.
[3] Ludwig, Translation of the Rigveda, 3, 165; Griffith, *Hymns of the Rigveda*, 2, 457, n.

Vaitahavya, 'descendant of **Vītahavya**,' is the name of a family who are said in the Atharvaveda[1] to have come to ruin because they devoured a Brahmin's cow. They are said to be **Sṛñjayas,** but as the exact form of the legend here referred to does not occur elsewhere, its authenticity is open to some doubt.[2] According to Zimmer,[3] Vaitahavya is a mere epithet of the Sṛñjayas, but this is not probable[4] in view of the existence of a Vītahavya.

[1] v. 18, 10. 11; 19, 1.
[2] Bloomfield, *Hymns of the Atharvaveda*, 434.
[3] *Altindisches Leben*, 132.
[4] *Cf.* Oldenberg, *Buddha*, 405; Weber *Indische Studien*, 18, 233.

Vaida, 'descendant of Vida,' is the patronymic of **Hiraṇya-dant** in the Aitareya Brāhmaṇa[1] and the Aitareya Āraṇyaka.[2] The word is also written Baida.

[1] iii. 6, 4; Āśvalāyana Śrauta Sūtra, xii. 10, 9. [2] ii. 1. 5.

Vaidathina, 'descendant of Vidathin,' is the patronymic of **Ṛjiśvan** in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidad-aśvi, 'descendant of Vidadaśva,' is the patronymic of **Taranta** in the Rigveda.[1] In the Pañcaviṃśa Brāhmaṇa[2] and the Jaiminīya Brāhmaṇa[3] the Vaidadaśvis are Taranta and **Purumīḷha.** The latter is not a Vaidadaśvi in the Rigveda, a clear sign of the worthlessness of the legends relative to these two men in the Brāhmaṇas.

[1] v. 61, 10.

[2] xiii. 7, 12. *Cf.* Śāṭyāyanaka in Sāyaṇa on Rv. ix. 58, 3.

[3] i. 151; iii. 139, where Vaitadaśvi is the form. *Cf.* Ārṣeya Brāhmaṇa, p. 54 (ed. Burnell).

Cf. Max Müller, *Sacred Books of the East*, 32, 360; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesell schaft*, 42, 232, n.; *Ṛgveda-Noten*, 1, 354; Sieg, *Die Sagenstoffe des Ṛgveda*, 62 *et seq.*

Vaidabhṛtī-putra, 'son of a female descendant of Vedabhṛt,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32). *Cf.* **Vaiṭṭabhaṭīputra.**

Vaidarbha, 'prince of Vidarbha,' is applied to **Bhīma** in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, 'descendant of **Vidarbha,**' is the patronymic of a **Bhārgava** in the Praśna Upaniṣad (i. 1; ii. 1).

Vaideha, 'prince of Videha,' is the title of **Janaka** and of **Namī Sāpya.**

Vaidhasa, 'descendant of Vedhas,' is the patronymic of **Hariścandra** in the Aitareya Brāhmana (vii. 13, 1) and the Śāṅkhāyana Śrauta Sūtra (xv. 17, 1).

Vainya, 'descendant of **Vena,**' is the patronymic of the mythic **Pṛthi, Pṛthī,** or **Pṛthu.**[1]

[1] Rv. viii. 9, 10; Pañcaviṃśa Brāhmaṇa, xiii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaipaścita ('descendant of **Vipaścit**') **Dārḍha-jayanti** ('descendant of **Dṛḍhajayanta**') **Gupta Lauhitya** ('descendant of **Lohita**') is the name of a teacher, a pupil of **Vaipaścita Dārḍhajayanti Dṛḍhajayanta Lauhitya,** in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaipaścita ('descendant of **Vipaścit**') **Dārḍhajayanti** ('descendant of **Dṛḍhajayanta**') **Dṛḍhajayanta Lauhitya** ('descendant of Lohita') is the name of a teacher, a pupil of **Vipaścit Dṛḍhajayanta Lauhitya,** in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaiyaśva, 'descendant of **Vyaśva,**' is the patronymic of **Viśvamanas** in the Rigveda (viii. 23, 24; 24, 23; 26, 11).

Vaiyāghrapadī-putra, 'son of a female descendant of Vyāghrapad,' is the name of a teacher, a pupil of **Kāṇvī-putra,** in the Kāṇva recension of the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1).

Vaiyāghra-padya, 'descendant of Vyāghrapad,' is the patronymic of **Indradyumna Bhāllaveya** in the Śatapatha Brāhmaṇa[1] and the Chāndogya Upaniṣad,[2] of **Budila Āśvatarāśvi** in the Chāndogya Upaniṣad,[3] and of **Gośruti** in that Upaniṣad[4] and in the Śāṅkhāyana Āraṇyaka.[5] In the Jaiminīya Upaniṣad Brāhmaṇa[6] the patronymic is applied to **Rāma Krātujāteya.**

[1] x. 6, 1, 8.
[2] v. 14, 1.
[3] v. 16, 1.
[4] v. 2, 3.
[5] ix. 7 (Gośruta-vaiyāghrapadya as a compound).
[6] iii. 40, 1; iv. 16, 1.

Vaiyāska is read in one passage of the Rigveda Prātiśākhya,[1] as the name of an authority on the metres of the Rigveda. Roth[2] is clearly right in thinking that **Yāska** is meant.[3]

[1] xvii. 25.
[2] St. Petersburg Dictionary, *s.v.*
[3] The name not being a patronymic from Viyāska, but standing for *vai Yāskaḥ*. *Cf.* **Vaijāna**.

Vaira[1] and **Vaira-deya**[2] seem to have in the later Saṃhitās and the Brāhmaṇas the definite and technical sense of 'wergeld,' the money to be paid for killing a man as a compensation to his relatives. This view is borne out by the Sūtras of Āpastamba[3] and Baudhāyana.[4] Both prescribe the scale of 1,000 cows for a **Kṣatriya**,[5] 100 for a **Vaiśya**, 10 for a **Śūdra**, and a bull over and above in each case. Āpastamba leaves the destination of the payment vague, but Baudhāyana assigns it to the king. It is reasonable to suppose that the cows were intended for the relations, and the bull was a present to the king for his intervention to induce the injured relatives to abandon the demand for the life of the offender. The Āpastamba Sūtra[6] allows the same scale of wergeld for women, but the Gautama Sūtra[7] puts them on a level with men of the Śūdra caste only, except in one special case. The payment is made for the purpose of *vaira-yātana* or *vaira-niryātana*, 'requital of enmity,' 'expiation.'

The Rigveda[8] preserves, also, the important notice that a man's wergeld was a hundred (cows), for it contains the epithet *śata-dāya*, 'one whose wergeld is a hundred.' No doubt the values varied, but in the case of **Śunaḥśepa** the amount is a hundred (cows) in the Aitareya Brāhmaṇa.[9] In the Yajurveda Saṃhitās[10] *śata-dāya* again appears.

[1] Pañcaviṃśa Brāhmaṇa, xvi. 1, 12. *Cf.* Taittirīya Saṃhitā, i. 5, 2, 1; Kāṭhaka Saṃhitā, ix. 2; Kapiṣṭhala Saṃhitā, viii. 5; Maitrāyaṇī Saṃhitā, i. 7, 5, all of which have *vīram* for *vairam*, perhaps wrongly.
[2] Rv. v. 61, 8 (on the exact sense of which, *cf.* Max Müller, *Sacred Books of the East*, 32, 361; Hillebrandt, *Vedische Mythologie*, 1, 92; Oldenberg, *Ṛgveda-Noten*, 1, 354); Kāṭhaka Saṃhitā, xxiii. 8; xxviii 2. 3. 6.
[3] i. 9, 24, 1-4.
[4] i. 10, 19, 1. 2.
[5] The crime of slaying a Brahmin is too heinous for a wergeld. See Āpastamba, i. 9, 24, 7 *et seq.*; Baudhāyana, i. 10, 18, 18.
[6] i. 9, 24, 5.
[7] i. 10, 19, 3.
[8] ii. 32, 4.
[9] vii. 15, 7.
[10] See n. 1. The word is not found in the Taittirīya.

The fixing of the price shows that already public opinion, and perhaps the royal authority, was in Rigvedic times diminishing the sphere of private revenge; on the other hand, the existence of the system shows how weak was the criminal authority of the king (*cf.* **Dharma**).

Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 672-676; Bühler and von Schroeder, *Festgruss an Roth*, 44-52; Bühler, *Sacred Books of the East*, 2, 78, 79; 14, 201 Schrader, *Prehistoric Antiquities*, 402 Jolly, *Recht und Sitte*, 131, 132; Delbrück in Leist, *Altarisches Jus Gentium*, 297.

Vaira-hatya, 'manslaughter,' is mentioned in the Vājasaneyi Saṃhitā (xxx. 13) and the Taittirīya Brāhmaṇa (i. 5, 9, 5). *Cf.* **Vīrahan.**

Vai-rājya. See **Rājya.**

Vairūpa, 'descendant of Virūpa,' is the patronymic of **Aṣṭā-daṃṣṭra** in the Pañcaviṃśa Brāhmaṇa (viii. 9, 21).

Vaiśanta is the name in the Rigveda[1] of a prince whose offering Indra is said to have deserted for that of **Sudās** through the aid of the **Vasiṣṭhas.** Ludwig[2] thinks that the name is Veśanta, and that he was a priest of the **Pṛthu-Parśus**; Griffith[3] says that probably a river is meant, but neither of these views is plausible.

[1] vii. 33, 2.
[2] Translation of the Rigveda, 3, 173.
[3] *Hymns of the Rigveda*, 2, 24, n. *Cf.* Geldner, *Vedische Studien*, 2, 130.

Vaiśampāyana, 'descendant of Viśaṃpa,' is the name of a teacher, famous later, but in the earlier Vedic literature known only to the Taittirīya Āraṇyaka (i. 7, 5) and the Gṛhya Sūtras.

Vai-śāleya, 'descendant of Viśāla,' is the patronymic of the mythic **Takṣaka** in the Atharvaveda (viii. 10, 29).

Vaiśī-putra, 'the son of a Vaiśya wife,' is mentioned in the Brāhmaṇas.[1]

[1] Taittirīya Brāhmaṇa, iii. 9, 7, 3; Satapatha Brāhmaṇa, xiii. 2

Vaiśya denotes a man, not so much of the people, as of the subject class, distinct from the ruling noble (**Kṣatriya**) and the **Brāhmaṇa**, the higher strata of the Āryan community on the one side, and from the aboriginal **Śūdra** on the other. The name is first found in the Puruṣa-sūkta ('hymn of man') in the Rigveda,[1] and then frequently from the Atharvaveda[2] onwards,[3] sometimes in the form of Viśya.[4]

The Vaiśya plays singularly little part in Vedic literature, which has much to say of Kṣatriya and Brahmin. His characteristics are admirably summed up in the Aitareya Brāhmaṇa[5] in the adjectives *anyasya bali-kṛt*, 'tributary to another'; *anyasyādya*, 'to be lived upon by another'; and *yathākāmajyeyaḥ*, 'to be oppressed at will.' He was unquestionably taxed by the king (**Rājan**), who no doubt assigned to his retinue the right of support by the people, so that the Kṣatriyas grew more and more to depend on the services rendered to them by the Vaiśyas. But the Vaiśya was not a slave: he could not be killed by the king or anyone else without the slayer incurring risk and the payment of a wergeld (**Vaira**), which even in the Brahmin books extends to 100 cows for a Vaiśya. Moreover, though the Vaiśya could be expelled by the king at pleasure, he cannot be said to have been without property in his land. Hopkins[6] thinks it is absurd to suppose that he could really be a landowner when he was subject to removal at will, but this is to ignore the fact that normally the king could not remove the landowner, and that kings were ultimately dependent on the people, as the tales of exiled kings show.

On the other hand, Hopkins[7] is clearly right in holding that the Vaiśya was really an agriculturist, and that Vedic society was not merely a landholding aristocracy, superimposed upon an agricultural aboriginal stock, as Baden Powell[8] urged. Without ignoring the possibility that the Dravidians were agriculturists, there is no reason to deny that the Āryans were

[1] x. 90, 12.
[2] v. 17, 9.
[3] Vājasaneyi Saṃhitā, xxx. 5, etc. See **Varṇa**.
[4] Av. vi. 13, 1; Vājasaneyi Saṃhitā, xviii. 48, etc.
[5] vii. 29. *Cf.* Muir, *Sanskrit Texts*, I², 439.
[6] *India, Old and New*, 222 *et seq.*
[7] *Op. cit.*, 210 *et seq.*
[8] *Indian Village Community*, 190 *et seq.*

so likewise, and the goad of the plougher was the mark of a Vaiśya in life[9] and in death.[10] It would be absurd to suppose that the Āryan Vaiśyas did not engage in industry and commerce (*cf.* **Paṇi, Vaṇij**), but pastoral pursuits and agriculture must have been their normal occupations.

In war the Vaiśyas must have formed the bulk of the force under the Kṣatriya leaders (see **Kṣatriya**). But like the Homeric commoners, the Vaiśyas may well have done little of the serious fighting, being probably ill-provided with either body armour or offensive weapons.

That the Vaiśyas were engaged in the intellectual life of the day is unlikely; nor is there any tradition, corresponding to that regarding the Kṣatriyas, of their having taken part in the evolution of the doctrine of Brahman, the great philosophic achievement of the age. The aim of the Vaiśya's ambition was, according to the Taittirīya Saṃhitā,[11] to become a **Grāmaṇī**, or village headman, a post probably conferred by the king on wealthy Vaiśyas, of whom no doubt there were many. It is impossible to say if in Vedic times a Vaiśya could attain to nobility or become a Brahmin. No instance can safely be quoted in support of such a view,[12] though such changes of status may have taken place (see **Kṣatriya** and **Varṇa**).

It is denied by Fick[13] that the Vaiśyas were ever a caste, and the denial is certainly based on good grounds if it is held that a caste means a body within which marriage is essential, and which follows a hereditary occupation (*cf.* **Varṇa**). But it would be wrong[14] to suppose that the term Vaiśya was merely applied by theorists to the people who were not nobles or priests. It must have been an early appellation of a definite class which was separate from the other classes, and properly to be compared with them. Moreover, though there were differences among Vaiśyas, there were equally differences among Kṣatriyas and Brāhmaṇas, and it is impossible to deny

[9] Kāṭhaka Saṃhitā, xxxvii. 1.

[10] Kauśika Sūtra, lxxx.

[11] ii. 5, 4, 4.

[12] Rhys Davids, *Buddhist India*, 55 *et seq.*, argues to the contrary from Buddhist evidence; but this has no cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.

[13] *Die sociale Gliederung*, 163 *et seq.*

[14] *Cf. Indian Empire*, 1, 347.

the Vaiśyas' claim to be reckoned a class or caste if the other two are such, though at the present day things are different.

Cf. Zimmer, *Altindisches Leben*, 213 *et seq.*; Weber, *Indische Studien*, 10, 1 *et seq.*; Muir, *Sanskrit Texts*, 1², 7 *et seq.*; Ludwig, Translation of the Rigveda, 3, 242, 243; Hopkins, *Journal of the American Oriental Society*, 13, 76 *et seq.* (for the Epic Vaiśya).

Vaiśvā-mitra, 'descendant of **Viśvāmitra,**' is the term by which that famous priest's line is referred to in the Aitareya Brāhmaṇa (vii. 17 *et seq.*).

Vaiṣṭha-pureya, 'descendant of Viṣṭhapura,' is the name of a teacher in the first two Vaṃśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Mādhyaṃdina recension (ii. 5, 20; iv. 5, 25). He was a pupil of **Śāṇḍilya** and **Rauhiṇāyana.**

Vyacha in *go-vyacha*, the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[1] is of uncertain signification. According to Sāyaṇa,[2] the compound denotes a 'driver out of cows.' Perhaps it means a 'tormentor of cows,' as the St. Petersburg Dictionary takes it. Weber[3] renders it as 'knacker of cows,' Eggeling as 'one who approaches cows.'

[1] Vājasaneyi Saṃhitā, xxx. 18; Taittirīya Brāhmaṇa, iii. 4, 16, 1. *Cf.* Kāṭhaka Saṃhitā, xv. 4.

[2] On Taittirīya Brāhmaṇa, *loc. cit.*

[3] *Indische Streifen*, 1, 82, n. 11. This interpretation is supported by the use of the word in the Kāṭhaka, where it replaces the **Govikartana** of other texts. See **Ratnin** (p. 200).

[4] *Sacred Books of the East*, 44, 416.

Vy-advara,[1] **Vy-advarī,**[2] are the names of a 'gnawing' (*ad*, 'eat') animal in the Atharvaveda and the Śatapatha Brāhmaṇa. *Cf.* also **Vyadhvara**, which the St. Petersburg Dictionary would read throughout.

[1] Śatapatha Brāhmaṇa, vii. 4, 1, 27. *Cf.* Av. vi. 50, 2.

[2] Av. iii. 28, 2, where a worm is certainly not meant.

Vyadhvara, 'perforating,' designates a worm in one passage of the Atharvaveda,[1] where there seems to be no good reason to alter the reading to Vyadvara, though Whitney[2] thinks that it may rather be connected with *vi-adhvan*[3] than with the root *vyadh*, 'pierce.'[4] The term occurs with **Maśaka,** 'fly,' in the Hiraṇyakeśi Gṛhya Sūtra,[5] and perhaps also in another passage of the Atharvaveda,[6] where, however, both Whitney[7] and Shaṅkar Paṇḍit read **Vyadvara.**

[1] ii. 31, 4.
[2] Translation of the Atharvaveda, 74.
[3] This would mean 'diverging from the road,' 'devious.'
[4] The Padapāṭha analyzes the word as *vi-adhvara.*
[5] ii. 16, 3.
[6] vi. 50, 3.
[7] *Op. cit.*, 318. *Cf.* 135.
Cf. also Bloomfield, *Hymns of the Atharvaveda*, 316, 361, 487; Lanman in Whitney, *op. cit.*, 318.

Vyalkaśā is the name of a plant in the Rigveda.[1]

[1] x. 16, 13. *Cf.* Zimmer *Altindisches Leben*, 70.

Vy-aśva is the name of a Ṛṣi, a protégé of the Aśvins,[1] mentioned in several hymns of the eighth Maṇḍala,[2] which may have been the composition of a descendant of his, **Viśvâmanas.** In two other passages[3] he is referred to only as a Ṛṣi of the past, and Oldenberg[4] points out that none of his own work appears in the Saṃhitā. The Rigveda also mentions[5] the Vyaśvas, with whom Ludwig[6] is inclined to connect **Vaśa Aśvya.** An **Āṅgirasa** Vyaśva occurs as a seer of Sāmans or Chants in the Pañcaviṃśa Brāhmaṇa.[7]

[1] Rv. i. 112, 15.
[2] viii. 23, 16. 23; 24, 22; 26, 9.
[3] Rv. viii. 9, 10; ix. 65, 7.
[4] *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 42, 217.
[5] Rv. viii. 24, 28
[6] Translation of the Rigveda, 3, 106.
[7] xiv. 10, 9.

Vy-aṣṭi is the name of a mythical teacher in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] iv. 5, 22; iv. 5, 28 Mādhyaṃdina.

Vyā-khyāna in one passage of the Satapatha Brāhmaṇa[1] clearly denotes a 'narrative' merely—viz., that of the dispute of Kadrū and Suparṇī. In other passages[2] the word means simply 'commentary.' In the Bṛhadāraṇyaka Upaniṣad,[3] used in the plural, it signifies a species of writing, apparently 'commentaries,' though its exact relation to **Anuvyākhyāna** must remain obscure. Sieg[4] thinks that the Vyākhyānas were forms of narrative like **Anvākhyāna** and Anuvyākhyāna.

[1] iii. 6, 2, 7.
[2] vi. 1, 27. 33; vii. 2, 4, 28.
[3] ii. 4, 10; iv. 1, 6 (Mādhyaṃdina = 2 Kāṇva); 5, 11.
[4] *Die Sagenstoffe des Ṛgveda*, 21, 34.

Vyāghra, 'tiger,' is never found in the Rigveda, but frequently occurs in the Atharvaveda,[1] as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,[2] also, mention of the tiger is quite common. The Taittirīya Saṃhitā[3] preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,[4] the man-eater (*puruṣād*)[5] being also mentioned. Like the lion, the tiger passes as a symbol of strength.[6] This idea is illustrated by the fact that the king at the **Rājasūya** ('royal consecration') steps[7] on a tiger's skin to win himself the strength of the animal. *Cf.* also **Śārdūla, Petva.**

[1] iv. 3, 1; 36, 6; vi. 38, 1; 103, 3; 140, 1; xii. 1, 49; 2, 43; xix. 46, 5; 49, 4.
[2] Taittirīya Saṃhitā, vi. 2, 5, 5; Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī Saṃhitā, ii. 1, 9; Vājasaneyi Saṃhitā, xiv. 9; xix. 10; Aitareya Brāhmaṇa, vii. 5, 3 Śatapatha Brāhmaṇa, xii. 7, 1, 8; Chāndogya Upaniṣad, vi. 9, 3; 10, 2, etc.
[3] v. 4, 10, 5.
[4] *Cf.* Av. iv. 36, 6; viii. 5, 11, and see **Śaśayu.**
[5] Av. xii. 1, 49.
[6] Av. iv. 8, 4. 7. *Cf.* Yāska, Nirukta, iii. 18.
[7] Av. iv. 8, 4. *Cf.* Eggeling, *Sacred Books of the East*, 41, 92. He does not wear the skin, as Zimmer, *Altindisches Leben*, 79, says.
Cf. Schrader, *Prehistoric Antiquities* 249, 250.

Vyāghra-padya is a false reading in the **Chāndogya Upaniṣad** (v. 16, 1) for **Vaiyāghrapadya.**

Vyādhi, 'disease,' occurs several times in Vedic literature.[1] The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims[2] at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (*vāmana, kubja*), a 'bald' person (*khalati*),[3] a 'blind' man (*andha*),[4] a 'deaf' man (*badhira*),[5] a 'dumb' man (*mūka*),[6] a 'fat' man (*pīvan*), a 'leper' (*sidhmala, kilāsa*),[7] a 'yellow-eyed' man (*hary-akṣa*), a 'tawny-eyed' man (*piṅg-ākṣa*), a 'cripple' (*pīṭha-sarpin*), a 'lame' man (*srāma*), a 'sleepless' man (*jāgaraṇa*), a 'sleepy' man (*svapana*), one[8] 'too tall' (*ati-dīrgha*), one 'too short' (*ati-hrasva*), one 'too stout' (*ati-sthūla* or *aty-aṃsala*), one 'too thin' (*ati-kṛśa*), one 'too white' (*ati-śukla*), one 'too dark' (*ati-kṛṣṇa*), one 'too bald' (*ati-kulva*), and one 'too hairy' (*ati-lomaśa*).

In the Maitrāyaṇī Saṃhitā[9] the man with bad nails and the man with brown teeth are mentioned along with sinners like the **Didhiṣūpati.** The Śatapatha Brāhmaṇa[10] mentions a 'white-spotted (*śukla*), bald-headed man, with projecting teeth (*viklidha*) and reddish-brown eyes.' Interesting is Zimmer's[11] suggestion that *kirmira* found in the Vājasaneyi Saṃhitā[12] means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with *kṝ*, 'mix.' In the Vājasaneyi Saṃhitā[13] and the

[1] Chāndogya Upaniṣad, iv. 10, 3; Ṣaḍviṃśa Brāhmaṇa, v. 4; Śāṅkhāyana Śrauta Sūtra, iii. 4, 8.

[2] Vājasaneyi Saṃhitā, xxx. 10. 17. 21; Taittirīya Brāhmaṇa, iii. 4, 6, 1; 14, 1; 17, 1.

[3] *Cf.* Śatapatha Brāhmaṇa, xiii. 3, 6, 5.

[4] *Cf.* Bṛhadāraṇyaka Upaniṣad, vi. 2, 9; Chāndogya Upaniṣad, v. 1, 9; 13, 2; viii. 4, 2; 9, 1; 10, 1; Kauṣītaki Upaniṣad, iii. 3.

[5] Bṛhadāraṇyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣītaki Upaniṣad, *loc. cit.*

[6] Kauṣītaki Upaniṣad, *loc. cit.*

[7] *Kilāsa* also in Pañcaviṃśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.

[8] Vājasaneyi Saṃhitā, xxx. 22; Taittirīya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (*ati-mirmira*), has too prominent teeth (*ati-dantura*) or too small teeth (*ati-kiriṭa*), and who stares excessively (*ati-memiṣa*). *Cf.* Weber, *Indische Streifen*, 1, 84, n. 4.

[9] iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 9. *Cf.* Av. vii. 65, 3.

[10] xiii. 3, 6, 5. See Eggeling, *Sacred Books of the East*, 44, 323, n.

[11] *Altindisches Leben*, 428.

[12] xxx. 21.

[13] xxx. 15, especially *avijātā* and *vijarjarā*, beside *avatokā* and *paryāyiṇī*, *atītvarī* and *atiṣkadvarī* are also possibly so to be understood. *Cf.* Weber, *Indische Streifen*, 1, 80.

Taittirīya Brāhmaṇa[14] various epithets are applied to women, some of which seem to denote disease, and in the Atharvaveda[15] the feminine adjectives, 'antelope-footed' (*ṛśya-padī*) and 'bull-toothed' (*vṛṣa-datī*), probably refer to bodily defects.

[14] iii. 4, 11, 1, where *apaskadvarī* and *paryāriṇī* are read.

[15] i. 18, 4. Geldner, *Vedische Studien*, 1, 314, understands the hymn as referring to the domestic cat, but this lacks plausibility. The sense of the other epithets there occurring is quite obscure.

Vy-āna is the name of one of tbe vital airs. See **Prāṇa.**

Vyāma in the Saṃhitās[1] and the Brāhmaṇas[2] denotes the 'span' of the outstretched arms as a measure of length. It may be estimated at six feet or equivalent to a fathom.[3]

[1] Av. vi. 137, 2; Taittirīya Saṃhitā, v. 1, 1, 4; 2, 5, 1, etc.

[2] Śatapatha Brāhmaṇa, x. 2, 3, 1. 2; i. 2, 5, 14; vii. 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Āśvalāyana Gṛhya Sūtra, ix. 1, 9, regards it as equal to 5 Aratnis). According to the Śulva Sūtra of Baudhāyana, the **Aratni** equals 24 *aṅgula* (=¾ inch). See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, 233, 234.

[3] See Eggeling, *Sacred Books of the East*, 41, 309, n. 5.

Vyāsa Pārāśarya ('descendant of **Parāśara**') is the name of a mythical sage who in the Vedic period is found only as a pupil of **Viṣvaksena** in the Vaṃśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa and in the late Taittirīya Āraṇyaka.[1]

[1] i. 9, 2. *Cf.* Weber, *Indische Studien*, 1, 156; 4, 377; *Indian Literature*, 184, n. 199.

Vra, according to Roth,[1] means 'troop' in the Rigveda[2] and the Atharvaveda.[3] Zimmer[4] sees in the word (in the feminine form of *vrā*) a designation in one passage of the village host which formed part of the **Viś**, and was composed of relations (*su-bandhu*). On the other hand, Pischel[5] thinks that in all the passages Vrā means 'female,' used either of animals[6] or of

[1] St. Petersburg Dictionary, *s.v.* *Cf.* Bechtel, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1894, 393.

[2] i. 124, 8; 126, 5; iv. 1, 16; viii. 2, 6; x. 124, 2. He omits i. 121, 2, where Böhtlingk, Dictionary, *s.v.*, treats the word as a feminine (*vrā*).

[3] ii. 1, 1, a confused passage, on which see Whitney, Translation of the Atharvaveda, 37, 38.

[4] *Altindisches Leben*, 162.

[5] *Vedische Studien*, 2, 121, 313 *et seq.*

[6] Rv. i. 121, 2; viii. 2, 6 (female elephants).

women who go to the feast (**Samana**),[7] or courtezans (*viśyā*, 'of the people'),[8] or, metaphorically,[9] the hymns compared with courtezans: these senses are perhaps adequate.

[7] Rv. i. 124, 8.
[8] Rv. i. 126, 5.
[9] Rv. iv. 1, 16; x. 123, 2; Av., *loc. cit.*

Vraja denotes in the first instance, in the Rigveda,[1] the place to which the cattle resort (from *vraj*, 'go'), the 'feeding ground' to which the milk-giving animals go out[2] in the morning from the village (**Grāma**), while the others stay in it all day and night.[3] Secondarily it denotes the 'herd'[4] itself. This is Geldner's view,[5] which seems clearly better than that of Roth[6] who regards Vraja as primarily the 'enclosure' (from *vṛj*), and only thence the 'herd'; for the Vraja does not normally mean an 'enclosure' at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, 'pen,'[7] in others 'stall,'[8] is certainly meant. The word is often used in the myth of the robbing of the kine.[9] It occasionally denotes a 'cistern.'[10]

[1] Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. *Cf.* Medhātithi on Manu, iv. 45, and Mahābhārata, i. 41, 15, where *go-vraja* is equal to *gavāṃ pracārāḥ*, 'the pastures of the kine,' in i. 40, 17.

[2] Rv. ii. 38, 8.

[3] *Cf.* Sāyaṇa on Aitareya Brāhmaṇa, ii. 18, 14.

[4] Rv. v. 35, 4; vii. 27, 1; 32, 10; viii. 46, 9; 51, 5.

[5] *Vedische Studien*, 2, 282 *et seq.*; *Rigveda, Glossar*, 174. *Cf.* Hopkins, *Journal of the American Oriental Society*, 13, 77.

[6] St. Petersburg Dictionary, *s.v.* But *cf.* Böhtlingk, Dictionary, *s.v.*

[7] Av. iii. 11, 5; iv. 38, 7; Śāṅkhāyana Āraṇyaka, ii. 16. Metaphorically, in the Bṛhadāraṇyaka Upaniṣad, vi. 4, 22, Mādhyaṃdina, it is a pen with a bolt (*sārgala*) and with a palisade (*sa-pari-śraya*). The sense of 'pen' is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for Vraja denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. *Cf.* **Goṣṭha.**

[8] Rv. x, 4, 2, where the 'warm Vraja' to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the Vraja of darkness; Taittirīya Brāhmaṇa, iii. 8, 12, 2, where the Vraja is said to be made of Aśvattha wood. The sense of 'stall' is probable in Vājasaneyi Saṃhitā, i. 25.

[9] See Geldner, *op. cit.*, 2, 283 *et seq.*

[10] Vājasaneyi Saṃhitā, x. 4 = Taittirīya Brāhmaṇa, i. 8, 11, 1 = Maitrāyaṇī Saṃhitā, ii. 6, 7.

Vrata ('vow') in the later Saṃhitās[1] and the Brāhmaṇas[2] has the peculiar sense of the 'milk' used by one who is living on that beverage alone as a vow or penance.

[1] Av. vi. 133, 2; Taittirīya Saṃhitā, vi. 2, 5, 3. 4; Vājasaneyi Saṃhitā, iv. 11, etc.

[2] Śatapatha Brāhmaṇa, iii. 2, 2, 10. 14. 17; 4, 2, 15; ix. 2, 1, 18. *Cf. ghṛta-vrata*, Pañcaviṃśa Brāhmaṇa, xviii. 2, 5. 6, and *vrata-dughā*, the 'cow that gives the Vrata milk,' Śatapatha Brāhmaṇa, iii. 2, 2, 14; xiv. 3, 1, 34, etc.

Vratati in the Rigveda[1] and later[2] denotes a 'creeping plant.'

[1] viii. 40, 6; Nirukta, i. 14; vi. 28.

[2] Taittirīya Brāhmaṇa, i. 5, 1, 3, etc.

Vrāja-pati is found in one passage of the Rigveda,[1] where it is said that comrades attend Indra, as the **Kulapas** the Vrājapati, when he goes about. *Zimmer*[2] thinks that this refers to the heads of families being subordinate in war to the village headman (**Grāmaṇī**), but Whitney[3] seems to be right in seeing merely the chieftain surrounded by the leading men, the family heads, not necessarily merely a village headman. Vrāja alone occurs in one passage of the Atharvaveda,[4] adverbially in the sense of 'in troops.'

[1] x. 179, 2 = Av. vii. 72, 2.

[2] *Altindisches Leben*, 171.

[3] Translation of the Atharvaveda, 436.

[4] i. 16, 1. *Cf.* Whitney, *op. cit.*, 17.

Vrāja-bāhu is used in the Kauṣītaki Brāhmaṇa (ii. 9) of the 'encompassing arms' of death, Vrāja here apparently meaning a 'pen,' like **Vraja.** *Cf.* **Viṣṭhā-vrājin.**

Vrāta is found in several passages of the Rigveda[1] and later[2] in the sense of 'troop.' In one passage of the Rigveda[3] the troops of the Maruts are referred to by three different terms—*śardha, vrāta,* and *gaṇa.* From this fact *Zimmer*[4] has

[1] i. 163, 8; iii. 26, 2; v. 53, 11; ix. 14, 2 (perhaps an allusion to the five tribes); x. 34, 8. 12 (of dice). In x. 57, 5, the host of the living (*jīva vrāta*) is referred to.

[2] Av. ii. 9, 2 ('host of the living'); Taittirīya Saṃhitā, i. 8, 10, 2; Vājasaneyi Saṃhitā, xvi. 25; Pañcaviṃśa Brāhmaṇa, vi. 9, 24; xvii. 1, 5. 12, etc.

[3] v. 53, 11. *Cf.* iii. 26, 2, where *śardha* is not mentioned.

[4] *Altindisches Leben*, 162.

deduced that a Vedic host fought according to clan (**Viś**), village (**Grāma**), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth[5] thinks. *Cf.* **Vrātapati.**

[5] In the St. Petersburg Dictionary, where this is taken to be the sense; Pañcaviṃśa Brāhmaṇa, vi. 9, 25; xvii. 1, 5. 12; Vājasaneyi Saṃhitā, xvi. 25; Taittirīya Saṃhitā, i. 8, 10, 2.

Vrāta-pati, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda Saṃhitās,[1] along with the epithet Gaṇa-pati, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as *Zimmer*[2] thinks.

[1] Taittirīya Saṃhitā, iv. 5, 4, 1; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, xvi. 25.

[2] *Altindisches Leben*, 179.

Vrātya is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[1] where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,[2] the Pañcaviṃśa Brāhmaṇa,[3] and the Sūtras,[4] which describe at length a certain rite intended for the use of Vrātyas. According to the Pañcaviṃśa Brāhmaṇa, there are four different kinds of 'outcasts'—viz., the *hīna*, who are merely described as 'depressed'; those who have become outcasts for some sin (*nindita*); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (*śama-nīcameḍhra*), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

[1] Vājasaneyi Saṃhitā, xxx. 8; Taittirīya Brāhmaṇa, iii. 4, 5, 1.

[2] xv. 1, 1 *et seq.*

[3] xvii. 1-4.

[4] Kātyāyana Srauta Sūtra, xii. 1; xxii. 4; Lāṭyāyana Śrauta Sūtra, viii. 6; Āpastamba Śrauta Sūtra, xxii. 5, 4-14. See Hillebrandt, *Ritualliteratur*, 139, 140.

krishṇa Bhāgavat,[5] they were men who had enfeebled their constitutions by undue intercourse with women in the lands of the outcasts, and returned home in a debilitated state. But this is not stated in the text.

It seems probable that the really important Vrātyas were those referred to as *hīna*, and that the other classes were only subsidiary. According to Rājārām,[6] there were two categories of the first class: (*a*) The depressed (*hīna*), who were non-Āryan; and (*b*) degraded Āryans (*gara-gir*). This, however, is a mere guess, and devoid of probability. There seems to have been but one class of Vrātyas. That they were non-Āryan is not probable, for it is expressly said[7] that, though unconsecrated, they spoke the tongue of the consecrated: they were thus apparently Āryans. This view is confirmed by the statement that 'they call what is easy of utterance, difficult to utter': probable they had already a somewhat Prakritic form of speech (*cf.* **Vāc**). The Sūtras mention their Arhants ('saints') and Yaudhas ('warriors'), corresponding to the Brahminical Brāhmaṇa and Kṣatriya.

Other particulars accord with the view that they were Āryans outside the sphere of Brahmin culture. Thus they are said[8] not to practise agriculture or commerce (an allusion to a nomadic life), nor to observe the rules of **Brahmacarya**—*i.e.*, the principle regulating the Brahminic order of life. They were also allowed to become members of the Brahminical community by performance of the ritual prescribed, which would hardly be so natural in the case of non-Āryans.

Some details are given of the life and dress of the Vrātyas. Their principles were opposed to those of the Brahmins: they beat those unworthy of correction.[9] Their leader (Gṛhapati) or householder wore a turban (**Uṣṇīṣa**), carried a whip (**Pratoda**), a kind of bow (**Jyāhroḍa**), was clothed in a black (*kṛṣṇaśa*) garment and two skins (**Ajina**), black and white (*kṛṣṇa-valakṣa*), and owned a rough wagon (**Vipatha**) covered with planks

[5] *Journal of the Bombay Branch of the Royal Asiatic Society*, 19, 360.
[6] *Ibid.*, 359.
[7] Pañcaviṃśa Brāhmaṇa, xvii. 1, 9.
[8] *Ibid.*, xvii. 1, 2.
[9] *Ibid.*, xvii. 1, 14.

(*phalakāstīrṇa*). The others,[10] subordinate to the leader, had garments with fringes of red (*valūkāntāni dāṇatūṣāṇi*), two fringes on each, skins folded double (*dviṣaṃhitāny ajināni*), and sandals (**Upānah**). The leader wore also an ornament (**Niṣka**) of silver, which Rājārām[11] converts into a silver coinage. The Vrātyas, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the Sūtras (*e.g.*, that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the Pañcaviṃśa Brāhmaṇa.

The locality in which the Vrātyas lived cannot be stated with certainty, but their nomad life[12] suggests the western tribes beyond the Sarasvatī. But they may equally well have been in the east: this possibility is so far supported by the fact that the Sūtras make the Brahmin receiving the gift of the Vrātya's outfit an inhabitant of **Magadha.** The Atharvaveda[13] does not help, for it treats the Vrātya in so mystical a way that he is represented as being in all the quarters. Indeed, Roth[14] believed that it was here not a case of the Vrātya of the Pañcaviṃśa Brāhmaṇa at all, but of a glorification of the Vrātya as the type of the pious vagrant or wandering religious mendicant (**Parivrājaka**). This view is clearly wrong, as the occurrence of the words *uṣṇīsa*, *vipatha*, and *pratoda* shows. It is probable that the 15th Book of the Atharvaveda, which deals with the Vrātya, and is of a mystical character, exalts the converted Vrātya as a type of the perfect **Brahmacārin**, and, in so far, of the divinity.[15]

[10] *Ibid.*, xvii. 1, 15. The exact sense of the passages is obscure, and was, as Lāṭyāyana shows, already obscure in his time and earlier; the translations given are all vague. *Cf.* Weber, *Indische Studien*, 1, 32 *et seq.*; *Indian Literature*, 67, 68; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, 32; Rājārām, *loc. cit.*

[11] *Op. cit.*, 361.

[12] Which is indicated by their name, 'belonging to a roving band' (*vrāta*), 'vagrant.'

[13] See Whitney, Translation of the Atharvaveda, 770 *et seq.*, with Lanman's additions.

[14] St. Petersburg Dictionary, *s.v.*

[15] Bloomfield, *Atharvaveda*, 94.

Cf. Weber, *Indische Studien*, i. 33, 52, 445, n.; *Indian Literature*, 67, 78, 110-112, 141, 146; Aufrecht, *Indische Studien*, 1, 130 *et seq.*; Ludwig, Translation of the Rigveda, 3, xxvi *et seq.*; Zimmer, *Altindisches Leben*, 216.

Vrīhi, 'rice,' is never mentioned in the Rigveda,[1] but is frequently alluded to in the Atharvaveda[2] and later.[3] Rice seems to be indigenous in the south-east of India:[4] this fact accounts well for the absence of any mention of it in the Rigveda. Black and white rice is contrasted in the Taittirīya Saṃhitā,[5] where also[6] the distinctions of dark, swift-growing (*āśu*), and large rice (*mahā-vrīhi*) are found. Probably the swift-growing variety is that later known as *ṣaṣṭika*, 'ripening in sixty days.' Vrīhi and **Yava**, 'barley,' are normally conjoined in the texts.[7] *Cf.* **Plāśuka.**

[1] To take *dhānya bīja* in Rv. v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in *dhānya rasa* in Av. ii. 26, 5, a 'rice drink.'

[2] vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.

[3] Taittirīya Saṃhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāṭhaka Saṃhitā, x. 6; xi. 5; Maitrāyaṇī Saṃhitā, iii. 10, 2; iv. 3, 2; Vājasaneyi Saṃhitā, xviii. 12; Aitareya Brāhmaṇa, ii. 8, 7; 11, 12; viii. 16, 3. 4; Śatapatha Brāhmaṇa, v. 5, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyaṃdina = vi. 3, 13 Kāṇva); Chāndogya Upaniṣad, iii. 14, 3.

[4] ii. 3, 1, 3. *Cf.* Taittirīya Brāhmaṇa, i. 7, 3, 4; Kāṭhaka Saṃhitā, xii. 4. 5. 6, etc.

[5] i. 8, 10, 1.

[6] Av. xi. 4, 13; Jaiminīya Brāhmaṇa, i. 43; Chāndogya Upaniṣad, v. 10, 6, etc.

Cf. Zimmer, *Altindisches Leben*, 239.

Vleṣka. See **Bleṣka.**

Ś.

Śaṃyu is the name of a mythical son of Bṛhaspati. He is quoted as a teacher in the texts of the Yajurveda.[1]

[1] Taittirīya Saṃhitā, ii. 6, 10, 1; v. 2, 6, 4; Taittirīya Brāhmaṇa, iii. 3, 8, 11; Śatapatha Brāhmaṇa, i. 9, 1, 24; Taittirīya Āraṇyaka, i. 5, 2.
Cf. Lévi, *La Doctrine du Sacrifice*, 113.

Śakaṭa,[1] **Śakaṭī**,[2] are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda[2] as like the sound heard by night in the forest.

[1] Nirukta, vi. 22; xi. 47; Chāndogya Upaniṣad, iv. 1, 8.

[2] Rv. x. 146, 3; Saḍviṃśa Brāhmaṇa, iv. 7.

Śaka-dhūma is found in one hymn of the Atharvaveda,[1] where it is celebrated as the king of the asterisms. The word seems to mean the 'smoke of (burning) cow-dung,' or else the 'smoke (rising) from (fresh) cow-dung': it may well be, as Weber[2] thinks, that this was deemed to be significant of the weather. Bloomfield,[3] however, considers that the word is to be rendered as 'weather prophet,' that is, one who foretells the weather by means of the smoke of a fire. Whitney[4] objects to this view with reason. It is not at all improbable that, as Roth[5] believed, an asterism of some sort is meant, probably the 'milky way.'

[1] vi. 128, 1. 3. 4, and in the Nakṣatra Kalpa.
[2] *Omina und Portenta*, 363; *Indische Studien*, 5, 257; 10, 65; *Naxatra*, 2, 272, n.; 293.
[3] *American Journal of Philology*, 7, 484 *et seq.*; *Journal of the American Oriental Society*, 13, cxxxiii; *Hymns of the Atharvaveda*, 532, 533.
[4] Translation of the Atharvaveda, 377, 378.
[5] St. Petersburg Dictionary, *s.v.* *Cf.* Zimmer, *Altindisches Leben*, 353; Caland, *Altindisches Zauberritual*, 175, n. 3.

Śakan. See **Śakṛt.**

Śaka-pūta ('purified by cow-dung') is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Śakaṃ-bhara, 'bearer of dung,' is found in one passage of the Atharvaveda,[1] where the sense is doubtful. Ludwig[2] and Grill[3] see in it a tribal name, Bloomfield[4] the personification of excessive evacuation (diarrhœa), while Whitney[5] considers that it may refer to the **Mahāvṛṣas,** despised as having to collect dung for fuel in the absence of wood in their country.

[1] v. 22, 4.
[2] Translation of the Rigveda, 3, 510.
[3] *Hundert Lieder*,[2] 154.
[4] *Hymns of the Atharvaveda*, 445, 446.
[5] Translation of the Atharvaveda, 259. *Cf.* Weber, *Indische Studien*, 18, 253.

Śakā is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] It is uncer-

[1] Taittirīya Saṃhitā, v. 5, 12, 1; 18, 1; Maitrāyaṇi Saṃhitā, iii. 14, 13; Vājasaneyi Saṃhitā, xxiv. 32.

tain whether a kind of bird[2] or fly,[3] or long-eared beast[4] is intended.

[2] Mahīdhara on Vājasaneyi Saṃhitā, *loc. cit.*
[3] Sāyaṇa on Taittirīya Saṃhitā, v. 5, 12, 1; 18, 1.
[4] Sāyaṇa on Taittirīya Saṃhitā, v. 5, 12, 1.
Cf. Zimmer, *Altindisches Leben*, 99.

Śakuna, 'bird,' is mentioned frequently in the Rigveda[1] and later.[2] It usually denotes a large bird,[3] or a bird which gives omens.[4] Zimmer[5] compares *κύκνος*, which also is a bird of omen.

[1] iv. 26, 6; ix. 85, 11; 86, 13; 107, 20; 112, 2; x. 68, 7; 106, 3; 123, 6; 165, 2.
[2] Av. xii. 1, 51; 3, 13; xx. 127, 4; Taittirīya Saṃhitā, iii. 2, 6, 2; Vājasaneyi Saṃhitā, xviii. 53, etc.
[3] *Cf.* Av. xi. 2, 24, as compared with **Vayas**; Nirukta, iii. 18.
[4] *Cf.* Kauṣītaki Brāhmaṇa, vii. 4; Maitrāyaṇī Upaniṣad, vi. 34, etc.
[5] *Altindisches Leben*, 430.

Śakuni, 'bird,' is used practically like **Śakuna**, but with a much clearer reference to divination. It was smaller than the **Śyena** or **Suparṇa**,[1] gave signs,[2] and foretold ill-luck.[3] When it is mentioned[4] in the list of sacrificial victims at the Aśvamedha ('horse sacrifice'), a special species must be meant: later the falcon is so called, but the 'raven' may be intended; the commentator on the Taittirīya Saṃhitā thinks that it is the 'crow.' It is mentioned several times elsewhere.[5]

[1] Rv. ii. 42, 2.
[2] Rv. ii. 42, 1; 43, 3.
[3] Av. x. 3, 6.
[4] Taittirīya Saṃhitā, v. 5, 19, 1; Vājasaneyi Saṃhitā, xxiv. 40; Maitrāyaṇī Saṃhitā, iii. 14, 21.
[5] Av. ii. 25, 2; vii. 64, 1; xi. 9, 9; Kāṭhaka Saṃhitā, xxv. 7; Aitareya Brāhmaṇa, ii. 15, 12; iv. 7, 3; Satapatha Brāhmaṇa, xiv. 1, 1, 31; Chāndogya Upaniṣad, vi. 8, 2, etc.
Cf. Zimmer, *Altindisches Leben*, 88, 430.

Śakuni-mitra is one of the names of **Vipaścit Pārāśarya** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Śakunta is a name for 'bird' in the Atharvaveda (xi. 6, 8).

Śakuntaka,[1] **Śakuntikā,**[2] are diminutives, meaning 'little bird' in the Saṃhitās.

[1] Khila after Rv. ii. 43; Vājasaneyi Saṃhitā, xxiii. 23.

[2] Rv. i. 191, 1; Vājasaneyi Saṃhitā, xxiii. 22.

Śakuntalā is the name of an Apsaras who bore **Bharata,** according to the Śatapatha Brāhmaṇa,[1] at **Nāḍapit.** Weber[2] doubtfully reads the latter word as Nāḍapitī, an epithet of Śakuntalā.

[1] xiii. 5, 4, 13.

[2] *Episches im vedischen Ritual*, 6.

Śakunti is found in the Rigveda (ii. 42, 3; 43, 1) denoting a 'bird' of omen.

Śakula in the later Saṃhitās[1] denotes an unknown species of fish.

[1] Av. xx. 136, 1; Vājasaneyi Saṃhitā, xxiii. 28. *Cf.* Zimmer, *Altindisches Leben*, 97.

Śakṛt,[1] **Śakan,**[2] denotes 'dung' in the Rigveda and later. It is clear that the value of manure was early appreciated (see **Karīṣa**). For the use of the smoke of dung or of a dung fire for prognosticating the weather, see **Śakadhūma.**

[1] Used only in nominative and accusative: Rv. i. 161, 10; Av. xii. 4, 9; Taittirīya Saṃhitā, vii. 1, 19, 3, etc.

[2] In the oblique cases Śakan is the base, Av. xii. 4, 4; Taittirīya Saṃhitā, v. 7, 23, 1; Vājasaneyi Saṃhitā, xxxvii. 9.

Cf. Zimmer, *Altindisches Leben*, 236.

1. **Śakti** is said in the Jaiminīya Brāhmaṇa[1] to have been the son of **Vasiṣṭha,** and to have been cast into the fire by the **Viśvāmitras.** According to Ṣaḍguruśiṣya,[2] who appears to follow the Śāṭyāyanaka,[3] the story of Śakti is as follows: Viśvāmitra, being defeated in a contest by Śakti, had recourse

[1] ii. 390 (*Journal of the American Oriental Society*, 18, 47).

[2] Sarvānukramaṇī, ed. Macdonell, p. 107, and on Rv. vii. 32.

[3] Geldner, *Vedische Studien*, 2, 159, n. 3.

to **Jamadagni**, who taught him the **Sasarparī**; later he revenged himself on Śakti by having him burnt in the forest. The Bṛhaddevatā[4] relates the first part of the tale only. Geldner[5] sees in the Rigveda[6] a description of the death struggle of Śakti, but this interpretation is more than doubtful.[7]

[4] iv. 112 *et seq.*, with Macdonell's notes.
[5] *Op. cit.*, 2, 159 *et seq.*; more doubtfully, *Rigveda, Kommentar*, 89.
[6] iii. 53, 22.
[7] Oldenberg, *Ṛgveda-Noten*, 1, 254.

2. **Śakti Āṅgirasa** ('descendant of **Aṅgiras**') is the name of a seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xii. 5, 16. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

Śakvarī, fem. plur., denotes the Śakvarī verses, known also as the Mahānāmnī verses, to which the Śākvara Sāman (chant) is sung. This sense seems to occur in the Rigveda,[1] and is certain later.[2]

[1] vii. 33, 4; x. 71, 14; Nirukta, i. 8.
[2] Av. xiii. 1, 5; Taittirīya Saṃhitā, ii. 2, 8, 5; 6, 2, 3; iii. 4, 4, 1; v. 4, 12, 2; Kāṭhaka Saṃhitā, xxvi. 4; Pañcaviṃśa Brāhmaṇa, x. 6, 5; xii. 13, 12; Taittirīya Brāhmaṇa, ii. 1, 5, 11; Śatapatha Brāhmaṇa, iii. 3, 1, 1; 9, 2, 17, etc.
Cf. Keith, *Aitareya Āraṇyaka*, 258 *et seq.*

Śaṅku in the Rigveda[1] and later[2] denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Śatapatha Brāhmaṇa,[3] and of the pin of hobbles (**Paḍbīśa**).[4] In the Chāndogya Upaniṣad[5] it may mean 'stalk'[6] or 'fibre of a leaf.'[7]

[1] i. 164, 48.
[2] Śatapatha Brāhmaṇa, iii. 5, 1, 1; 2, 2; 6, 1, 3; xiii. 8, 4, 1; Aitareya Brāhmaṇa, iii. 18, 6, etc.
[3] ii. 1, 1, 10.
[4] Bṛhadāraṇyaka, vi. 2, 13 (Mādhyaṃdina = vi. 1, 13 Kāṇva), etc.
[5] ii. 23, 4.
[6] Max Müller, *Sacred Books of the East*, 1, 35.
[7] Little, *Grammatical Index*, 149. But *cf.* Oertel, *Journal of the American Oriental Society*, 16, 228, who compares *śūcī* in Jaiminīya Brāhmaṇa, ii. 10; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 3.

1. **Śaṅkha** in the Atharvaveda,[1] with the epithet **Kṛśana,** denotes a pearl-shell used as an amulet. In the later literature[2] it denotes a 'shell' or 'conch' used for blowing as a wind instrument.

[1] iv. 10, 1. See Lanman in Whitney, Translation of the Atharvaveda, 161.

[2] Bṛhadāraṇyaka Upaniṣad, ii. 4, 9; iv. 5, 10.

2. **Śaṅkha Kauṣya** is mentioned as a teacher whom **Jāta Śākāyanya** criticized in the Kāṭhaka Saṃhitā (xxii. 7; *cf.* 6).

3. **Śaṅkha Bābhravya** ('descendant of **Babhru**') is the name of a teacher, a pupil of **Rāma,** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śaṅkha-dhma, a 'conch-blower,' is enumerated among the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[1] and is mentioned in the Bṛhadāraṇyaka Upaniṣad.[2]

[1] Vājasaneyi Saṃhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 13, 1.
[2] ii. 4, 9; iv. 5, 10.

Śaṅga Śāṭyāyani ('descendant of Śāṭyāyana') **Ātreya** ('descendant of **Atri**') is the name of a teacher, a pupil of **Nagarin,** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacīvant is apparently the name of a man in one passage of the Rigveda,[1] where the vocative *Śacīvaḥ* occurs. But Roth[2] prefers to read *Śacī ca* instead.

[1] x. 74, 5.
[2] St. Petersburg Dictionary, *s.v.* *Cf.* Ludwig, Translation of the Rigveda, 3, 108; Griffith, *Hymns of the Rigveda,* 2, 489, n.

Śaṇa denotes a kind of 'hemp' (*Cannabis sativa* or *Crotolaria juncea*). It is mentioned in the Atharvaveda[1] as growing in the forest, and as used like the **Jaṅgiḍa** as a remedy against **Viṣkandha.** It also occurs in the Satapatha Brāhmaṇa.[2]

[1] ii. 4, 5. [2] iii. 2, 1, 11 i 6, 1, 24; 2, 15.
Cf. Zimmer, *Altindisches Leben,* 68.

Śaṇḍa is joined with **Marka** as a Purohita of the Asuras in the Yajurveda Saṃhitās[1] and Brāhmaṇas.[2]

[1] Taittirīya Saṃhitā, vi. 4, 10, 1; Maitrāyaṇī Saṃhitā, iv. 6, 3; Vājasaneyi Saṃhitā, vii. 12. 13 (Marka in 16. 17).

[2] Śatapatha Brāhmaṇa, iv. 2, 1, 4; Taittirīya Brāhmaṇa, i. 1, i, 5.
Cf. Hillebrandt, *Vedische Mythologie*, 1, 223.

Śaṇḍika is found in one passage of the Rigveda[1] in the plural. According to Ludwig,[2] the hymn is a prayer for victory over the Śaṇḍikas and their king.

[1] iii. 30, 8. [2] Translation of the Rigveda, 3, 153.

Śata-dyumna ('possessing a hundred glories') is the name of a man who, along with **Yajñeṣu**, was made prosperous by the priest **Mātsya** through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇī Saṃhitā[1] and the Taittirīya Brāhmaṇa[2] as an epithet of Indra, who is described as alone the 'lord of a hundred' among men. To interpret the expression as 'lord of a hundred gods,' as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law[3]—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

[1] iv. 14, 12. [2] ii. 8, 4, 2.
[3] See Foy, *Die königliche Gewalt*, 74.

Śata-balākṣa Maudgalya ('descendant of **Mudgala**') is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See **Māna** and **Kṛṣṇala.**

Śata-yātu ('having a hundred magic powers') is the name of a Ṛṣi in the Rigveda.[1] He is enumerated after **Parāśara** and before **Vasiṣṭha.** Geldner[2] thinks he may have been a son of Vasiṣṭha.

[1] vii. 18, 21.
[2] *Vedische Studien*, 2, 132.

Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

Śata-rudriya,[1] **Śata-rudrīya**[2] (hymn 'relating to the hundred Rudras'), is the name of a section of the Yajurveda,[3] which celebrates the god Rudra in his hundred aspects, enumerating his many epithets.

[1] Kāṭhaka Saṃhitā, xxi. 6; Satapatha Brāhmaṇa, ix. 1, 1, 1; 2, 1; x. 1, 5, 3. 15.
[2] Taittirīya Saṃhitā, v. 4, 3, 1; 5, 9, 4; 7 3. 3; Taittirīya Brāhmaṇa, iii. 11, 9. 9, etc.
[3] Taittirīya Saṃhitā, iv. 5, 1-11; Kāṭhaka Saṃhitā, xvii. 11-16; Maitrāyaṇī Saṃhitā, ii. 9, 1 *et seq.*; Vājasaneyi Saṃhitā, xvi. 1 *et seq.*

Cf. Zimmer, *Altindisches Leben*, 202; Weber, *Indian Literature*, 108, 111, 159, 169, 170; Eggeling, *Sacred Books of the East*, 43, 150 *et seq.*

Śata-śārada in the Rigveda[1] and the Atharvaveda[2] denotes a 'period of a hundred autumns' or years.

[1] vii. 101, 6; x. 161, 2.
[2] i. 35, 1; viii. 2, 2; 5, 21.

Śatānīka Sātrājita is mentioned in the Aitareya Brāhmana[1] and the Śatapatha Brāhmaṇa[2] as a great king who defeated **Dhṛtarāṣṭra,** the prince of **Kāśi,** and took away his sacrificial horse. He was clearly a **Bharata.** He is also alluded to in the Atharvaveda.[3]

[1] viii. 21, 5.
[2] xiii. 5, 4, 9-13.
[3] i. 35, 1 = Vājasaneyi Saṃhitā, xxxiv. 52, in connexion with the **Dakṣāyaṇas.**

Śatri Āgni-veśi ('descendant of Agniveśa') is the name of a generous patron in the Rigveda.[1]

[1] v. 34, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 155.

Śatru denotes 'enemy' in the Rigveda[1] and later.[2]

[1] i. 33, 13; 61, 13; ii. 23, 11; 30, 3 *et seq.*; iii. 16, 2; iv. 28, 4, etc.
[2] Av. iv. 3, 1; vi. 4, 2; x. 3, 1, etc.

Śaṃ-tanu is the hero of a tale told by Yāska,[1] and often found later.[2] He supersedes his elder brother **Devāpi** as king of the **Kurus.** When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; Devāpi, however, refuses, but instead performs a sacrifice which produces rain. Sieg[3] endeavours to trace this story in the Rigveda,[4] but all that is there stated is that Devāpi **Ārṣṭiṣeṇa** obtained (no doubt as priest) rain for Śaṃtanu (no doubt a king). There is no hint of relationship at all.

[1] Nirukta, ii. 10.
[2] Bṛhaddevatā, vii. 155 *et seq.*, with Macdonell's notes; Sieg, *Die Sagenstoffe des Ṛgveda*, 129 *et seq.*
[3] *Loc. cit.*
[4] x. 98.

Śapatha in the Rigveda[1] and later[2] denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,[2] is shown by at least one passage of the Rigveda,[3] where the speaker, possibly **Vasiṣṭha**, imprecates death on himself if he is a wizard, and death on his foes if he is not.

[1] x. 87, 15; Nirukta, vii. 3.
[2] Av. iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc.
[3] vii. 104, 15.
Cf. Muir, *Sanskrit Texts*, 1², 326, 327.

1. **Śapha**, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as **Pāda**, the 'foot' of a quadruped, also means a 'quarter.' This sense in found as early as the Rigveda,[1] and is not rare later.[2]

[1] viii. 47, 17.
[2] Av. vi. 46, 3; xix. 57, 1; Taittirīya Saṃhitā, vi. 1, 10, 1; Śatapatha Brāhmaṇa, iii. 3, 3, 3, etc.
Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278; 17, 47; Zimmer, *Altindisches Leben*, 259.

2. **Śapha** in the Brāhmaṇa[1] is the name (used in the dual) of a wooden implement, acting like a pair of tongs, for lifting an iron pot from the fire. It is probably so called because it resembled a hoof in being divided.

[1] Aitareya Brāhmaṇa, i. 22, 14; Śatapatha Brāhmaṇa, xiv. 2, 1, 16. *Cf.* Eggeling, *Sacred Books of the East*, 44, 458, n. 4; 476.

Śaphaka is the name of some plant in the Atharvaveda.[1] It is also mentioned in the Āpastamba Śrauta Sūtra,[2] where it seems to denote an edible water plant or fruit, perhaps a water nut. It may be so called from its leaves being shaped like hoofs (**Śapha**).

[1] iv. 34, 5.
[2] ix. 14, 14.
Cf. Weber, *Indische Studien*, 18, 138; Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda 207.

Śaphāla is the name of **Ṛtuparṇa's** kingdom in the Baudhāyana Śrauta Sātra.[1]

[1] xx. 12. *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 21, 36.

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa[1] are classed as **Dasyus**, with the **Andhras, Pulindas, Mūtibas**, and **Puṇḍras.**

[1] vii. 18, 2; Śāṅkhāyana Śrauta Sūtra, xv. 26, 6. *Cf.* Muir, *Sanskrit Texts*, 1^2, 483.

Śamitṛ denotes the 'man who cuts up' the slaughtered animal in the Rigveda[1] and later,[2] sometimes having merely the sense of 'cook.'

[1] i. 162, 9 *et seq.*; ii. 3, 10; iii. 4, 10; v. 43, 4, etc.
[2] Av. x. 9, 7 ('cook' of the Śataudanā, or offering of a cow and a hundred rice-dishes); Vājasaneyi Saṃhitā, xvii. 57; xxi. 21; xxiii. 39; Aitareya Brāhmaṇa, ii. 6, 2; 7, 10-12; vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xxv. 18, 4, etc.

Śamī is the name of a tree in the Atharvaveda[1] and later.[2] It is described in the Atharvaveda[3] as destructive to the hair,[4] as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, *Prosopis spicigera* or *Mimosa suma*, with which the Śamī is usually identified.[5]

[1] Av. vi. 11, 1; 30, 2. 3.
[2] Taittirīya Saṃhitā, v. 1, 9, 6; 4, 7, 4 (for the lower *araṇī*); Kāṭhaka Saṃhitā, xxxvi. 6; Taittirīya Brāhmaṇa, i. 1, 3, 11 *et seq.*; 6, 4, 5; Śatapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc.
[3] Av. vi. 30, 2. 3.
[4] In the Dhanvantarīya Nighaṇṭu, p. 188 (ed. Poona), the Śamī and its fruit are said to destroy the hair.
[5] See Roth in Whitney, Translation of the Atharvaveda, 302.

From the soft wood of the Śamī was formed the lower of the two sticks (*araṇī*) used for kindling the sacred fire,[6] the upper one (the drill) being of **Aśvattha.** The fruit of the tree is called Śamīdhānya.[7]

[6] Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 15; *cf.* 13; iii. 4, 1, 22; Taittirīya Saṃhitā, v. 1, 9, 6; 4, 7, 4.

[7] Śatapatha Brāhmaṇa, i. 1, 1, 10. *Cf.* Zimmer, *Altindisches Leben*, 59, 60.

Śambara is the name of an enemy of Indra in the Rigveda.[1] He is mentioned along with **Śuṣṇa, Pipru,** and **Varcin,** being in one passage called a **Dāsa,** son of Kulitara.[2] In another passage[3] he is said to have deemed himself a godling (*devaka*). His forts, ninety,[4] ninety-nine,[5] or a hundred[6] in number, are alluded to, the word itself in the neuter plural once[7] meaning the 'forts of Śambara.' His great foe was **Divodāsa Atithigva,** who won victories over him by Indra's aid.[8]

It is impossible to say with certainty whether Śambara was a real person or not. Hillebrandt[9] is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics[10] of the mention of the name to show that, whereas he was conceived as a real foe in the hymns of the time of Divodāsa, later texts, like those of the seventh Maṇḍala, make him into a demon, as a result of the change of scene from Arachosia to India. As a matter of fact, apart from this theory, Śambara was quite possibly an aboriginal enemy in India, living in the mountains.[11]

[1] i. 51, 6; 54, 4; 59, 6; 101, 2; 103, 8; 112, 14; 130, 7; ii. 12, 11; 14, 6; 19, 6; iv. 26, 3; 30, 14; vi. 18, 8; 26, 5; 31, 4; 43, 1; 47, 2. 21; vii. 18, 20; 99, 5.

[2] Rv. vi. 26, 5.

[3] Rv. vii. 18, 20.

[4] Rv. i. 130, 7.

[5] Rv. ii. 19, 6.

[6] Rv. ii. 14, 6.

[7] Rv. ii. 24, 2.

[8] Rv. i. 51, 6; 130, 7; ii. 19, 6; iv. 26, 3, etc.

[9] *Vedische Mythologie*, 1, 103, 108; 3, 273.

[10] Seven times in Maṇḍala i; four in ii; two in iv; six in vi; two in vii. These references show *primâ facie* greater reality in Maṇḍala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.

[11] Rv. i. 130, 7; iv. 30, 14; vi. 26, 5. *Cf.* Ludwig, Translation of the Rigveda, 3, 177; Macdonell, *Vedic Mythology*, p. 161; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210; Geldner, *Rigveda, Glossar*, 178.

Śambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from *śamba*, a word of doubtful signification found in the Rigveda, x. 42, 7).

Śammad Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xv. 5, 11).

Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śamyā denotes in the Rigveda[1] and later[2] a 'peg,' more particularly one on the millstone;[3] and on the yoke,[4] where it seems to mean the pin of wood attached to either end so as to keep the yoke in place on the ox's neck.[5] The Śamyā was also used as a measure of length.[6]

[1] x. 31, 10.

[2] Av. vi. 138, 4; xx. 136, 9; Taittirīya Saṃhitā, vi. 2, 7, 1; Pañcaviṃśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.

[3] Taittirīya Brāhmaṇa, i. 6, 1, 1; Śatapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16 *et seq.*; v. 2, 3, 2, etc.

[4] Rv. iii. 33, 13; Śatapatha Brāhmaṇa, iii. 3, 4, 25; Taittirīya Saṃhitā, i. 6, 8, 3.

[5] Pañcaviṃśa Brāhmaṇa, vi. 5, 20. *Cf.* xi. 1, 6; xv. 7, 6; Grierson, *Bihar Peasant Life*, 194, and illustration, p. 33; Cuningham, *The Stûpa of Bharhut*, Plate xxviii.; Caland and Henry, *L'Agniṣṭoma*, 49.

[6] Taittirīya Brāhmaṇa, iii. 2, 6, 2. According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Aṅgulas, or finger-breadths This would be equivalent to 2 feet: *cf.* Fleet, *Journal of the Royal Asiatic Society*, 1912, 232.

Śayaṇḍaka. See **Śayāṇḍaka.**

Śayana in the Atharvaveda[1] and later[2] denotes a 'couch.' *Cf.* **Talpa, Vahya.**

[1] iii. 25, 1; v. 29, 8. [2] Śatapatha Brāhmaṇa, xi. 5, 1, 2; 7, 4.

Śayāṇḍaka is the form in the Taittirīya Saṃhitā[1] of the name of an animal which in the Maitrāyaṇī[2] and Vājasaneyi Saṃhitās[3] is written as Śayaṇḍaka. Some sort of bird is meant according to Roth,[4] but the commentator on the Taittirīya Saṃhitā equates the word with **Kṛkalāsa**, 'chameleon.'

[1] v. 5, 14, 1. [2] iii. 14, 14. [3] xxiv. 33. [4] St. Petersburg Dictionary, *s.v.* *Cf.* Zimmer, *Altindisches Leben*, 95.

Śayu is the name in the Rigveda[1] of a protégé of the Aśvins, who made his cow to give milk.

[1] i. 112, 16; 116, 22; 117, 20; 118, 8; 119, 6; vi. 62, 7; vii. 68, 8; x. 39, 13; 40, 8.

1. **Śara** in the Rigveda[1] and later[2] denotes a kind of 'reed' (*Saccharum Sara*). Its use for arrow shafts,[3] and its brittleness,[4] are expressly referred to in the Atharvaveda. *Cf.* **Śarya.**

[1] i. 191, 3.
[2] Av. iv. 7, 4; Taittirīya Saṃhitā, v. 2, 6, 2; vi. 1, 3, 3; Kāṭhaka Saṃhitā, xi. 5; xxiii. 4; Śatapatha Brāhmaṇa, i. 2, 4, 1; iii. 1, 3, 13; Bṛhadāraṇyaka Upaniṣad, vi. 4, 11, etc.; Nirukta, v. 4, etc.
[3] Av. i. 2, 1; 3, 1.
[4] Av. viii. 8, 4.
Cf. Zimmer, *Altindisches Leben*, 71.

2. **Śara Arcatka** ('descendant of Ṛcatka') is the name of a Ṛṣi in the Rigveda.[1] It is very doubtful, however, whether Ārcatka is really a patronymic.

[1] i. 116, 22; *cf.* perhaps i. 112, 16; Oldenberg, *Ṛgveda-Noten*, 1, 103. *Cf.* Ludwig, Translation of the Rigveda, 3, 150.

3. **Śara Śaura-devya** ('descendant of Śūradeva') is the name of a generous prince in the Rigveda,[1] who gave one calf to three singers. That this Dānastuti ('praise of gifts') is ironical seems certain.[2]

[1] viii. 70, 13-15.
[2] Pischel, *Vedische Studien*, 1, 5-7; Ludwig, Translation of the Rigveda, 3, 163; 5, 175.

Śarad. See **Ṛtu.**

1. **Śarabha** is the name of some wild animal in the Atharvaveda[1] and later.[2] In the classical literature it is a fabulous, eight-legged beast, dwelling in the snowy mountains, a foe of lions and elephants: the commentator Mahīdhara sees this sense, but without reason, in the Vājasaneyi Saṃhitā. The

[1] ix. 5, 9. *Cf.* **Śalabha.**
[2] Taittirīya Saṃhitā, iv. 2, 10, 4; Vājasaneyi Saṃhitā, xiii. 51; Aitareya Brāhmaṇa, ii. 8, 5; Śatapatha Brāhmaṇa, i. 2, 3, 9, etc.

animal is spoken of as akin to the goat;[3] it was probably a kind of deer.

[3] Av., *loc. cit.*; Satapatha Brāhmaṇa, *loc. cit.* Eggeling, *Sacred Books of the East*, 12, 52, n. 1, accepts the traditional rendering. *Cf.* Zimmer, *Altindisches Leben*, 89.

2. **Śarabha** is the name of a Ṛṣi in the Rigveda.[1]

[1] viii. 100, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

Śaravyā, 'arrow-shot,' is an expression found in the Rigveda[1] and later.[2]

[1] vi. 75, 16; x. 87, 13.
[2] Av. i. 19, 1. 3; v. 18, 9; xi. 10, 6; xii. 5, 25. 29; Taittirīya Saṃhitā, iv. 5, 1, 1, etc.

Śarāva is a measure of corn in the Brāhmaṇas.[1]

[1] *Saptadaśa-śarāva*, Taittirīya Brāhmaṇa, i. 3, 4, 5; 6, 8; Śatapatha Brāhmaṇa, v. 1, 4, 12.

Śarīra, 'body,' is a word of frequent occurrence in Vedic literature.[1] The interest of the Vedic Indians seems early to have been attracted to the consideration of questions connected with the anatomy of the body. Thus a hymn of the Atharvaveda[2] enumerates many parts of the body with some approach to accuracy and orderly arrangement.[3] It mentions the heels (*pārṣṇī*), the flesh (*māṃsa*), the ankle-bones (*gulphau*), the fingers (*aṅgulīḥ*), the apertures (*kha*), the two metatarsi (*uchlakau*), the tarsus (*pratiṣṭhā*), the two knee-caps (*aṣṭhīvantau*), the two legs (*jaṅghe*), the two knee-joints (*jānunoḥ sandhī*). Then comes above the two knees (*jānū*) the four-sided (*catuṣṭaya*), pliant (*śithira*) trunk (*kabandha*). The two hips (*śroṇī*) and the two thighs (*ūrū*) are the props of the frame

[1] Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Saṃhitā, xxxiv. 55; Taittirīya Saṃhitā, i. 7, 2, 1; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. 1, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

[2] x. 2.

[3] *Cf.* Hoernle, *Journal of the Royal Asiatic Society*, 1907, 10-12; *Osteology*, 109-111, 242.

(*kusindha*). Next come the breast-bone (*uras*), the cervical cartilages (*grīvāḥ*), the two breast pieces (*stanau*), the two shoulder-blades (*kaphoḍau*), the neck-bones (*skandhau*), and the backbones (*pṛṣṭīḥ*), the collar-bones (*aṃsau*), the arms (*bāhū*), the seven apertures in the head (*sapta khāni śīrṣaṇi*), the ears (*karṇau*), the nostrils (*nāsike*), the eyes (*cakṣaṇī*), the mouth (*mukha*), the jaws (*hanū*), the tongue (*jihvā*), the brain (*mastiṣka*), the forehead (*lalāṭa*), the facial bone (*kakāṭikā*), the cranium (*kapāla*), and the structure of the jaws (*cityā hanvoḥ*).

This system presents marked similarities with the later system of Caraka and Suśruta,[4] which render certain the names ascribed to the several terms by Hoernle. *Kaphoḍau*, which is variously read in the manuscripts,[5] is rendered 'collar-bone' by Whitney, but 'elbow' in the St. Petersburg Dictionary. *Skandha* in the plural regularly[6] denotes 'neck-bones,' or, more precisely, 'cervical vertebræ,' a part denoted also by *uṣṇihā* in the plural.[7] *Pṛṣṭī*[8] denotes not 'rib,' which is *parśu*,[9] but a transverse process of a vertebra, and so the vertebra itself, there being in the truncal portion of the spinal column seventeen vertebræ and thirty-four transverse processes. The vertebræ are also denoted by *kīkasā* in the plural,[10] which sometimes[11] is limited to the upper portion of the vertebral column, sometimes[12] to the thoracic portion of the spine. *Anūka* also denotes the vertebral column,[13] or more specially the lumbar[14] or thoracic[15] portion of the spine; it is said in the Śatapatha Brāhmaṇa[16]

[4] *Osteology*, 112.

[5] Whitney, Translation of the Atharvaveda, 568.

[6] Av. x. 7, 3 (where the Skandhas are compared with the Kṛttikās, probably because both were seven in number, but this is not certain); 9, 20; vi. 135, 1; xii. 5, 67; Hoernle, *Journal*, 1906, 918; 1907, 1, 2.

[7] Av. vi. 134, 1; Rv. vi. 163, 2 = Av. ii. 33, 2; Av. ix. 8, 21; x. 10, 20.

[8] Rv. x. 87, 10 = Av. viii. 3, 10; Av. ix. 7, 5. 6; x. 9, 20; xii. 1, 34; xviii. 4, 10; Śatapatha Brāhmaṇa, vii. 6, 2, 7. See Hoernle, *Journal*, 1907, 2 *et seq.*; Whitney, *op. cit.*, 548; Eggeling, *Sacred Books of the East*, 44, 164, n. 2.

[9] Av. ix. 7, 6, etc.

[10] Av. ix. 7, 5; 8, 14.

[11] Av. xi. 8, 15.

[12] Av. ii. 33, 2; Śatapatha Brāhmaṇa, vii. 6, 2, 10.

[13] Av. iv. 14, 8. *Cf.* ix. 8, 21 (the spine of the trunk).

[14] Av. ii. 33, 2.

[15] Śatapatha Brāhmaṇa, xii. 2, 4, 12. 14. *Cf.* the phrase *īṣe anūkye*, Av. xi. 3, 9, where the two shafts of a cart are compared with the transverse processes of a vertebra.

that there are twenty transverse processes in the lumbar spine (*udara*) and thirty-two in the thoracic, which gives twenty-six vertebræ, the true number (but the modern division is seven cervical, twelve thoracic, five lumbar, and two false—the sacrum and the coccyx). The vertebral column is also denoted by *karūkara*,[16] which, however, is usually found in the plural[17] denoting the transverse processes of the vertebræ, a sense expressed also by *kuntāpa*.[18]

Grīvā, in the plural, denotes cervical vertebræ, the number seven being given by the Śatapatha Brāhmaṇa,[19] but usually[20] the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. **Jatru**, also in the plural, denotes the cervical cartilages,[21] or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa,[22] where their number is given as eight.

Bhaṃsas, which occurs thrice in the Atharvaveda,[23] seems to denote the pubic bone or arch rather than the 'buttocks' or 'fundament,' as Whitney[24] takes it.

In the Śatapatha Brāhmaṇa[25] the number of bones in the the human body is given as 360. The number of the bones of the head and trunk are given in another passage[26] as follows: The head is threefold, consisting of skin (*tvac*), bone (*asthi*), brain (*matiṣka*); the neck has 15 bones: 14 transverse processes (*karūkara*) and the strength (*vīrya*)—*i.e.*, the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (*jatru*), and the sternum (*uras*) as the 17th; the abdominal portion of the spine has 21: 20 trans-

[16] Av. xi. 9, 8; Bloomfield, *Hymns of the Atharvaveda*, 124.

[17] Satapatha Brāhmaṇa, xii. 2, 4, 10. 14.

[18] *Ibid.*, xii, 2, 4, 12.

[19] *Ibid.*, xii. 2, 4, 10.

[20] Rv. vi. 163, 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20; xi. 8, 15; Hoernle, *Journal*, 1906, 916 *et seq.*

[21] Rv. vii. 1, 12 = Av. xiv. 2, 12.

[22] xii. 2, 4, 11. *Cf.* vii. 6, 2, 10; Hoernle, *Journal*, 1906, 922 *et seq.*

[23] Av. ii. 33, 5; ix. 8, 21, with a fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.

[24] *Loc. cit.*

[25] x. 5, 4, 12; xii. 3, 2, 3. 4; Hoernle, *Osteology*, 238, 239, and the criticism in 106-109, which shows how far removed the Satapatha Brāhmaṇa is from a scientific system. *Cf.* Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 135 *et seq.*

[26] xii. 2, 4, 9-14; Hoernle, *Osteology*, 240.

verse processes (*kuntāpa*), and the abdominal portion (*udara*) as the 21st; the two sides have 27: 26 ribs (*parśu*), and the two sides as the 27th; the thoracic portion of the spine (*anūka*) has 33: 32 transverse processes, and the thoracic portion as 33rd.

There are several enumerations of the parts of the body, not merely of the skeleton, in the Yajurveda Saṃhitās.[27] They include the hair (*lomāni*), skin (*tvac*), flesh (*māṃsa*), bone (*asthi*), marrow (*majjan*), liver (*yakṛt*), lungs (*kloman*), kidneys (*matasne*), gall (*pitta*), entrails (*āntrāṇi*), bowels (*gudāḥ*), spleen (*plīhan*), navel (*nābhi*), belly (*udara*), rectum (*vaniṣṭhu*), womb (*yoni*), penis (*plāśi* and *śepa*), face (*mukha*), head (*śiras*), tongue (*jihvā*), mouth (*āsan*), rump (*pāyu*), leech (*vāla*), eye (*cakṣus*), eyelashes (*pakṣmāṇi*), eyebrows (*utāni*), nose (*nas*), breath (*vyāna*), nose-hairs (*nasyāni*), ears (*karṇau*), brows (*bhrū*), body or trunk (*ātman*), waist (*upastha*), hair on the face (*śmaśrūṇi*), and on the head (*keśāḥ*). Another enumeration[28] gives *śiras*, *mukha*, *keśāḥ*, *śmaśrūṇi*, *prāṇa* (breath), *cakṣus*, *śrotra* (ear), *jihvā*, *vāc* (speech), *manas* (mind), *aṅgulīḥ*, *aṅgāni* (limbs), *bāhū*, *hastau* (hands), *karṇau*, *ātmā*, *uras* (sternum), *pṛṣṭīḥ* (vertebræ), *udara*, *aṃsau*, *grīvāḥ*, *śroṇī*, *ūrū*, *aratnī* (elbows), *jānūni*, *nābhi*, *pāyu*, *bhasat* (fundament), *āṇḍau* (testicles), *pasas* (membrum virile), *jaṅghā*, *pad* (foot), *lomāni*, *tvac*, *māṃsa*, *asthi*, *majjan*. Another set of names[29] includes *vaniṣṭhu*, *purītat* (pericardium), *lomāni*, *tvac*, *lohita* (blood), *medas* (fat), *māṃsāni*, *snāvāni* (sinews), *asthīni*, *majjānaḥ*, *retas* (semen), *pāyu*, *kośya* (flesh near the heart), *pārśvya* (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Saṃhitās.[30]

In the Aitareya Āraṇyaka[31] the human body is regarded as made up of one hundred and one items; there are four parts,

[27] Vājasaneyi Saṃhitā, xix. 81-93; Maitrāyaṇī Saṃhitā, iii. 11, 9; Kāṭhaka Saṃhitā, xxxviii. 3; Taittirīya Brāhmaṇa, ii. 6, 4.

[28] Vājasaneyi Saṃhitā, xx. 5-13; Maitrāyaṇī Saṃhitā, iii. 11, 8; Kāṭhaka Saṃhitā, xxxviii. 4; Taittirīya Brāhmaṇa, ii. 6, 5.

[29] Vājasaneyi Saṃhitā, xxxix. 8. 9. 10.

[30] Vājasaneyi Saṃhitā, xxv. 1-9; Maitrāyaṇī Saṃhitā, iii. 15. *Cf.* Aitareya Brāhmaṇa, vii. 1.

[31] i. 2, 2.

each of twenty-five members, with the trunk as one hundred and first. In the two upper parts there are five four-jointed[32] fingers, two *kakṣasī* (of uncertain meaning),[33] the arm (*dos*), the collar-bone (*akṣa*), and the shoulder-blade (*aṃsa-phalaka*). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Sāyaṇa's commentary.

The Śāṅkhāyana Āraṇyaka[34] enumerates three bones in the head,[35] three joints (*parvāṇi*) in the neck,[36] the collar-bone (*akṣa*),[37] three joints in the fingers,[38] and twenty-one transverse processes in the spine (*anūka*).[39] The Maitrāyaṇī Saṃhitā[40] enumerates four constituents in the head (*prāṇa, cakṣus, śrotra, vāc*), but there are many variations, the number going up to twelve on one calculation.[41] In the Taittirīya Upaniṣad[42] an enumeration is given consisting of *carma* (skin), *māṃsa, snāvan, asthi*, and *majjan;* the Aitareya Brāhmaṇa[43] has *lomāni, māṃsa, tvac, asthi, majjan*, and the Aitareya Āraṇyaka[44] couples *majjānaḥ, snāvāni*, and *asthīni*. Other terms relating to the body are *kaṅkūṣa*,[45] perhaps a part of the ear,[46] *yoni* (female organ), *kakṣa*[47] (armpit), **Danta** (tooth), *nakha* (nail), *prapada*[48] (forepart of the foot), *halīkṣṇa*[49] (gall).

[32] This is contrary to fact: Hoernle, *Osteology*, 122, 123.

[33] Perhaps the armpit regarded as in some way double; Keith, *Aitareya Āraṇyaka*, 175.

[34] ii. 2.

[35] *Cf.* Hoernle, *Osteology*, 172 *et seq.*; Satapatha Brāhmaṇa, xii. 2, 4, 9.

[36] ii. 3. See Keith, *Śāṅkhāyana Āraṇyaka*, 9, n. 4.

[37] ii. 4; Hoernle, *Osteology*, 202 *et seq.*; Keith, *op. cit.*, 9, n. 5.

[38] ii. 5. *Cf.* n. 32. The later Śāṅkhāyana here improves on the Aitareya osteology.

[39] ii. 6. See Keith, *op. cit.*, 10, n. 4.

[40] iii. 2, 9.

[41] See references in Keith, *Aitareya Āraṇyaka*, 185, 192, 195. The numbers vary and are fanciful, being of no scientific importance.

[42] i. 7, 1.

[43] vi. 29, 4.

[44] iii. 2, 1. 2; Śāṅkhāyana Āraṇyaka, viii. 1. 2.

[45] Av. ix. 8, 2, where the Paippalāda recension has *kaṅkukha*.

[46] Zimmer, *Altindisches Leben*, 378.

[47] Av. vi. 127, 2. *Cf. kakṣī*, Maitrāyaṇī Saṃhitā, iv. 5, 9.

[48] Av. ii. 33, 5, with Lanman's note in Whitney's Translation, p. 77; Keith, *Aitareya Āraṇyaka*, 204. In that Āraṇyaka the passage ii. 1, 4 makes the sense 'toe' improbable.

[49] Av. ii. 33, 3; Whitney, *op. cit.*, 76. *Cf.* Hoernle, *Journal of the Royal Asiatic Society*, 1906, 916 *et seq.*; 1907, 1 *et seq.*; *Osteology, passim*.

Śaru denotes in the Rigveda[1] and Atharvaveda[2] a missile weapon, often certainly an 'arrow,'[3] but perhaps sometimes a 'dart' or 'spear.'[4]

[1] i. 100, 18; 172, 2; 186, 9; ii. 12, 10; iv. 3, 7; 28, 3, etc.
[2] i. 2, 3; 19, 2; vi. 65, 2; xii. 2, 47.
[3] *E.g.*, Rv. x. 125, 6; and x. 87, 6.
[4] Perhaps Rv. iv. 3, 7, where *bṛhatī* is applied to it, and where 'lance' seems the best sense, the use being metaphorical.
Cf. Schrader, *Prehistoric Antiquities*, 223; Zimmer, *Altindisches Leben*, 301.

Śarkarā, fem. plur., denotes in the later Saṃhitās[1] and the Brāhmaṇas[2] 'grit' or 'gravel.'

[1] Av. xi. 7, 21; Taittirīya Saṃhitā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.
[2] Taittirīya Brāhmaṇa, i. 1, 3, 7; 2, 1, 4; iii. 12, 6, 2; Śatapatha Brāhmaṇa, ii. 1, 1, 8, etc.

Śarkarākhya. See **Śārkarākṣa.**

Śarkoṭa is the name of an animal in the Atharvaveda,[1] either a 'serpent,' as Roth[2] and Zimmer[3] held, or a 'scorpion,' as Grill,[4] Henry,[5] and Bloomfield[6] think.

[1] vii. 56, 5.
[2] St. Petersburg Dictionary, *s.v.*, comparing the later Karkoṭaka.
[3] *Altindisches Leben*, 95.
[4] *Hundert Lieder*,[2] 183.
[5] *Le livre vii de l'Atharvavéda*, 82.
[6] *Hymns of the Atharvaveda*, 554, 555.

Śardha. See **Vrāta.**

Śardhya in one passage of the Rigveda[1] is taken by Roth[2] as perhaps denoting a part of the chariot. The sense is, however, quite uncertain.

[1] i. 119, 5.
[2] St. Petersburg Dictionary, *s.v.*

Śarya,[1] **Śaryā,**[2] seem in the Rigveda to denote an 'arrow.'[3] Perhaps, also, Śaryā[4] and Śarya[5] (neut.) mean the 'wicker-

[1] i. 119, 10, where the sense is not certain.
[2] i. 148, 4; x. 178, 3. *Cf.* Nirukta v. 4; x. 29.
[3] As derived from 1. **Śara**, and meaning literally 'made from a reed.'
[4] Rv. ix. 110, 5; x. 61, 3.
[5] Rv. ix. 14, 4; 68, 2.

work' in the Soma sieve, but the exact sense of the passages is doubtful.[6]

[6] Hillebrandt, *Vedische Mythologie*, 1, 52, takes *śaryāṇi* in Rv. ix. 68, 2, as denoting the outer husk of the Soma plant. See also Geldner, *Vedische Studien*, 2, 255, n. 1.

Śaryaṇāvant occurs in several passages of the Rigveda,[1] in all of which Sāyaṇa sees a local name. According to his account, Śaryaṇāḥ (masc. plur.) is a district in **Kurukṣetra**, Śaryaṇāvant being a lake not far from it in the back part (*jaghanārdhe*) of Kurukṣetra. The unusual consistency of his statements on this point is in favour of the word being a place name; it is also to be noted that Kurukṣetra contained the lake **Anyataḥplakṣā**. Roth,[2] however, thought that in two passages[3] the word denoted merely a 'lake,' literally '(water) covered with a thicket of reeds' (*śaryaṇa*), and in the others a Soma vessel. Zimmer[4] inclines to this rendering. On the other hand, Pischel[5] accepts Sāyaṇa's view. Hillebrandt[6] also sees in the word a place name, but he is inclined to locate it among the 'five tribes,'[7] which is not quite inconsistent with its being in Kurukṣetra, for the connexion of the **Pūrus** with the later **Kurus** is known;[8] or perhaps, he suggests, Śaryaṇāvant is an old name for the Wular sea of Kaśmīr, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig's hypothesis[9] that the Śaryaṇāvant is the later eastern **Sarasvatī**. Bergaigne[10] regards the name as that of a celestial preparer of Soma.

[1] i. 84, 14; viii. 6, 39; 7, 29; 64, 11; ix. 65, 22; 113, 1; x. 35, 2. See Jaiminīya Brāhmaṇa, iii. 64 (*Journal of the American Oriental Society*, 18, 17); Śāṭyāyanaka in Sāyaṇa on Rv. i. 84, 13.

[2] St. Petersburg Dictionary, *s.v.*

[3] i. 84, 14; x. 35, 2.

[4] *Altindisches Leben*, 19, 20.

[5] *Vedische Studien*, 2, 217. So Max Müller, *Sacred Books of the East*, 32, 398, 399.

[6] *Vedische Mythologie*, 1, 126 *et seq.*

[7] This is deduced, not with any certainty, from Rv. ix. 65, 22.

[8] Hillebrandt, *op. cit.*, 1, 142, n. 4; Ludwig, Translation of the Rigveda, 3, 205.

[9] *Op. cit.*, 3, 201.

[10] *Religion Védique*, 1, 206.

Śaryāta is mentioned once in the Rigveda[1] as a protégé of the Aśvins. Of him in the Śatapatha Brāhmaṇa[2] and the

[1] i. 112, 17.

[2] iv. 1, 5, 2.

Jaiminīya Brāhmaṇa[3] is told a story how **Cyavana** was annoyed by the **Śāryātas**, and appeased by the gift of **Sukanyā**, Śaryāta's daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called **Mānava** ('descendant of Manu'). He appears also as Śaryāta Mānava, a sacrificer, in the Jaiminīya Upaniṣad Brāhmaṇa.[4]

[3] iii. 120-122 (*Journal of the American Oriental Society*, 11, cxlv).
[4] iv. 7, 1; 8, 3. 5.
Cf. Muir, *Sanskrit Texts*, 5, 250 *et seq.*; Eggeling, *Sacred Books of the East*, 26, 272 *et seq.*; Oertel, *Journal of the American Oriental Society*, 16, 236, 237.

Śarva-datta ('given by the god Śarva') **Gārgya** ('descendant of **Garga**') is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Śala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda,[1] Kāṭhaka Saṃhitā,[2] and Taittirīya Brāhmaṇa.[3] Whitney[4] objects that the sense in all[5] these passages is not suited by this meaning.

[1] viii. 7, 28.
[2] xii. 10 (*Indische Studien*, 3, 464).
[3] i. 5, 10, 1 (where this is the interpretation of the commentator).
[4] Translation of the Atharvaveda, 501.
[5] He does not notice the Kāṭhaka. Against his criticism it must be noted that in every one of the passages a numeral is compounded with Śala, as *tri-śala*, etc.

Śalabha, 'locust,' appears in the Paippalāda recension of the Atharvaveda[1] for **Śarabha**, the reading of the received text, and is regarded by Whitney[2] as making better sense.

[1] ix. 5, 9.
[2] Translation of the Atharvaveda, 534. But the mention of the goat in the passage strongly supports Śarabha. See Śatapatha Brāhmaṇa, i. 2, 3, 9.

Śalalī denotes the 'quill' of the porcupine, used for parting the hair and anointing the eyes.[1]

[1] Kāṭhaka Saṃhitā, xxiii. 1; Taittirīya Brāhmaṇa, i. 5, 6, 6; Śatapatha Brāhmaṇa, ii. 6, 4, 5.

Śaluna is found in the Atharvaveda[1] denoting a 'worm.' The Paippalāda recension reads Śalūla, and Sāyaṇa Śalga.

[1] ii. 31, 2. *Cf.* Whitney, Translation of the Atharvaveda, 73; Bloomfield, *Hymns of the Atharvaveda*, 315; Zimmer, *Altindisches Leben*, 98 (Śalunna).

Śalka denotes in the later Saṃhitās[1] and the Brāhmaṇas[2] 'chip' or 'shaving' used for kindling a fire, etc.

[1] Taittirīya Saṃhitā, v. 2, 9, 3; 4, 2, 3; Kāṭhaka Saṃhitā, xx. 8; xxvii. 7, etc.

[2] Aitareya Brāhmaṇa, ii. 14, 4; Taittirīya Brāhmaṇa, i. 1, 9, 9; 2, 1, 15.

Śalmali is the name of the 'silk cotton tree' (*Salmalia Malabarica*). Its fruit is regarded as poisonous in the Rigveda,[1] but the car of the bridal procession is made of its wood.[2] It is described as the tallest of trees.[3]

[1] vii. 50, 3.
[2] x. 85, 20.
[3] Taittirīya Saṃhitā, vii. 4, 12, 1; Vājasaneyi Saṃhitā, xxiii. 13; Śatapatha Brāhmaṇa, xiii. 2, 7, 4; Pañcaviṃśa Brāhmaṇa, ix. 4, 11, etc.
Cf. Eggeling, *Sacred Books of the East*, 44, 317, n. 2.

Śalya. See **Iṣu.**

Śalyaka denotes in the Vājasaneyi Saṃhitā[1] and later[2] the 'porcupine.'

[1] xxiv. 35. [2] Aitareya Brāhmaṇa, iii. 26, 3.
Cf. Zimmer, *Altindisches Leben*, 82.

Śavarta is the name of a species of 'worm' in the Atharvaveda[1] and the Taittirīya Saṃhitā.[2]

[1] ix. 4, 16, with the various reading Svavarta, Whitney, Translation of the Atharvaveda, 531.
[2] v. 7, 23, 1.
Cf. Zimmer, *Altindisches Leben*, 98. Possibly Roth is right in holding that the word = *śava-varta*, a worm 'living on carrion.'

Śavas is the name of a teacher, a pupil of **Agnibhū Kāśyapa** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Śavasa occurs only in the false reading *Śavasa-Uśinareṣu* in the Gopatha Brāhmaṇa (i, 2, 9) for *sa-Vaśośīnareṣu*. See **Vaśa**.

Śaviṣṭha is, according to Ludwig,[1] the name of a generous patron in the Rigveda.[2]

[1] Translation of the Rigveda, 3, 163. [2] viii. 74, 14. 15.

Śaśa, 'hare,' is found once in the Rigveda,[1] where it is said to have swallowed a razor. The animal is occasionally mentioned later also.[2]

[1] x. 28, 2. Later, a goat supplants the hare in this curious story; see Böthling, Proceedings of the Saxon Academy, 1894, *et seq.*

[2] Vājasaneyi Saṃhitā, xxiii. 56; xxiv. 38; Maitrāyaṇī Saṃhitā, iii. 14, 15; the hare in the moon, Śatapatha Brāhmaṇa, xi. 1, 5, 3.

Cf. Zimmer, *Altindisches Leben*, 84.

Śaśayu, 'pursuing the hare,' is the epithet of some animal (**Mṛga**) in the Atharvaveda.[1] Zimmer[2] thinks the tiger is meant, but this is not likely. Roth[3] considers that a bird of prey is intended, while Whitney,[4] following the commentator, renders the word by 'lurking.'

[1] iv. 3, 6.

[2] *Altindisches Leben*, 79, 84.

[3] In Whitney, Translation of the Atharvaveda, 149.

[4] *Loc. cit.*

Cf. Bloomfield, *Hymns of the Atharvaveda*, 368.

Śaśvatī. See **Āsaṅga.**

Śaṣpa in the later Saṃhitās and the Brāhmaṇas[1] denotes 'young or sprouting grass.'

[1] Vājasaneyi Saṃhitā, xix. 13, 81; xxi. 29; Aitareya Brāhmaṇa, viii. 5, 3; 8, 4; Śatapatha Brāhmaṇa, xii. 7, 2, 8; 9, 1, 2, etc.

Śastṛ in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.

Śastra is the technical term[1] for the 'recitation' of the Hotṛ priest, as opposed to the **Stotra** of the Udgātṛ. The recitations at the morning offering of Soma are called the Ājya and Praüga; at the midday offering, the Marutvatīya and the Niṣkevalya; at the evening offering, the Vaiśvadeva and the Āgnimāruta.

[1] Taittirīya Saṃhitā, iii. 2, 7, 2, etc.; Kāṭhaka Saṃhitā, xxix. 2, etc.; Vājasaneyi Saṃhitā, xix. 25. 28, etc.; Śatapatha Brāhmaṇa, iv. 2, 4. 20, etc. *Cf.* Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agniṣṭoma*, *passim*, where the Śastras are set out at length.

Śākaṭāyana, 'descendant of Śakaṭa,' is the patronymic of a grammarian referred to by Yāska[1] and in the Prātiśākhyas,[2] as well as often later.

[1] Nirukta, i. 3. 12 *et seq.*
[2] Rigveda Prātiśakhya, i. 3; xiii. 16; Vājasaneyi Prātiśakhya, iii. 8, etc.

Cf. Weber, *Indian Literature*, 143, 151, 152, 217.

Śāka-dāsa Bhāḍitāyana ('descendant of Bhaḍita') is mentioned in the Vaṃśa Brāhmaṇa[1] as the pupil of **Vicakṣaṇa Tāṇḍya.**

[1] *Indische Studien*, 4, 373

Śāka-pūṇi, 'descendant of Śakapūṇa,' is the name of a grammarian often mentioned in the Nirukta.[1]

[1] iii. 11; viii. 5. 6. 14; xii. 19; xiii. 10. 11. *Cf.* Weber, *Indian Literature*, 85.

Śākala in the Aitareya Brāhmaṇa[1] denotes the 'teaching of **Śākalya**' according to the St. Petersburg Dictionary. But Böhtlingk[2] seems right in taking it as a kind of snake in that passage.

[1] iii. 43, 5 (Weber, *Indische Studien*, 9, 277). *Cf.* Weber, *Indian Literature*, 33, n.
[2] Dictionary, *s.v.*

Śākalya, 'descendant of Śakala,' is the patronymic of **Vidagdha** in the Śatapatha Brāhmaṇa,[1] and of **Sthavira** in the Aitareya[2] and Śāṅkhāyana Āraṇyakas.[3] An undefined Śākalya

[1] xi. 6, 3, 3; Bṛhadāraṇyaka Upaniṣad, iii. 9, 1; iv. 1, 7, etc.
[2] iii. 2, 1. 6.
[3] vii. 16; viii. 1. 11.

is mentioned in the same Āraṇyakas,[4] in the Nirukta,[5] and often later, as a teacher dealing with the text of the Rigveda. Weber[6] is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pāṭha of the Rigveda, but Oldenberg[7] thinks that the latter was later than the Brāhmaṇa period. Geldner[8] identifies the two; this view, however, is not very probable.[9]

[4] Aitareya, iii. 1, 1; Śāṅkhāyana, vii. 1.
[5] vi. 28.
[6] *Indian Literature*, 32, 33.
[7] *Prolegomena*, 380, n.
[8] *Vedische Studien*, 3, 144-146.
[9] Keith, *Aitareya Āraṇyaka*, 239, 240.

Śākāyanin, in the plural, denotes the followers of **Śākāyanya** in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, 'descendant of Śāka,' is the patronymic of **Jāta** in the Kāṭhaka Saṃhitā.[1]

[1] xxii. 7 (*Indische Studien*, 3, 472). *Cf.* Maitrāyaṇī Upaniṣad, i. 2; vi. 29.

Śākin, plur., is believed by Ludwig[1] to designate a group of generous donors in the Rigveda.[2]

[1] Translation of the Rigveda, 3, 155; Griffith, *Hymns of the Rigveda*, 1, 521, n.
[2] v. 52, 17.

Śāktya, 'descendant of **Śakti**,' is the patronymic of **Gaurivīti**.[1]

[1] Aitareya Brāhmaṇa, iii. 19, 4; Śatapatha Brāhmaṇa, xii. 8, 3, 7; Pañcaviṃśa Brāhmaṇa, xi. 5, 14; xii. 13, 10; xxv. 7, 2; Āpastamba Śrauta Sūtra, xxiii. 11, 14; xxiv. 10, 6. 8.

Śākvara. See **Śakvarī**.

Śākhā in the Rigveda[1] and later[2] denotes the 'branch' of a tree. **Vayā** is more often used in this sense in the Rigveda.

[1] i. 8, 8; vii. 43, 1; x. 94, 3.
[2] Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.

Śāṅkhāyana as the name of a teacher is not mentioned in the Kauṣītaki Brāhmaṇa, but it occurs in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka,[1] where Guṇākhya is given as the authority for that work. In the Śrauta Sūtras[2] the name of Śāṅkhāyana never occurs, but the Gṛhya Sūtras[3] seem to recognize as a teacher **Suyajña Śāṅkhāyana.** In later times[4] the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātiśākhya[5] along with Kāṇḍamāyana.

[1] xv. 1. Oldenberg's suggestion (*Sacred Books of the East*, xxix. 4, 5) that Guṇākhya is intended as the author of the Sūtras is quite unnecessary; Keith, *Aitareya Āraṇyaka*, 328.

[2] Hillebrandt, Śāṅkhāyana Śrauta Sūtra, i, viii *et seq.*

[3] Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 10; Śāmbavya Gṛhya Sūtra in *Indische Studien*, 15, 154; Āśvalāyana Gṛhya Sūtra, iii. 4, 4. *Cf.* Kārikā in Nārāyaṇa on Śāṅkhāyana Gṛhya Sūtra, i. 1, 10; Ānartīya on Śāṅkhāyana Śrauta Sūtra, i. 2, 18.

[4] Bühler, *Sacred Books of the East*, 2, xxxi.

[5] xv. 7.

Cf. Weber, *Indian Literature*, 32, 44, 50 *et seq.*; 80, 313, 314; Macdonell, *Sanskrit Literature*, 45, 191, 205, 245, 249.

Śāṭyāyana, 'descendant of Śāṭya,' is the patronymic of a teacher mentioned twice in the Śatapatha Brāhmaṇa[1] and often in the Jaiminīya Upaniṣad Brāhmaṇa.[2] In a Vaṃśa (list of teachers) in the latter work[3] he is called a pupil of **Jvālāyana**, while in the Vaṃśa at the end of the Sāmavidhāna Brāhmaṇa he appears as a pupil of **Bādarāyaṇa.** The Śāṭyāyanins, his followers, are frequently mentioned in the Sūtras,[4] the Śāṭyāyani Brāhmaṇa[5] and the Śāṭyāyanaka[6] being also referred to in them. It has been shown by Oertel[7] that this Brāhmaṇa bore a close resemblance to, and probably belonged to the same period as, the Jaiminīya Brāhmaṇa.

[1] viii. 1, 4, 9; x. 4, 5, 2.

[2] i. 6, 2; 30, 1; ii. 2, 8; 4, 3; 9, 10; iii. 13, 6; 28, 5.

[3] iv. 16, 1.

[4] Lāṭyāyana Śrauta Sūtra, iv. 5, 18; Anupada Sūtra, i. 8; ii. 9; iii. 2. 11; iv. 8, etc.; Weber, *Indische Studien*, 1, 44.

[5] Āpastamba Śrauta Sūtra, v. 23, 3.

[6] *Ibid.*, x. 12, 13. 14; Lāṭyāyana Śrauta Sūtra, i. 2, 24; Āśvalāyana Śrauta Sūtra, i. 4, 13.

[7] *Journal of the American Oriental Society*, 16, ccxli; 18, 20 *et seq.*

Cf. Macdonell, *Sanskrit Literature*, 203; Aufrecht, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 151, 152.

Śāṇḍa, 'descendant of **Śaṇḍa**,' is the name of a man in the Rigveda[1] who is praised for his generosity. It is not likely that he is identical with **Purupanthā** mentioned in the next verse.

[1] vi. 63, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 158.

Śāṇḍila, masc. plur., is the term applied to the 'descendants of **Śāṇḍilya**' in the Taittirīya Āraṇyaka (i. 22, 10).

Śāṇḍilī-putra, 'pupil of a female descendant of Śaṇḍila,' is the name of a teacher, a pupil of **Rāthītarīputra**, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 32 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Śāṇḍilya, 'descendant of Śaṇḍila,' is the patronymic of several teachers (see **Udara** and **Suyajña**). The most important Śāṇḍilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa,[1] where his Agni, or 'sacrificial fire,' is called Śāṇḍila.[2] From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vaṃśa (list of teachers) at the end of the tenth book[3] he is given as a pupil of **Kuśri** and a teacher of **Vātsya**; another list at the end of the last book in the Kāṇva recension[4] gives him as a pupil of Vātsya, and the latter as a pupil of Kuśri. In the confused and worthless[5] lists of teachers at the end of the second and fourth books of the Bṛhadāraṇyaka Upaniṣad he is said to be the pupil of various persons—**Kaiśorya Kāpya**,[6] **Vaiṣṭapureya**,[7] **Kauśika**,[8] **Gautama**,[9] **Baijavāpa**,[10] and **Āna-**

[1] ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10; 4, 1, 11; 6, 3, 5; 5, 9. *Cf.* Chāndogya Upaniṣad, iii. 11, 4.

[2] ix. 1, 1, 43; 3, 3, 18; 5, 1, 61. 68, etc.

[3] x. 6, 5, 9.

[4] vi. 5, 4.

[5] Eggeling, *Sacred Books of the East*, 12, xxxiv, n. 2.

[6] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina = ii. 6, 3; iv. 6, 3 Kāṇva).

[7] ii. 5, 20; iv. 5, 26 Mādhyaṃdina.

[8] ii. 6, 1; iv. 6, 1 Kāṇva.

[9] ii. 5, 20; iv. 5, 26 (Mādhyaṃdina = ii. 6, 1; iv. 6, 1 Kāṇva).

[10] ii. 5, 20; iv. 5, 26 Mādhyaṃdina.

bhimlāta.[11] No doubt different Śāṇḍilyas may be meant, but the lists are too confused to claim serious consideration.

[11] ii. 6, 2 Kāṇva.
Cf. Eggeling, *Sacred Books of the East*, 12, xxxi *et seq.*; 43, xviii *et seq.*; Weber, *Indian Literature*, 71, 76 *et seq.*; 120, 131, 132; Macdonell, *Sanskrit Literature*, 213.

Śāṇḍilyāyana, 'descendant of **Śāṇḍilya**,' is the patronymic of a teacher in the Śatapatha Brāhmaṇa.[1] Apparently he is identical with **Celaka**, also mentioned in that text;[2] it is thus reasonable to suppose that **Cailaki Jīvala**[3] was his son. It is much more doubtful whether he was[4] the grandfather of **Pravāhaṇa Jaivala**, who was a prince rather than a Brahmin.

[1] ix. 5, 1, 64.
[2] x. 4, 5, 3. The name Śāṇḍilyāyana, like that of Śāṇḍilya, is common in the Sūtras. See Weber, *Indische Studien*, 1, 45 *et seq.*
[3] Śatapatha Brāhmaṇa, ii. 3, 1, 34.
[4] Weber, *op. cit.*, 1, 259.
Cf. Weber, *Indian Literature*, 53, 76, 120.

Śāta-parṇeya 'descendant of Śataparṇa,' is the patronymic of **Dhīra** in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes 'grass' in the Rigveda[1] and later.[2]

[1] ix. 15, 6.
[2] Vājasaneyi Saṃhitā, xxv. 1, etc.

Śāpa in the Rigveda[1] and later[2] denotes the 'drift' brought down by streams, possibly conceived as the 'curse' of the waters.[3]

[1] vii. 18, 5; x. 28, 4.
[2] Av. iii. 24, 3; Śāṅkhāyana Āraṇyaka, xii. 11.
[3] *Cf.* Geldner, *Rigveda, Glossar*, 178; *Vedische Studien*, 3, 184, 185.

Śāmulya in the marriage hymn of the Rigveda[1] denotes a 'woollen garment' worn at night.

[1] x. 85, 29. *Cf.* Zimmer, *Altindisches Leben*, 262.

Śāmūla in the Jaiminīya Upaniṣad Brāhmaṇa[1] seems to have much the same sense as **Śāmulya**, 'a woollen shirt,' generally. Roth[2] emends to *śamīla*, 'pieces of Śamī wood.'

[1] i. 38, 4. *Cf.* Oertel, *Journal of the American Oriental Society*, 16, 116, 233; Lāṭyāyana Śrauta Sūtra, ix. 4, 7; Kauśika Sūtra, lxix. 3.

[2] *Journal of the American Oriental Society*, 16, ccxliii.

Śāmba. See **Śārkarākṣa.**

Śāmbara, properly an adjective in the sense of 'relating to **Śambara**,' appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting 'the contest with Śambara.'

Śāmbu occurs in the plural with the **Aṅgirases** in a passage of the Atharvaveda,[1] no doubt as the name of a family of ancient teachers. There is extant in manuscript a Gṛhya Sūtra of the Śāmbavyas.[2]

[1] xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation *Bhṛgubhyaḥ* for *Śāmbubhyaḥ* in the text.

[2] Oldenberg, *Indische Studien*, 15, 4, 154.
Cf. Bloomfield, *Hymns of the Atharvaveda*, 678.

Śāyasthi is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Śārada. See **Pur.**

1. **Śāri** occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] It seems clear, since it is described as 'of human speech' (*puruṣa-vāc*), that it was some kind of bird, possibly the later Sārikā ('starling'), as Zimmer[2] suggests. See also **Śāriśākā.**

[1] Taittirīya Saṃhitā, v. 5, 12, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33.

[2] *Altindisches Leben*, 90, 91.

2. **Śāri**, occurring in one passage of the Rigveda,[1] is said by Sāyaṇa to mean 'arrow.' This is uncertain, but connexion with **Śara** or 1. **Śāri** is quite possible.[2]

[1] i. 112, 16. [2] Oldenberg, *Ṛgveda-Noten*, 1, 103.

Śāriśākā is an utterly obscure expression found in one passage of the Atharvaveda.[1] Weber[2] thinks it means 'dung (*śakan*) of the Śāri bird'; Grill[3] sees in the word the *śārikā*, 'the hooded crow'; Roth[4] suggests the emendation (*śāriḥ* (=*śāliḥ*) *śaka iva*, 'like rice in manure'; and Bloomfield[5] emends *śāri-śukeva*, 'like starlings and parrots.'

[1] iii. 14, 5.
[2] *Indische Studien*, 17, 246.
[3] *Hundert Lieder*,[2] 112.
[4] In Whitney, Translation of the Atharvaveda, 110.
[5] *Hymns of the Atharvaveda*, 351. But see Lanman's note in Whitney, *loc. cit.*

Śārkarākṣa is found in the Vaṃśa Brāhmaṇa[1] as the patronymic of a teacher, **Śāmba**, perhaps by a blunder for **Śārkarākṣya**, 'descendant of Śarkarākṣa.' In the Kāṭhaka Saṃhitā[2] a teacher, Śarkarākhya, occurs, again probably a blunder, in this case for Śarkarākṣa himself. The patronymic Śārkarākṣi is found in the Āśvalāyana Śrauta Sūtra.[3]

[1] *Indische Studien*, 4, 372. [2] xxii. 8. [3] xii. 10, 10.

Śārkarākṣya, 'descendant of Śarkarākṣa,' is the patronymic of **Jana** in the Śatapatha Brāhmaṇa[1] and the Chāndogya Upaniṣad.[2] In the plural they occur in the Aitareya Āraṇyaka[3] and the Taittirīya Āraṇyaka.[4] It is not necessary to assume that the form is incorrect for Śārkarākṣa.

[1] x. 6, 1, 1.
[2] v. 11, 1; 15, 1.
[3] ii. 1, 4.
[4] *Indische Studien*, 4, 382.
Cf. Keith, *Aitareya Āraṇyaka*, 204; Weber, *Indische Studien*, 1, 388; 3, 259.

Śārga is the name of a bird in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1] Sāyaṇa on the Taittirīya Saṃhitā calls it the 'wild Cātaka.'

[1] Taittirīya Saṃhitā, v. 5, 19, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33. *Cf.* Zimmer, *Altindisches Leben*, 93.

Śārṅga.—The Anukramaṇī[1] (Index) of the Rigveda ascribes a hymn of that text[2] to the Śārṅgas, Jaritṛ, Droṇa, Sāriṣṛkva, and Stambamitra. The Mahābhārata[3] contains a tale describing how the four Śārṅgas, sons of the Ṛṣi Mandapāla, were saved from the great fire in the Khāṇḍava forest by means of prayers. Sieg[4] has attempted to use this tale for the elucidation of the hymn in question, but without substantial success. As Oldenberg[5] says, the tale is based on the hymn rather than *vice versa*.

[1] See also Sāyaṇa on Rv. x. 142; Ṣaḍguruśiṣya on the Sarvānukramaṇī (ed. Macdonell), p. 163.
[2] x. 142.
[3] i. 8334 *et seq.*
[4] *Die Sagenstoffe des Ṛgveda*, 44-50.
[5] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 79.

Śārdūla, 'tiger,' is mentioned in the later Saṃhitās[1] and the Brāhmaṇas.[2] *Cf.* **Vyāghra.**

[1] Taittirīya Saṃhitā, v. 5, 11, 1; Kāṭhaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyi Saṃhitā, xxiv. 30.
[2] Śatapatha Brāhmaṇa, v. 3, 5, 3; iv. 1, 9, 11; 5, 4, 10; xi. 8, 4, 1; Taittirīya Brāhmaṇa, i. 7, 8, 1; 8, 5, 2; Kauṣītaki Upaniṣad, i. 2, etc.
Cf. Zimmer, *Altindisches Leben*, 79.

Śāryāta, perhaps 'descendant of **Śaryāta**,' is the name of a singer in the Rigveda.[1] A Śāryāta appears also in the Aitareya Brāhmaṇa[2] with the patronymic **Mānava** as the seer of a Rigvedic hymn,[3] and as having been anointed by **Cyavana.**[4] The same man is evidently meant by Śaryāta in the story of Cyavana in the Śatapatha Brāhmaṇa[5] and the Jaiminīya Brāhmaṇa.[6] In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

[1] i. 51, 12; iii. 51, 7.
[2] iv. 32, 7.
[3] x. 92.
[4] viii. 21, 4.
[5] iv. 1, 5, 1 *et seq.*
[6] iii. 121 *et seq.* (Whitney, *Journal of the American Oriental Society*, 11, cxlv.; Hopkins, *ibid.*, 26, 58.

Śālaṅkāyana, 'descendant of Śalaṅku,' is the patronymic of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 383; Āśvalāyana Śrauta Sūtra, xii. 10, 10; Āpastamba Śrauta Sūtra, xxiv. 9, 1. *Cf.* Weber, *Indian Literature*, 75; *Indische Studien*, 1, 49.

Śālaṅkāyanī-putra, 'son of a female descendant of Śalaṅku,' is the name of a teacher, a pupil of **Vārṣagaṇīputra** in the last Vaṃśa (list of teachers) of the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31).

Śālā in the Atharvaveda[1] and later[2] denotes a 'house' in the wide sense of the word, including such meanings as 'stall' for cattle, 'shed' for corn, etc.[3] See **Gṛha.** The householder is called Śālā-pati, 'lord of the house,' in the Atharvaveda.[4]

[1] v. 31, 5; vi. 106, 3; viii. 6, 10; ix. 3, 1 *et seq.*; xiv. 1, 63.
[2] Taittirīya Brāhmaṇa, i. 2, 3, 1; Satapatha Brāhmaṇa, iii. 1, 1, 6, etc.
[3] Av. iii. 12, 1 *et seq.*, and *cf.* ix. 3, 1 *et seq.*
[4] ix. 3, 12.

Śālāvatya, 'descendant of Śalāvant,' is the patronymic of **Śilaka** in the Chāndogya Upaniṣad (i. 8, 1), and of **Galūnasa Ārkṣākāyaṇa** in the Jaiminīya Upaniṣad Brāhmaṇa (i. 38, 4).

Śāli, a later word for 'rice,' is conjectured by Roth to be the equivalent of Śāri in the word **Śāriśākā** in the Atharvaveda.

Śālūka in the Atharvaveda[1] denotes the edible roots of the lotus.

[1] iv. 34, 5. *Cf.* Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda, 207.

Śālva as the name of a people is found in the Gopatha Brāhmaṇa[1] coupled with that of the **Matsyas.**

[1] i. 2, 9. *Cf.* **Salva.**

Sāvasāyana, 'descendant of Śavas,' is the patronymic of **Devataras** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Śāsa denotes in the Brāhmaṇas[1] a 'sword' or 'knife.'

[1] Aitareya Brāhmaṇa, vii. 17, 5; Śāṅkhāyana Śrauta Sūtra, xv. 25, 1 (of the knife to be used in slaying **Śunaḥśepa**); Śatapatha Brāhmaṇa, iii. 8, 1, 4. 5; xiii. 2, 3, 16.

Śiṃśapā is the name of a tree (*Dalbergia Sisu*) in the Rigveda[1] and later.[2] It is a stately and beautiful tree.

[1] iii. 53, 19 (with the **Khadira**).
[2] Av. xx. 129, 7. *Cf. śāṃśapa* in vi. 129, 1; Whitney, Translation of the Atharvaveda, 378.
Cf. Zimmer, *Altindisches Leben*, 61.

Śiṃśu-māra,[1] or **Śiśu-māra,**[2] is the name of an aquatic creature in the Rigveda and the later Saṃhitās. It is either the 'crocodile,' the 'alligator,'[3] or the 'porpoise'[4] (*Delphinus Gangeticus*).

[1] Rv. i. 116, 18; Taittirīya Saṃhitā, v. 5, 11; Av. xi. 2, 25. In Śāṅkhāyana Āraṇyaka, xii. 28, the reading is doubtful.
[2] Maitrāyaṇī Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 30, and the Paippalāda recension of the Av., *loc. cit.*; Taittirīya Āraṇyaka, ii. 19.
[3] Weber, *Indische Studien*, 5, 325, and Sāyaṇa on Rv., *loc. cit.*; Av., *loc. cit.*; Taittirīya Saṃhitā, *loc. cit.*
[4] St. Petersburg Dictionary, *s.v. śiśumāra;* Bloomfield, *Hymns of the Atharvaveda*, 157; Whitney, Translation of the Atharvaveda, 624.
Cf. Zimmer, *Altindisches Leben*, 96; Geldner, *Rigveda, Glossar*, 179.

Śikya in the Atharvaveda[1] and later[2] seems to mean a carrying 'sling' of rope.[3]

[1] ix. 3, 6, where Whitney suggests that it may be an ornamental hanging appendage. See Lanman in Whitney, Translation of the Atharvaveda, 526. Whitney's alternative rendering 'slings' is better. See Bloomfield, *Hymns of the Atharvaveda*, 597. *Cf.* perhaps Av. xiii. 4, 8.
[2] Taittirīya Saṃhitā, v. 2, 4, 2. 3; 6, 9, 1, etc.
[3] This is pretty clearly the meaning in Śatapatha Brāhmaṇa, v. 5, 4, 28; vi. 7, 1, 16. *Cf.* Eggeling, *Sacred Books of the East*, 41, 268, n. 3.

Śikha and **Anuśikha** are the names of two priests who served as **Neṣṭṛ** and **Potṛ** at the snake festival in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

Śikhaṇḍa denotes a 'tuft' or 'lock,' as a mode of wearing the hair, in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, vii. 3, 16, 2 (in the plural); *catuḥ-śikhaṇḍa*, Taittirīya Brāhmaṇa, i. 2, 1, 27; iii. 7, 6, 4 (corresponding to *catuḥ-kaparda*, Rv. x. 114, 3). So *śikhaṇḍin* means 'wearing a tuft of hair,' and is found in Av. iv. 37, 7; xi. 2, 12, etc.

Śikhaṇḍin Yājñasena ('descendant of Yajñasena') is mentioned in the Kauṣītaki Brāhmaṇa (vii. 4) as a priest of **Keśin Dālbhya.**

Śikhara as a 'peak' of a mountain is found in the Kauṣītaki Brāhmaṇa (xxvi. 1), and often in the Epic.

Śikhā denotes in the Śatapatha Brāhmaṇa[1] the 'knot of hair' worn on the top of the head. Wearing the top-knot unloosened was the sign of mourning in the case of women and men alike.[2]

[1] i. 3, 3, 5.
[2] Āśvalāyana Gṛhya Sūtra, iv. 2, 9. *Cf.* Bloomfield, *American Journal of Philology*, 11, 340; *Hymns of the Atharvaveda*, 534, on Av. ix. 9, 7.

Śigru is the name of a tribe occurring in the passage of the Rigveda,[1] in which they are mentioned with the **Ajas** and the **Yakṣus** as having been defeated by the **Tṛtsus** and King **Sudās.** It is impossible to say whether they were or were not under the leadership of **Bheda**, as Ludwig[2] plausibly suggests. If Śigru is connected with the later *śigru*, 'horse-radish' (*Moringa pterygosperma*), which is quite probable, it is possible that the tribe was totemistic and non-Āryan, but this is a mere matter of conjecture.[3] The **Matsyas** ('Fishes') were probably Āryan.

[1] vii. 18, 19.
[2] Translation of the Rigveda, 3, 173.
[3] *Cf.* Oldenberg, *Religion des Veda*, 85; Macdonell, *Vedic Mythology*, 153; Hopkins, *Journal of the American Oriental Society*, 16, cliv; Keith, *Journal of the Royal Asiatic Society*, 1907, 929 *et seq.*; *Aitareya Āraṇyaka*, 200, n. *Cf.* Zimmer, *Altindisches Leben*, 127.

Śiñjāra is the name of a Ṛṣi twice mentioned in the Rigveda[1] along with **Kaṇva, Priyamedha, Upastuta,** and **Atri.** Geldner[2] takes the word either as a name of Atri or an adjective.

[1] viii. 5, 25; x. 40, 7. *Cf.* Ludwig, Translation of the Atharvaveda, 3, 139.
[2] *Rigveda, Glossar*, 179.

Śiti-kakṣī in the Taittirīya Saṃhitā[1] is explained by Sāyaṇa as a 'white-breasted' (*pāṇḍarodara*) vulture. The word may, however, well be only an adjective.[2]

[1] v. 5, 20, 1. *Cf.* Vājasaneyi Saṃhitā, xxiv. 4; Av. v. 23, 5. *Cf.* Zimmer, *Altindisches Leben*, 93.

Śiti-pṛṣṭha ('white-backed') is the name of the Maitrāvaruṇa priest at the snake festival in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

Śiti-bāhu Aiṣakṛta Naimiśi is mentioned as a sacrificer in the Jaiminīya Brāhmaṇa,[1] where it is recorded that a monkey ran off with his sacrificial cake.

[1] i. 363 (*Journal of the American Oriental Society*, 26, 192).

Śitpuṭa in the Taittirīya Saṃhitā[1] denotes, according to the commentator, a kind of cat.

[1] v. 5, 17, 1. *Cf.* Zimmer, *Altindisches Leben*, 86.

Śipada occurs only in the Rigveda[1] in the negative form *a-śipada*, together with *a-śimida*. Both Śipada and Śimida are perhaps names of unknown diseases.[2]

[1] vii. 50, 4. [2] Zimmer, *Altindisches Leben*, 394.

Śipavitnuka in the Atharvaveda[1] seems to denote a species of worm.

[1] v. 20, 7. *Cf.* Zimmer, *Altindisches Leben*, 98; Whitney, Translation of the Atharvaveda, 262.

Śiprā is a word of somewhat uncertain sense: it seems to mean 'cheeks' in several passages;[1] in others[2] it appears to

[1] Rv. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 9; 105, 5, all according to Roth, St. Petersburg Dictionary, *s.v.* Geldner, *Rigveda, Glossar*, 179, who treats the word as a neuter (*śipra*), takes it in i. 101, 10, as 'lip' (*cf.* Zimmer, *Altindisches Leben*, 249, n.), and sees in iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of 'moustache.' Yāska, Nirukta, vi. 17, gives the alternative senses of 'jaw' and 'nose.'

[2] Rv. v. 54, 11; viii. 7, 25. Geldner, *loc. cit.*, here accepts *śiprā* as 'helmet.'

designate the 'cheek-pieces' of a helmet, or of the 'bit'[3] of a horse. In *ayaḥ-śipra*, used of the Aśvins,[4] and the other compounds, *hiraṇya-śipra*,[5] *hari-śipra*,[6] and *hiri-śipra*,[7] the word probably has the extended sense of 'helmet,' described as 'of iron,' 'of gold,' or 'yellow.' Similarly *śiprin*[8] would mean 'wearing a helmet.'

[3] Rv. i. 101, 10; Zimmer, *loc. cit.*
[4] Rv. iv. 37, 4.
[5] Rv. ii. 34, 3.
[6] Rv. x. 96, 4.
[7] Rv. ii. 2, 3; vi. 25, 9.
[8] Rv. i. 29, 2; 81, 4; vi, 44, 14, etc.
Cf. Max Müller, *Sacred Books of the East*, 32, 301; Geldner, *Vedische Studien*, 2, 39, n. 2.

Śiphā is found in one passage of the Rigveda,[1] where Sāyaṇa explains the word as the name of a river, quite a possible interpretation.

[1] i. 104, 3. *Cf.* Zimmer, *Altindisches Leben*, 18; Perry, *Journal of the American Oriental Society*, 11, 201.

Śibi, son of **Uśīnara**, is mentioned in the Baudhāyana Śrauta Sūtra[1] as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhīya plain, and saved him from fear of foreign invasion.

[1] xxi. 18. *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Śimida, occurring in the Rigveda[1] in the compound *a-śimida*, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda[2] and the Śatapatha Brāhmaṇa.[3] *Cf.* **Śipada.**

[1] vii. 50, 4. *Cf.* Zimmer, *Altindisches Leben*, 394.
[2] iv. 25, 4.
[3] vii. 4, 1, 27.

Śimbala in the Rigveda[1] denotes, according to Sāyaṇa, the flower of the Śālmali (=**Śalmali**), 'silk-cotton tree.'

[1] iii. 53, 22. *Cf.* Geldner, *Rigveda, Glossar*, 179; Oldenberg, *Ṛgveda-Noten*, 1, 254.

Śimyu occurs in the Rigveda[1] as the name of one of the peoples or kings who were defeated by **Sudās** in the **Dāśarājña** ('battle of the ten kings'). Since in another passage[2] the Śimyus are coupled with the **Dasyus**, Zimmer[3] plausibly concludes that they were non-Āryans.

[1] vii. 18, 5.
[2] i. 100, 18, where Roth, St. Petersburg Dictionary, *s.v.*, thinks that the word simply means 'enemy.'
[3] *Altindisches Leben*, 118, 119. *Cf.* Hopkins, *Journal of the American Oriental Society*, 15, 261.

Śirimbiṭha occurs in one passage of the Rigveda,[1] where the name of a man may possibly be meant, the Anukramaṇī (Index) ascribing the hymn in which the word occurs to his authorship. Yāska,[2] however, renders the term by 'cloud.'

[1] x. 155, 1.
[2] Nirukta, vi. 30. *Cf.* Ludwig, Translation of the Rigveda, 3, 167.

Śilaka Śālāvatya ('descendant of Śalāvant') is the name of a teacher, a contemporary of **Caikitāyana Dālbhya** and **Pravāhaṇa Jaivala**, in the Chāndogya Upaniṣad (i. 8, 1).

1. **Śilpa** means 'art,' of which three kinds—*nṛtya*, 'dance'; *gīta*, 'song'; and *vādita*, 'instrumental music,' are enumerated in the Kauṣītaki Brāhmaṇa (xxix. 5).

2. **Śilpa Kaśyapa** is named in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad[1] as a teacher, a pupil of **Kaśyapa Naidhruvi.**

[1] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3 Kāṇva).

Śiva as the name of a people occurs once in the Rigveda,[1] where they share with the **Alinas, Pakthas, Bhalānases**, and **Viṣāṇins** the honour of being defeated by **Sudās**, not of being, as Roth[2] thought, his allies. There can hardly be any doubt

[1] vii. 18, 7.
[2] *Zur Litteratur und Geschichte des Veda*, 95 *et seq.*; once accepted by Zimmer, *Altindisches Leben*, 126.

of their identity with the Σίβαι[3] or Σίβοι[4] of the Greeks, who dwelt between the Indus and the Akesines (**Asiknī**) in Alexander's time. The village of Śiva-pura, mentioned by the scholiast on Pāṇini[5] as situated in the northern country, may also preserve the name. *Cf.* **Śibi.**

[3] Arrian, *Indica*, v. 12.
[4] Diodorus, xvii. 96.
[5] iv. 2, 109. Connected with Śiva by Weber, *Indische Studien*, 13, 376. *Cf.* St. Petersburg Dictionary, *s.v.*

Cf. Zimmer, *op. cit.*, 431; Ludwig, Translation of the Rigveda, 3, 173; Hopkins, *Journal of the American Oriental Society*, 15, 260 *et seq.*

Śiśira. See **Ṛtu.**

Śiśu Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xiii. 3, 24. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

Śiśuka in the Atharvaveda[1] seems to be an adjective meaning 'young,' but according to Bloomfield[2] it has the sense of 'foal.' The commentator, Sāyaṇa, reads Śuśuka, which he explains as a 'wild animal so called.' *Cf.* **Āśuṃga.**

[1] vi. 14, 3. *Cf.* Whitney, Translation of the Atharvaveda, 291.
[2] *Hymns of the Atharvaveda*, 464.

1. **Śiśumāra.** See **Śiṃśumāra.**

2. **Śiśumāra** is a term applied to **Śarkara** in the Pañcaviṃśa Brāhmaṇa (xiv. 5, 15), where he is called a Siśumārarṣi, explained by the commentator to mean a Ṛṣi in the form of a Siśumāra.

Śiśna-deva, occurring twice in the Rigveda[1] in the plural, means 'those who have the phallus for a deity.' The term most probably refers to the phallus worship of the aborigines.

[1] vii. 21, 5; x. 99, 3. *Cf.* Zimmer, *Altindisches Leben*, 118; Hopkins, *Religions of India*, 150; von Schroeder, *Vienna Oriental Journal*, 9, 237; Macdonell, *Vedic Mythology*, 155; Keith, *Journal of the Royal Asiatic Society*, 1911, 1002, n. 5.

Śīpāla is the name of a water plant (*Blyxa Octandra*) mentioned in the Rigveda.[1] Its later name is Śaivala.

[1] x. 68, 5. *Cf.* the derivative adjective *śīpalya*, 'overgrown with Śīpāla plants.' Ṣaḍviṃśa Brāhmaṇa, iii. 1. *Cf.* Zimmer, *Altindisches Leben*, 71.

Śīpālā is found once in the Atharvaveda,[1] where it may mean either a 'pool abounding in **Śīpāla** plants' or the proper name of a river or lake.

[1] vi. 12, 3. *Cf.* Zimmer, *Altindisches Leben*, 71; Whitney, Translation of the Atharvaveda, 289, 290; Bloomfield, *Hymns of the Atharvaveda*, 462.

Śīpudru is merely an incorrect reading in the text of the Atharvaveda[1] for **Cīpudru.**

[1] vi. 127, 1. See Whitney, Translation of the Atharvaveda, 376.

Śīrṣakti is a common word for 'headache' in the Atharvaveda.[1]

[1] i. 12, 3; ix. 8, 1; xii. 2, 19; 5, 23. *Cf.* Bloomfield, *Journal of the American Oriental Society*, 16, xxxv; *Hymns of the Atharvaveda*, 252; *American Journal of Philology*, 17, 416, who sees in it *śīrṣa-śakti* (*cf.* Macdonell, *Vedic Grammar*, 64, 2). Böhtlingk, Proceedings of the Saxon Academy, 1897, 50, thinks the word means 'a stiff neck, with head awry.' See Lanman in Whitney, Translation of the Atharvaveda, 14. In Av. xix. 39, 10, *śīrṣa-śoka* is used for 'headache.'

Śīrṣaṇya in the Brāhmaṇas[1] denotes the 'head' of a couch (**Āsandī**).

[1] Aitareya Brāhmaṇa, viii. 5, 3; 12, 3; 17, 2; Kauṣītaki Upaniṣad, i. 5 Sāṅkhāyana Śrauta Sūtra, xvii. 2, 8.

Śīrṣāmaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śiṣṭa occurs only in a Vālakhilya hymn of the Rigveda,[1] where the word seems to be the name of an unimportant clan.

[1] viii. 53, 4. *Cf.* Ludwig, Translation of the Rigveda, 3, 163.

Śuka, 'parrot,' is mentioned in the Rigveda,[1] where a desire is expressed to transfer to the Śuka and the **Ropaṇākā** the yellowness of jaundice. The bird is included in the list of sacrificial victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[2] It is described as yellow and as 'of human speech' (*puruṣa-vāc*).[3] According to Bloomfield,[4] this word is the correct reading for the second half of the obscure **Śāriśākā** of the Atharvaveda.[5]

[1] i. 50, 12.

[2] Taittirīya Saṃhitā, v. 5, 12, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33; and *cf. śukababhru*, 'reddish, like a parrot,' *ibid.*, xxiv. 2.

[3] Taittirīya and Maitrāyaṇī Saṃhitās, *loc. cit.*

[4] *Hymns of the Atharvaveda*, 352.

[5] iii. 14, 5.

Cf. Zimmer, *Altindisches Leben*, 90.

Śukti Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa (xii. 5, 16).

1. **Śukra**, according to Tilak,[1] has in two passages of the Rigveda[2] the sense of a planet. This is most improbable. *Cf.* **Manthin.**

[1] *Orion*, 162.

[2] iii. 32, 2; ix. 46, 4.

2. **Śukra Jābāla** ('descendant of Jabālā') is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 7, 7).

Śukla. See **Yajus.**

Śukla-dant, 'white-tusked,' is applied as an epithet to **Mṛga**, 'wild beast,' in the Aitareya Brāhmaṇa (viii. 23, 3). 'Elephants' must be meant.

Śuca and **Śucā** occur in an obscure verse of the Rigveda (x. 26, 6), where a man and a woman may be meant.

Śucanti is the name of a protégé of the Aśvins in the Rigveda.[1]

[1] i. 112, 7. *Cf.* Ludwig, Translation of the Rigveda, 3, 165.

Śuci-vṛkṣa Gaupālāyana ('descendant of Gopāla') is the name of the priest of **Vṛddhadyumna Abhipratāriṇa** in the Aitareya Brāhmaṇa.[1] He is also mentioned in the Maitrāyaṇī Saṃhitā.[2]

[1] iii. 48, 9 (Gaupalāyana in Aufrecht's edition). [2] iii. 10, 4.

Śutudrī, twice mentioned in the Rigveda,[1] is the name of the most easterly river of the Panjab, the modern Sutlej, the Zaradros of Ptolemy and Arrian.[2] In the post-Vedic period the name of this river appears transformed to Śatadru ('flowing in a hundred channels'). The Sutlej has changed its course very considerably within historical times.[3]

[1] iii. 33, 1; x. 75, 5; Nirukta, ix. 26.
[2] In Arrian's time the Sutlej flowed independently into the Rann of Cutch: *Imperial Gazetteer of India*, 23, 179.
[3] *Ibid.* *Cf.* Zimmer, *Altindisches Leben*, 10, 11.

Śunaḥ-pucha, 'Dog's tail,' is the name of a brother of **Śunaḥśepa**.[1]

[1] Aitareya Brāhmaṇa, vii. 15, 7; Śāṅkhāyana Śrauta Sūtra, v. 20, 1.

Śunaḥ-śepa, 'Dog's tail,' is the name of a man with the patronymic **Ājīgarti**. According to a tale told in the Aitareya Brāhmaṇa[1] and the Śāṅkhāyana Śrauta Sūtra,[2] he was purchased as a victim by **Rohita**, King **Hariścandra's** son, who had been promised by his father to Varuṇa as a sacrifice. He was actually bound to the stake, but was released in time through his supplications, supposed to be preserved in certain hymns of the Rigveda.[3] He was adopted by **Viśvāmitra**, to whose advice he owed the inspiration to ask the gods to release him, and became his son as **Devarāta**, much to the annoyance

[1] vii. 13-18. [2] xv. 20, 1 *et seq.* *Cf.* xvi. 11, 2.
[3] i. 24 *et seq.* *Cf.* v. 2, 7.

of some of Viśvāmitra's sons, who in consequence were cursed by their father. The Rigveda, however, contains merely the statement of Śunaḥśepa's deliverance from peril of death by the divine help, and the Yajurvedas[4] simply say that he was seized by Varuṇa (perhaps with dropsy),[5] but saved himself from Varuṇa's bonds.

[4] Taittirīya Saṃhitā, v. 2, 1, 3; Kāṭhaka Saṃhitā, xix. 11. The story is not found in Maitrāyaṇī Saṃhitā, iii 2, 1.

[5] *Cf.* **Varuṇa gṛhīta.**

Cf. Max Müller, *Ancient Sanskrit Literature*, 408 *et seq.*; 573 *et seq.*; Roth, *Indische Studien*, I, 457; ii. 112 *et seq.*; Weber, *Indian Literature*, 47, 48; *Episches im vedischen Ritual*, 10-16; Muir, *Sanskrit Texts*, I², 355 *et seq.*; Macdonell, *Sanskrit Literature*, 207; Ludwig, Translation of the Rigveda, 3, 146; Keith, *Journal of the Royal Asiatic Society*, 1911, 988, 989.

Śunas-karṇa, 'Dog-ear,' is the name of a king,[1] son of **Śibi** or of Baṣkihā,[2] who performed a certain rite, the Sarvasvāra, and so died without disease.

[1] Baudhāyana Śrauta Sūtra, xxi. 17; Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

[2] Pañcaviṃśa Brāhmaṇa, xvii. 12, 6.

Śuna-hotra, in the plural, denotes a family of seers in the Rigveda (ii. 18, 6; 41, 14. 17).

Śunā-sīra, in the dual, occurs in the Rigveda[1] and later[2] as the names of two agricultural deities, the personifications, probably, of 'the share and the plough,' as Roth[3] thinks.

[1] iv. 57, 5. 8.

[2] Av. iii. 17 5; Maitrāyaṇī Saṃhitā, i. 7, 12; Vājasaneyi Saṃhitā, xii. 69, etc.

[3] St. Petersburg Dictionary, *s.v.* For the native explanations, see Bṛhaddevatā, v. 8 *et seq.*, with Macdonell's notes. Whitney, Translation of the Atharvaveda, 116, 117, renders *śunam* adverbially as 'successfully.'

Śuno-lāṅgūla, 'Dog's tail,' is the name of a brother of **Śunaḥ-śepa.**[1]

[1] Aitareya Brāhmaṇa, vii. 15, 7; Sāṅkhāyana Srauta Sūtra, xv. 20, 1.

Śumbala is found in the Śatapatha Brāhmaṇa.[1] The meaning of the word is uncertain: Harisvāmi in his commentary takes it to be 'straw'; Eggeling[2] suggests that dried cotton fibre or pods may be meant. In any case, some substance that easily catches fire is intended.[3]

[1] xii. 5, 2. 3.
[2] *Sacred Books of the East*, 44, 202, n. 3; comparing Kātyāyana Śrauta Sūtra, xxv. 7, 12.
[3] Roth, St. Petersburg Dictionary, *s.v.*

Śulka in the Rigveda[1] clearly means 'price.' In the Dharma Sūtras[2] it denotes a 'tax,' a sense which is found by Muir[3] in a passage of the Atharvaveda,[4] where *śukla* is read in the edition with great detriment to the sense. This correction is accepted by Bloomfield[5] and by Whitney.[6] In another passage the same change made by Weber[7] is not accepted by Whitney,[8] and doubtfully by Bloomfield.[9]

[1] vii. 82, 6; viii. 1, 5.
[2] See Foy, *Die königliche Gewalt*, 39 *et seq.*
[3] *Sanskrit Texts*, 5, 310.
[4] iii. 29, 3.
[5] *Hymns of the Atharvaveda*, 434.
[6] Translation of the Atharvaveda, 136.
[7] *Indische Studien*, 17, 304.
[8] *Op. cit.*, 253.
[9] *Loc. cit.* *Cf.* Zimmer, *Altindisches Leben*, 413.

Śuśuka. See **Aśuṃga** and **Śiśuka.**

Śuśulūka is found in the Rigveda[1] in the compound *śuśulūka-yātu*, the name of a demon. According to Sāyaṇa, the word means a 'small owl.' It appears in the feminine form, Śuśulūkā, in the list of victims at the Aśvamedha ('horse sacrifice') in the Maitrāyaṇī Saṃhitā.[2]

[1] vii. 104, 22. [2] iii. 14, 17. *Cf.* Zimmer, *Altindisches Leben*, 93.

Śuṣka-bhṛṅgāra is the name of a teacher in the Kauṣītaki Upaniṣad.[1]

[1] ii. 6. *Cf.* Śāṅkhāyana Śrauta Sūtra, xvii. 7, 13.

Suśmiṇa is a name of **Amitratapana**, a king of the **Śibis**, in the Aitareya Brāhmaṇa (viii. 23, 10).

Śūdra is the designation of the fourth caste in the Vedic state (see **Varṇa**). It is quite unknown in the Rigveda except in the Puruṣasūkta[1] ('hymn of man') in the tenth Maṇḍala, where in the earliest version of the origin of the castes the Śūdra for the first time appears. The Rigveda, on the other hand, knows **Dasyu** and **Dāsa**, both as aborigines independent of Āryan control and as subjugated slaves: it is reasonable to reckon the Śūdra of the later texts as belonging to the aborigines who had been reduced to subjection by the Āryans. Strictly speaking, the defeated aborigines must have been regarded as slaves, but it is obvious that, except on occasions when most of the men were slain, which may have occurred quite often, there must have remained too many of them to be used as slaves of individual owners. The villages of the aborigines must have continued to subsist, but under Āryan lordship and control: there may be this amount of truth in Baden Powell's theory, which practically traced all the early cultivating villages in India to Dravidian origin. On the other hand, the term Śūdra would also cover the wild hill tribes which lived by hunting and fishing, and many of which would acknowledge the superiority of their Āryan neighbours: it could, in fact, be applied to all beyond the pale of the Āryan state.

This view of the Śūdra suits adequately the Vedic references to his condition, which would not apply adequately to domestic slaves only. The Śūdra is continually opposed to the Āryan,[2] and the colour of the Śūdra is compared with that of the Āryan,[3] just as his ways are so contrasted.[4] The Aitareya Brāhmaṇa,[5] in its account of the castes, declares that the

[1] x. 90, 12. See Muir, *Sanskrit Texts*, 1^2, 8 *et seq.*

[2] Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xiv. 30; xxiii. 30. 31; Taittirīya Saṃhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāṭhaka Saṃhitā, Aśvamedha, iv. 7; xvii. 5; Maitrāyaṇī Saṃhitā, ii. 8, 6; iii. 13, 1, etc. See also **Arya** and **Arya**. In Taittirīya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17; Kāṭhaka Saṃhitā, xxxviii. 5, Śūdra is opposed to Arya.

[3] Kāṭhaka Saṃhitā, xxxiv. 5; Pañcaviṃśa Brāhmaṇa, v. 5, 17. *Cf.* Śatapatha Brāhmaṇa, vi. 4, 4, 9; Bṛhadāraṇyaka Upaniṣad, i. 4, 25; Aitareya Brāhmaṇa, viii. 4, 5; Taittirīya Brāhmaṇa, i. 2, 6, 7; Weber, *Indische Studien*, 10, 4; Muir, *op. cit.*, 1^2, 140; Mahābhārata, xii. 188, 5.

[4] Aitareya Brāhmaṇa, vii. 17, 3. 4; Śāṅkhāyana Śrauta Sūtra, xv. 24.

[5] vii. 29, 4; Muir, *Sanskrit Texts*, 1^2, 439.

Śūdra is *anyasya preṣya*, 'the servant of another'; *kāmotthāpya*, 'to be expelled at will'; and *yathākāmavadhya*, 'to be slain at will.' All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The Pañcaviṃśa Brāhmaṇa[6] explains that even if prosperous (*bahu-paśu*, 'having many cows') a Śūdra could not be other than a servant: his business was *pādāvanejya*, 'the washing of the feet' of his superiors. The Mahābhārata[7] says out and out that a Śūdra has no property (*na hi svam asti śūdrasya*, 'the Śūdra has nothing he can call his own'). On the other hand, just as in England the royal justice would protect the serf in life and limb,[8] so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both Baudhāyana[9] and Āpastamba.[10] It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Āryan and Śūdra was, of course, specially marked. The texts[11] do not hesitate to declare that the upper castes were 'all,' ignoring the Śūdras; the Śūdra is prohibited[12] from milking the cow for the milk required at the Agnihotra ('oblation to Agni'); and the Śatapatha Brāhmaṇa[13] forbids a man who has been consecrated (*dīkṣita*) for a sacrifice to speak to a Śūdra at all for the time, though the Śāṭyāyanaka[14] seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

[6] vi. 1, 11.

[7] xii. 30, 7 (Hopkins, *Journal of the American Oriental Society*, 13, 73). The same text, xii. 294, 21 (*ibid.*, 74, n.), insists on his duty of service.

[8] Pollock and Maitland, *History of English Law*, 1, 350, 355, etc.

[9] Dharma Sūtra, i. 10, 19, 1.

[10] Dharma Sūtra, i. 9, 24, 3.

[11] Śatapatha Brāhmaṇa, ii. 1, 4, 2; iv. 2, 2, 14, etc. *Cf.* Eggeling, *Sacred Books of the East*, 12, xvi *et seq.*; 26, 292. *Cf.* Hopkins, *op. cit.*, 13, 73, 75, n.

[12] Kāṭhaka Saṃhitā, xxxi. 2; Maitrāyaṇī Saṃhitā, iv. 1, 3. So the *sthālī*, 'cooking vessel,' is to be prepared by an Āryan, Maitrāyaṇī Saṃhitā, i. 8, 3.

[13] iii. 1, 1, 10. *Cf.* v. 3, 2, 2.

[14] Quoted by Āpastamba, cited in the scholiast on Kātyāyana Śrauta Sūtra, vii. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. *Cf.* Weber, *op. cit.*, 10, 11.

At the sacrifice itself the Śūdra could not be present in the *śālā*, 'hall'; he is definitely classed in the Śatapatha Brāhmaṇa[15] and the Pañcaviṃśa Brāhmaṇa[16] as unfit for 'sacrifice' (*ayajñiya*); and declared in the Kāṭhaka Saṃhitā[17] not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śūdra,[18] who here, as in the Kāṭhaka Saṃhitā,[17] is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,[19] and a fight between an Āryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvrata rite, being perhaps a precursor of the Indian drama.[20]

Other indications, however, exist, showing that it would be undesirable to ignore the real importance of the Śūdra, which again reminds us of the condition of the serf, who, though legally restrained, still gradually won his way to the rank of a free man. Rich Śūdras are mentioned in the early texts,[21] just as Śūdra *gahapatis*, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature.[22] Sin against Śūdra and Āryan is mentioned;[23] prayers for glory on behalf of Śūdras, as well as of the other castes[24] occur; and the desire to be dear to Śūdra as well as to Āryan is expressed.[25]

[15] iii. 1, 1, 10. See also Maitrāyaṇī Saṃhitā, vii. 1, 1, 6; Lévi, *La Doctrine du Sacrifice*, 82.

[16] vi. 1, 11.

[17] xi. 10, where he therefore does not receive **Karīras**.

[18] Śatapatha Brāhmaṇa, xiv. 1, 1, 31.

[19] Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the **Rājasūya**, Kāṭhaka Saṃhitā, xxxvii. 1.

[20] Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 64, 534.

[21] Maitrāyaṇī Saṃhitā, iv. 2, 7, 10; Pañcaviṃśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyaṇa's note.

[22] Foy, *Die königliche Gewalt*, 8; Fick, *Die sociale Gliederung*, 83, 84. See Manu, iv. 61; Viṣṇu, lxxi. 64; perhaps Jaiminīya Upaniṣad Brāhmaṇa, i. 4, 5. But see Roth's emendation, *Journal of the American Oriental Society*, 16, ccxliii.

[23] Kāṭhaka Saṃhitā, xxxviii. 5; Taittirīya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17.

[24] Taittirīya Saṃhitā, v. 7, 6, 4; Kāṭhaka Saṃhitā, xl. 13; Maitrāyaṇī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Ārya does, Av. x. 1, 3.

[25] Av. xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xxvi. 2, etc.

The Sūtras also, while they emphasize as general rules points earlier not insisted on, such as their inferiority in sitting, etc.,[26] their exclusion from the study of the Vedas,[27] the danger of contact with them[28] or their food,[29] still recognize that Śūdras can be merchants,[30] or even exercise any trade.[31]

Moreover, the Sūtras[32] permit the marriage of a Śūdrā woman with members of all castes. Though it was a reproach to **Vatsa**[33] and to **Kavaṣa**[34] that they were the sons of a Śūdrā and a Dāsī respectively, still the possibility of such a reproach shows that marriages of this kind did take place. Moreover, illicit unions of Ārya and Śūdrā, or Śūdra and Āryā, are referred to in the Saṃhitās of the Yajurveda.[35]

The origin of the term Śūdra is quite obscure, but Zimmer[36] points out that Ptolemy[37] mentions Σύδροι as a people, and he thinks that the Brāhui may be meant. Without laying any stress on this identification,[38] it is reasonable to accept the

[26] Gautama Dharma Sūtra, xii. 7; Āpastamba Dharma Sūtra, ii. 10, 27, 15. So he can be insulted with impunity, Gautama, xii. 13, and is punished for insult by mutilation, *ibid.*, xii. 1; Āpastamba, ii. 10, 27, 14.

[27] Gautama, xii. 4-6.

[28] Āpastamba, i. 5, 17, 1; ii. 2, 3, 4, etc.

[29] Āpastamba, i. 5, 16, 2, etc.

[30] Gautama, x. 60. *Cf.* x. 50-67 for an exhaustive account of the Śūdra's duties in theory. His relations to his master are those of mutual support.

[31] Viṣṇu, ii. 14.

[32] Pāraskara Gṛhya Sūtra, i. 4, 11. Rules to the contrary (*e.g.*, Gobhila Gṛhya Sūtra, iii. 2, 52) are for special occasions. See Weber, *op. cit.*, 10, 74. On the other hand, criminal intercourse of a Śūdra and an Āryan woman is severely punished in the Sūtras. See Āpastamba, i. 10, 26, 20; 27, 9; Gautama, xii. 2. 3.

[33] Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

[34] Aitareya Brāhmaṇa, ii. 19, 1.

[35] Ārya and Śūdrā: Vājasaneyi Saṃhitā, xxiii. 30; Taittirīya Saṃhitā, vii. 4, 19, 3; Maitrāyaṇī Saṃhitā, iii. 13, 1; Kāṭhaka Saṃhitā, Aśvamedha, iv. 8; Śūdra and Āryā: Vājasaneyi Saṃhitā, xxiii. 31. This verse the Śatapatha Brāhmaṇa no doubt deliberately ignores.

[36] *Altindisches Leben*, 216, 435.

[37] vi. 20.

[38] The Brāhui are now held not to be Dravidian ethnologically, but Turco-Iranian (*Indian Empire*, 1, 292, 310). It is suggested (*ibid.*, 1, 382) that they represent the original Dravidian type, which in India has been merged in the Muṇḍā type; but this suggestion is invalidated by the fact that the Rigveda speaks of the Dasyus as *anās*, 'noseless' (*cf.* **Dasyu**, 1, 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Muṇḍā tongues, the Vedic texts throw no light.

view[39] that the term was originally the name of a large tribe opposed to the Āryan invasion. See also **Niṣāda.**

[39] See Weber, *Indische Studien*, 18, 85, 255; Ludwig, Translation of the Rigveda, 3, 212; Fick, *Die sociale Gliederung*, 201, 202.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 154, 155; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 515; Fick, *Die sociale Gliederung*, 201 *et seq.*; Rhys Davids, *Buddhist India*, 54; Hopkins, *Journal of the American Oriental Society*, 13, 73 *et seq.* (for the Śūdra in the Epic); Zimmer, *Altindisches Leben*, 191 *et seq.*; Weber, *Indian Literature*, 18, 77, 111, 112, 276; *Indische Studien*, 10, 4 *et seq.*; Muir, *Sanskrit Texts*, 1², 8 *et seq.*

Śūdrā denoted a Śūdra woman in the Atharvaveda[1] and later.[2]

[1] v. 22, 7 (= Dāsī, v. 22, 6).

[2] Taittirīya Saṃhitā, vii. 4, 19, 3; Kāṭhaka Saṃhitā, Aśvamedha, iv. 8; Maitrāyaṇī Saṃhitā, iii. 13, 1; Vājasaneyi Saṃhitā, xxiii. 30, etc.; *śūdrāputra*, 'son of a Śūdra woman,' Pañcaviṃśa Brāhmaṇa, xiv. 6, 6.

Śūra is the regular word in the Rigveda,[1] and occasionally later,[2] to denote a 'hero' or 'brave warrior.'

[1] i. 70, 11; 101, 6; 141, 8; 158, 3; ii. 17, 2; 30, 10, etc.

[2] Av. viii. 8, 1; Vājasaneyi Saṃhitā, xvi. 34; xx. 37, etc. (of gods, Indra and Agni); *śūra-vīra*, Av. viii. 5, 1.

Śūra-vīra Māṇḍūkya ('descendant of Maṇḍūka') is the name of a teacher in the Āraṇyakas of the Rigveda.[1]

[1] Aitareya Āraṇyaka, iii. 1, 1. 3. 4; Śāṅkhāyana Āraṇyaka, vii. 2. 8. 9. 10 (where the name is read Śaura-vīra).

Śūrpa in the Atharvaveda[1] and later[2] denotes a wickerwork basket for winnowing grain. It is called *varṣa-vṛddha*, 'swollen by rain,' in the Atharvaveda,[3] which shows, as Zimmer[4] says, that it was sometimes made of reeds, not of dry wood.

[1] ix. 6, 16; x. 9, 26; xi. 3, 4; xii. 3, 19 *et seq.*; xx. 136, 8.

[2] Taittirīya Saṃhitā, i. 6, 8, 3; Taittirīya Brāhmaṇa, i. 6, 5, 4; iii. 2, 5, 11, etc.

[3] xii. 3, 19.

[4] *Altindisches Leben*, 238.

Cf. Lanman in Whitney's Translation of the Atharvaveda, 686; Bloomfield, *Hymns of the Atharvaveda*, 649.

Śūla, denoting the 'spit,' used for roasting flesh on, is found in the Rigveda[1] and the later Brāhmaṇas.[2]

[1] i. 162, 11.

[2] Śatapatha Brāhmaṇa, xi. 4, 2, 4; 7, 3, 2; 4, 3; Chāndogya Upaniṣad, vii. 15, 3 (used at cremation and sugrestive of roasting). The Śūla, as the weapon of Rudra, is not mentioned till the late Ṣaḍviṃśa Brāhmaṇa, v. 11. In the post-Vedic language the *tri-śūla*, or 'trident,' is the regular emblem of Śiva.

Cf. Zimmer, *Altindisches Leben*, 271.

1. **Śūṣa Vārṣṇa** ('descendant of Vṛṣṇi') is mentioned in the Taittirīya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.

2. **Śūṣa Vāhneya** ('descendant of Vahni') **Bhāradvāja** ('descendant of **Bharadvāja**') is the name of a teacher, a pupil of **Arāḍa Dātreya Śaunaka**, in the Vaṃśa Brāhmaṇa.[1] *Cf.* **Śruṣa.**

[1] *Indische Studien*, 4, 373.

Śṛṅga in the Rigveda[1] and later[2] denotes the 'horn' of any sort of animal. Hence the 'barb' of the arrow is called its horn in the Atharvaveda.[3]

[1] i. 140, 6; 163, 11; ii. 39, 3; iii. 8, 10, etc.

[2] Av. ii. 32, 6; viii. 6, 14; ix. 4, 17, etc.

[3] iv. 6, 5. *Cf.* Whitney, Translation of the Atharvaveda, 154.

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda.[1] According to Ludwig,[2] he is father of **Pṛdākusānu.**

[1] viii. 17, 13.

[2] Translation of the Rigveda, 3, 161.

Cf. Griffith, *Hymns of the Rigveda*, 2, 142, n.

Śerabha and **Śerabhaka** are names of snakes or demons in the Atharvaveda.[1]

[1] ii. 24, 1. *Cf.* Whitney, Translation of the Atharvaveda, 64.

Śeva-dhi denotes 'treasure' in the Rigveda[1] and later.[2]

[1] ii. 13, 6; vii. 53, 5; ix. 3, 15 (metaphorically). *Cf.* viii. 52, 9.

[2] Av. v. 22, 14; Vājasaneyi Saṃhitā, xviii. 59, etc.

Śevṛdha and **Śevṛdhaka** are the names of snakes or demons in the Atharvaveda.[1]

[1] ii. 24, 1. *Cf.* Whitney, Translation of the Atharvaveda, 64.

Śeṣaṇa in the Atharvaveda (vii. 109, 5), means the 'leaving' of the dice as opposed to Glahana (*grahaṇa*), the 'taking up' of them for the throw. *Cf.* **Glaha.**

Śeṣas denotes 'offspring' in the Rigveda.[1]

[1] i. 93, 4; v. 12, 6; 70, 4; vi. 27, 4. 5; vii. 1, 12; 4, 7; x. 16, 5.

Śaibya, 'belonging to the **Śibis,**' is a designation of king **Amitratapana Śuṣmiṇa** in the Aitareya Brāhmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Śaibya is the patronymic of a teacher, **Satyakāma.**

Śailana, in the plural, is the name of a school of teachers in the Jaiminīya Upaniṣad Brāhmaṇa (i. 2, 3; ii. 4, 6).

Śailāli, 'descendant of Śilālin,' is the name of a ritual teacher in the Śatapatha Brāhmaṇa.[1] A Śailāli Brāhmaṇa is mentioned in the Āpastamba Śrauta Sūtra,[2] and the school of the Śailālins often occurs in the Śūtras.[3]

[1] xiii. 5, 3, 3.
[2] vi. 4, 7.
[3] Anupada Sūtra, iv. 5, etc. *Cf.* Weber, *Indische Studien*, 1, 156; *Indian Literature*, 197, who compares the Naṭa Sūtra attributed to Śilālin by Pāṇini, iv. 2, 110, 111.

Śailina or **Śailini,** 'descendant of Śilina,' is the patronymic of **Jitvan** in the Śatapatha Brāhmaṇa.[1] Perhaps **Śailana** should be compared.

[1] Śailina in Bṛhadāraṇyaka Upaniṣad, iv. 1, 5 Mādhyaṃdina; Śailini, iv. 1, 2 Kāṇva. *Cf.* Max Müller, *Sacred Books of the East*, 15, 152, n. 2.

Śailūṣa is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] An 'actor' or 'dancer' may be meant. Sāyaṇa says it is a man who lives on the prostitution of his wife.

[1] Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1. *Cf.* Zimmer, *Altindisches Leben*, 290; Weber, *Indian Literature*, 111, 196, 197. The exact sense of Śailūṣa depends on the question of how old the drama is in India. As to this, *cf.* **Itihāsa**; Keith, *Journal of the Royal Asiatic Society*, 1911, 995 *et seq.*

Śoṇa Sātrāsāha, king of **Pañcāla** and father of **Koka**, is mentioned in the Śatapatha Brāhmaṇa[1] as having offered the horse sacrifice, which was attended by the **Turvaśas** also.

[1] xiii. 5, 4, 16-18. *Cf.* Eggeling, *Sacred Books of the East*, 44, 400.

Śauṅgāyani, 'descendant of Śauṅga,' is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372, 383. The Śuṅgas are known as teachers in the Āśvalāyana Śrauta Sūtra, xii. 13, 5, etc.

Śauṅgī-putra, 'son of a female descendant of Śuṅga,' is the name of a teacher, a pupil of **Sāṃkṛtī-putra** in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 31 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Śauca ('descendant of Śuci') is the patronymic of a man, called also **Āhneya**, who is mentioned as a teacher in the Taittirīya Āraṇyaka (ii. 12).

Śaucad-ratha ('descendant of Śucad-ratha') is the patronymic of **Sunītha** in the Ṛigveda (v. 79, 2).

Śauceya ('descendant of Śuci') **Prācīnayogya** ('descendant of Prācīnayoga') is the name of a teacher in the Śatapatha Brāhmaṇa (xi. 5, 3, 1. 8). Śauceya is also the patronymic of **Sārvaseni** in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Śaunaka, 'descendant of Śunaka,' is a common patronymic. It is applied to **Indrota**[1] and **Svaidāyana.**[2] A Śaunaka appears as a teacher of **Rauhiṇāyana** in the Bṛhadāraṇyaka Upaniṣad.[3] A Śaunaka-yajña, or Śaunaka sacrifice, occurs in the Kauṣītaki Brāhmaṇa.[4] In the Chāndogya Upaniṣad[5] **Atidhanvan** Śaunaka appears as a teacher. That Upaniṣad[6] and the Jaiminīya Upaniṣad Brāhmaṇa[7] mention a Śaunaka Kāpeya who was a contemporary of **Abhipratārin Kākṣaseni**, whose Purohita Śaunaka was according to another passage[8] of the latter Upaniṣad. In the Sūtras, the Bṛhaddevatā, etc., a Śaunaka appears as a great authority on grammatical, ritual, and other matters.[9]

[1] Śatapatha Brāhmaṇa, xiii. 5, 3, 5; 4, 1.
[2] *Ibid.*, xi. 4, 1, 2.
[3] ii. 5, 20; iv. 5, 26 Mādhyaṃdina.
[4] iv. 7.
[5] i. 9, 3.
[6] iv. 3, 5. 7.
[7] iii. 1, 21.
[8] i. 59. 2.
[9] *Cf.* Weber, *Indian Literature*, 24, 32-34, 49, 54, 56, 59, 62, 85, 143; Macdonell, *Bṛhaddevatā*, 1, xxiii; Keith, *Aitareya Āraṇyaka*, 18, 19, 297.

Śaunakī-putra, 'son of a female descendant of Śunaka,' is the name of a teacher, a pupil of **Kāśyapībālākyāmāṭharī-putra** in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30. 31).

Śaurpa-ṇāyya, 'descendant of Śūrpaṇāya,' is the patronymic of a teacher, a pupil of **Gautama**, in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Śaulbāyana or **Śaulvāyana**, 'descendant of Śulba,' is the patronymic of a teacher, **Udaṅka.**[1] According to the Śatapatha Brāhmaṇa,[2] a Śaulbāyana was the Adhvaryu, or sacrificing priest, of those who had **Ayasthūṇa** as Gṛhapati ('householder,' the title of the sacrificer who has precedence at a *sattra*, or sacrificial session).

[1] Taittirīya Saṃhitā, vii. 4, 5, 4; 5, 4. 2; Bṛhadāraṇyaka Upaniṣad, iv. 1, 2 Mādhyaṃdina.
[2] xi. 4, 2, 17 *et seq.*

Śauṣkala is the name of one of the sacrificial victims at the Puruṣamedha ('horse sacrifice') in the Yajurveda.[1] It means, according to the St. Petersburg Dictionary, 'living on dried fish or flesh,'[2] or, according to the native lexicographers, 'selling dried fish,' while Sāyaṇa's commentary on the Taittirīya Brāhmaṇa explains the meaning to be one who catches fish with a hook, 'angler.'

[1] Vājasaneyi Saṃhitā, xxx. 16; Taittirīya Brāhmaṇa, iii. 4, 12, 1. *Cf.* Weber, *Indische Streifen*, 1, 81, n. 7; Eggeling, *Sacred Books of the East*, 44, 415.

[2] The literal meaning is, 'relating to what is dried' (*śuṣkala*).

Śruṣṭi Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or Chant in the Pañcaviṃśa Brāhmaṇa.[1]

[1] xiii. 11, 21. *Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 68.

Śmaśāna is the name of the 'burial mound' in which the bones of the dead man were laid to rest (*cf.* **Anagnidagdha**). It is mentioned in the Atharvaveda,[1] and often later.[2] The Śatapatha Brāhmaṇa[3] prescribes a four-cornered mound facing the south-east, on ground inclined to the north, out of sight of the village, in a peaceful spot amid beautiful surroundings, or on barren ground. For an Agni-cit ('builder of a fire-altar') a funeral mound like a fire-altar is prescribed. The Easterners (*Prācyāḥ*) made their mounds round.

[1] v. 31, 8; x. 1, 18.

[2] Taittirīya Saṃhitā, v. 2, 8, 5; 4, 11, 3; Kāṭhaka Saṃhitā, xxi. 4; Maitrāyaṇī Saṃhitā, iii. 4, 7; Śatapatha Brāhmaṇa, iv. 5, 2, 15, etc.

[3] xiii. 8, 1, 1 *et seq.* *Cf.* Eggeling, *Sacred Books of the East*, 44, 424 *et seq.* *Cf.* Zimmer, *Altindisches Leben*, 407; Hopkins, *Journal of the American Oriental Society*, 16, cliii.

Śmaśru in the Rigveda[1] and later[2] means 'beard' and 'moustache,' being sometimes contrasted with **Keśa**,[3] 'hair of the head.' Shaving was known (see **Vaptṛ** and **Kṣura**). The

[1] ii. 11, 17; viii. 33, 6; x. 23, 1. 4; 26, 7; 142, 4.

[2] Av. v. 19, 14; vi. 68, 2; Vājasaneyi Saṃhitā, xix. 92; xx. 5, etc. Applied to animals, *ibid.*, xxv. 1; Śatapatha Brāhmaṇa, xii. 9, 1, 6, etc.

[3] Śatapatha Brāhmaṇa, ii. 5, 2, 48, etc.

wearing of a beard was a sign of manhood according to the Taittirīya Saṃhitā,[4] with which agrees the notice of Megasthenes[5] that the Indians carefully tended their beards up to the day of their death.

[4] v. 5, 1, 1.
[5] In Diodorus, iii. 63.
Cf. Zimmer, *Altindisches Leben*, 265-267.

Śyāparṇa Sāyakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Śatapatha Brāhmaṇa.[1] The same text[2] again mentions him as a builder of the fire-altar. He must have been connected in some way with the **Salvas.**[3] His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa[4] as a self-assertive family of priests whom king **Viśvantara** excluded from his sacrifice, but whose leader, **Rāma Mārgaveya,** induced him to take them back. In some way Śyāparṇa was connected with the defeat of the **Pañcālas** by the **Kuntis.**[5]

[1] vi. 2, 1, 39.
[2] ix. 5, 2, 1.
[3] x. 4, 1, 10.
[4] vii. 27. *Cf.* Eggeling, *Sacred Books of the East*, 43, 344, 345; Muir, *Sanskrit Texts*, 1², 437 *et seq.*; Weber, *Indische Studien*, 1, 215, 216.
[5] Weber, *Indische Studien*, 3, 471.

Śyāma ('swarthy') with **Ayas** ('metal') in all probability denotes 'iron' in the Atharvaveda.[1] Śyāma alone has the same sense in the Atharvaveda[2] and later.[3]

[1] xi. 3, 7.
[2] ix. 5, 4.
[3] Taittirīya Saṃhitā, iv. 7, 5, 1; Kāṭhaka Saṃhitā, xviii. 10; Maitrāyaṇī Saṃhitā, ii. 11, 5; Vājasaneyi Saṃhitā, xviii. 13.
Cf. Zimmer, *Altindisches Leben*, 52, 54; Schrader, *Prehistoric Antiquities*, 189.

Śyāma-jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of **Jayanta Pārāśarya,** in a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1). Another man of the same name occurs in the same place as a pupil of **Mitrabhūti Lauhitya.**

Śyāma-parṇa is, in the Kāṭhaka[1] and Maitrāyaṇī[2] Saṃhitās, the name of a man who was instructed by **Somadakṣa Kauśreya.**

[1] xx. 8 (*Indische Studien*, 3, 472). iii. 2, 7.

Śyāma-sujayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of **Kṛṣṇadhṛti Sātyaki,** in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (*Panicum frumentaceum*) in the later Saṃhitās[1] and the Brāhmaṇas.[2] The lightness of its seed is alluded to in the Atharvaveda,[3] where it is spoken of as blown away by the wind. There it is also mentioned as the food of pigeons.[4] The Śyāmāka and its seed (**Taṇḍula**) are referred to as very small in the Chāndogya Upaniṣad,[5] where Max Müller[6] renders it as 'canary seed.'

[1] Taittirīya Saṃhitā, i. 8, 1, 2; ii. 3, 2, 6; iv. 7, 4, 2; Maitrāyaṇī Saṃhitā, ii. 11, 4; Vājasaneyi Saṃhitā, xviii. 12; Kāṭhaka Saṃhitā, x. 2.

[2] Śatapatha Brāhmaṇa, x. 6, 3, 2; xii. 7, 1, 9, etc.; Kauṣītaki Brāhmaṇa, iv. 12.

[3] xix. 50, 4.

[4] xx. 135, 12.

[5] iii. 14, 3.

[6] *Sacred Books of the East*, 1, 48. *Cf.* Zimmer, *Altindisches Leben*, 241, 275.

1. **Śyāva** is the name of a protégé of the Aśvins in the Rigveda.[1] He may be identical with **Hiraṇyahasta.**

[1] i. 117, 24; x. 65, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 150; Macdonell, *Vedic Mythology*, p. 32.

2. **Śyāva** is mentioned in the Rigveda[1] as a generous donor on the **Suvāstu** river.

[1] viii. 19, 37. *Cf.* Ludwig, Translation of the Rigveda, 3, 161.

3. **Śyāva** in one passage of the Rigveda (v. 61, 9) seems clearly, as Sāyaṇa thinks, to denote **Śyāvāśva.**

Śyāvaka is mentioned as a sacrificer and friend of Indra in the Rigveda (viii. 3, 12; 4, 2). He may be identical with 2. **Śyāva.**

Śyāvasāyana is the patronymic of **Devataras** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for **Śāvasāyana.**

Śyāvāśva is the name of a man mentioned several times in the Rigveda.[1] The Anukramaṇī (Index) assigns to him a series of hymns in the fifth, eight, and ninth books.[2] In one of the hymns[3] Śyāvāśva mentions, apparently as his patrons, **Taranta** (a son of **Vidadaśva**) and **Purumīḷha**, as well as **Rathavīti**. On this hymn is based a legend found in the Bṛhaddevatā,[4] that he was the son of **Arcanānas**, who was sacrificing for Rathavīti Dālbhya. The father was anxious to obtain the king's daughter for his son in marriage; but though the father was willing, his wife insisted on her son-in-law being a Ṛṣi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumīḍha, former patrons of the father. These showed him respect, while Taránta's wife, Śaśīyasī, presented Śyāvāśva with much wealth. The son was then fortunate enough to meet the Maruts in the forest, and praised them, thus becoming a seer. As a result the king himself ultimately offered his daughter to Śyāvāśva. Sieg[5] seeks to show that this legend is presupposed in the Rigveda; but it is difficult to accept this view, since the references in the Rigveda are very obscure, and Śaśīyasī is probably no more than an epithet.[6] That there is some Itihāsa at the back of the hymn is clear: what it is can hardly now be determined.

Śyāvāśva's obtaining gifts from Vaidadaśvi is referred to also in the Śāṅkhāyana Śrauta Sūtra.[7] His name occurs in the Atharvaveda[8] in two lists of persons, of which the former includes Purumīḍha, the latter also Arcanānas and Atri. A Sāman is ascribed to him in the Pañcaviṃśa Brāhmaṇa,[9] and he is perhaps referred to in the Taittirīya Āraṇyaka.[10] In the

[1] v. 52, 1; 61, 5. 9 (Syāva, a short form of the name, is here used); 81, 5; viii. 35, 19; 36, 7; 37, 7; 38, 8.

[2] v. 52-61; 81; 82; viii. 35-38; ix. 32.

[3] v. 61.

[4] v. 49 *et seq.* See also Ṣaḍguruśiṣya on Anukramaṇī to Rv. v. 61 (ed. Macdonell, p. 117 *et seq.*); Sāyaṇa on Rv. v. 61, 17-19; Nītimañjarī in Sieg, *Die Sagenstoffe des Ṛgveda*, 50 *et seq.*

[5] *Op. cit.*; 50-60. *Cf.* Geldner, *Vedische Studien*, 3, 148.

[6] v. 61, 6. The word is taken as an epithet by Roth, St. Petersburg Dictionary, *s.v.*, and by Weber, *Episches im vedischen Ritual*, 27.

[7] xvi. 11, 7-9.

[8] iv. 29, 4; xviii. 3, 15.

[9] viii. 5, 9. Weber, *Episches im vedischen Ritual*, 27, n. 4, bases on this an improbable conjecture that he was a Kṣatriya.

[10] i 11, 2. But *cf.* Sieg, *op. cit.*, 61, n. 4, who takes the word adjectivally, as in Av. xi. 2, 18; Śāṅkhāyana Śrauta Sūtra, xiv. 33, 26.

Śāṅkhāyana Śrauta Sūtra and the Pañcaviṃśa Brāhmaṇa[11] he is styled Ārcanānasa, 'son of Arcanānas,' and later[12] he is called Ātreya, 'descendant of Atri.'

[11] viii. 5, 9.

[12] The Anukramaṇī calls him and his father Ātreya. In the passages from book viii. of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, Translation of the Rigveda, 3, 126, 127; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; *Ṛgveda-Noten*, 1, 354; Max Müller, *Sacred Books of the East*, 32, 359 *et seq.*; Lévi, *La Doctrine du Sacrifice*, 122.

Śyena is the name in the Rigveda[1] of a strong bird of prey, most probably the 'eagle'; later[2] (as in post-Vedic Sanskrit) it seems to mean the 'falcon' or 'hawk.' It is the swiftest of birds,[3] and a source of terror to smaller birds.[4] It is the strongest of birds,[5] and even attacks herds.[6] It watches over men (*nṛ-cakṣas*),[7] a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.[8]

[1] i. 32, 14; 33, 2; 118, 11; 163, 1; 165, 2, etc.

[2] Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.

[3] Taittirīya Saṃhitā, ii. 4, 7, 1; v. 4, 11, 1; Ṣaḍviṃśa Brāhmaṇa, iii. 8.

[4] Rv. ii. 42, 2; Av. v. 21, 6.

[5] Kāṭhaka Saṃhitā, xxxvii. 14.

[6] Rv. iv. 38, 5. This corresponds well enough with the eagle's known habit of carrying off young lambs.

[7] Av. vii. 41, 2.

[8] See Bloomfield, *Journal of the American Oriental Society*, 16, 1-24, who cites all relevant passages.

Cf. Zimmer, *Altindisches Leben*, 87, 88, who points out that the epithet *ṛjipyà*, 'flying upwards,' applied to the eagle, appears as an actual name of the eagle in Iranian.

Śrapayitṛ, 'cook,' is a term mentioned in the Śatapatha Brāhmaṇa (i. 2, 2, 14).

Śramaṇa 'mendicant monk,' is first found in the Upaniṣads.[1] According to Fick,[2] anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the **Madhyadeśa** proper.[3] The Vedic evidence is merely the name and the fact that **Tāpasa**, 'ascetic,' follows it in the Bṛhadāraṇyaka Upaniṣad and the Taittirīya Āraṇyaka.

[1] Bṛhadāraṇyaka Upaniṣad, iv. 3, 22; Taittirīya Āraṇyaka, ii. 7, in *Indische Studien*, 1, 78.

[2] *Die sociale Gliederung*, 39 *et seq.*

[3] Strabo, xv. 1, 49, 60; Arrian, *Indica*, xii. 8. 9.

Cf. Weber, *Indian Literature*, 27, 28, 129, 138.

Śravaṇa. See **Nakṣatra.**

Śravaṇa-datta ('given by **Śravaṇa**') **Kauhala** ('descendant of Kohala') is the name of a teacher, a pupil of **Suśārada Śālaṅkāyana** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Śraviṣṭha. See **Nakṣatra.**

Śrāyasa is the patronymic of **Kaṇva** in the Taittirīya Saṃhitā[1] and the Kāṭhaka Saṃhitā,[2] where he appears as a teacher, and of **Vītahavya** in the Taittirīya Saṃhitā[3] and the Pañcaviṃśa Brāhmaṇa.[4]

[1] v. 4, 7, 5.
[2] xxi. 8.
[3] v. 6, 5, 3.
[4] ix. 1, 9; xxv. 16, 3.

Śrī is the regular word for 'prosperity,' found once in the Rigveda[1] and often later.[2] **Śreṣṭhin.**

[1] viii. 2, 19, seems to have this sense.
[2] Av. vi. 54, 1; 73, 1; ix. 5, 31; x. 6, 26; xi. 1, 12. 21; xii. 1, 63; 5, 7; Taittirīya Saṃhitā, ii. 2, 8, 6; v. 1, 8, 6; vi. 1, 10, 3; vii. 2, 7, 3, etc. Already in the Śatapatha Brāhmaṇa (xi. 4, 3) she is regarded as a goddess. See Rhys Davids, *Buddhist India*, 217 *et seq.* She already appears in the earliest Buddhist sculptures seated on a lotus between two elephants that pour water over her. This type of the goddess has survived down to the present day in India.

Śruta-kakṣa is mentioned once in the Rigveda[1] as the Ṛṣi of a hymn, the authorship of which the Anukramaṇī (Index) ascribes to him. A Sāman or chant of his is mentioned in the Pañcaviṃśa Brāhmaṇa.[2]

[1] viii. 92, 25. *Cf.* Ludwig, Translation of the Rigveda, 3, 108.
[2] ix. 2, 7 (*śrauta-kakṣa*).

Śruta-ratha is the name of a young king in the Rigveda.[1] He is also the patron of the **Pajra** family, including **Kakṣīvant.**[2]

[1] i. 122, 7.
[2] Rv. v. 36, 6. *Cf.* Ludwig, Translation of the Rigveda, 3, 155; Pischel, *Vedische Studien*, 1, 97.

Śrutarya occurs once in the Rigveda (i. 112, 9) as the name of a protégé of the Aśvins.

Śrutarvan Ārkṣa ('descendant of Ṛkṣa') is the name of a prince whose liberality is celebrated in one hymn of the Rigveda (viii. 74, 4. 13), and whose victory over **Mṛgaya** is mentioned in another (x. 49, 5).

Śrutar-vid is the name of a man in the Rigveda.[1]

[1] v. 44, 12. *Cf.* Ludwig, Translation of the Rigveda, 3, 138, 139.

Śruta-sena is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 3) and the Śāṅkhāyana Śrauta Sūtra (xvi. 9, 4) as one of the brothers of **Janamejaya.**

Śruṣa Vāhneya ('descendant of Vahni') **Kāśyapa** ('descendant of **Kaśyapa**') is the name of a teacher, a pupil of **Devataras,** in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that Śruṣa is a mere misreading for **Śūṣa.**

Śruṣṭi-gu ('possessing obedient oxen') is the name of a man in a Vālakhilya hymn of the Rigveda.[1]

[1] viii. 51, 1. *Cf.* Ludwig, Translation of the Rigveda, 3, 140, 141; Hopkins, *Journal of the American Oriental Society,* 17, 90.

Śreṇi means a 'row' or 'line' of birds,[1] or horses,[2] or chariots,[3] and so forth.

[1] Rv. v. 59, 7.
[2] Rv. i. 126, 4.
[3] Rv. iv. 38, 6; Chāndogya Upaniṣad, v. 14, 1.

Śreṣṭhin occurs in several passages of the Brāhmaṇas,[1] where the St. Petersburg Dictionary assigns to the word the sense of 'a man of consequence.' It is, however, possible that

[1] Aitareya Brāhmaṇa, iii. 30, 3; Kauṣītaki Brāhmaṇa, xxviii. 6; **Kauṣītaki** Upaniṣad, iv. 20. Bhaga is the Śreṣṭhin of the gods, Taittirīya Brāhmaṇa, iii. 1, 4, 10.

the word may already have the sense of the 'headman of a guild,' the modern Seth.[2] There is a similar doubt in the use of *śraiṣṭhya*,[3] which is perhaps not merely 'the foremost place,' as usually assumed, but definitely 'the presidency of a guild.'

Guilds are referred to in the Dharma Sūtras,[4] and they play a considerable part in the Buddhist texts[5] and the Epic.[6] But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

[2] *Cf.* Hopkins, *India, Old and New*, 168 *et seq.*

[3] Av. i. 9, 3 = Taittirīya Saṃhitā, iii. 5, 4, 2 = Kāṭhaka Saṃhitā, v. 6 = Maitrāyaṇī Saṃhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaṇa, iv. 25, 8; vii. 18, 8; Taittirīya Brāhmaṇa, iii. 8, 9, 1; Śatapatha Brāhmaṇa, xiii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauṣītaki Upaniṣad, ii. 6; iv. 15. 20, etc. The use of *śraiṣṭhya* is, on the whole, not in favour of the theory that it is a technical term.

[4] Gautama Dharma Sūtra, xi. 20. 21, etc.; Foy, *Die königliche Gewalt*, 14, n. 2, etc.

[5] Rhys Davids, *Buddhist India*, 88 *et seq.*

[6] Hopkins, *Journal of the American Oriental Society*, 13, 81 *et seq.*

Śrotriya in the Atharvaveda[1] and later[2] denotes a 'Brahmin learned in holy lore,' 'theologian.'

[1] ix. 6, 37; x. 2, 20 *et seq.*

[2] Kāṭhaka Saṃhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3, 14; Taittirīya Upaniṣad, ii. 8, etc. *Cf. mahā-śrotriya*, 'a great theologian,' in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-ṛṣi[1] or **Śrautarṣi**,[2] 'descendant of Śrutarṣi or Śrutarṣi,' is the patronymic of **Devabhāga.**

[1] Aitareya Brāhmaṇa, vii. 1, 6.

[2] Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittirīya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, 'descendant of Śrumant,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleṣman means generally that with which parts of a thing are joined together (from *śliṣ*, 'join'): with reference to a hide,[1]

[1] Aitareya Brāhmaṇa, v. 32, 6; Jaiminīya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.

'laces' of some sort may be intended; to a chariot,[2] 'bonds' or 'cords' are probably meant; and to wood,[3] 'glue' is perhaps the sense.

[2] Kāṭhaka Saṃhitā, xxxiv. 9. *Cf.* Pañcaviṃśa Brāhmaṇa, xvi. 1, 13, where a chariot (**Ratha**) is called *śleṣmavant*, 'tied with ropes.'

[3] Kauṣītaki Brāhmaṇa, vi. 12. *Cf.* the Upaniṣads, cited in n. 1, and Śāṅkhāyana Āraṇyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminīya.

Śloka, in the plural, is found enumerated after the **Upaniṣads**, and before the **Sūtras**, in the list of literary types given in the Bṛhadāraṇyaka Upaniṣad.[1] In the Taittirīya Upaniṣad[2] the Śloka-kṛt appears: he is rather the 'poet,' as Max Müller[3] renders it, than merely one who 'calls aloud,' as the St. Petersburg Dictionary explains the term.[4] Exactly what is meant cannot be said: 'verses' generally may be intended, several kinds being preserved in the Brāhmaṇas and called Ślokas.[5]

[1] ii. 4, 10; iv. 1, 6 (Mādhyaṃdina = iv. 1, 2 Kāṇva); 5, 11.

[2] iii. 10, 6.

[3] *Sacred Books of the East*, 15, 69

[4] In Av. v. 20, 7, the word has the sense assigned to it by the Dictionary.

[5] *E.g.*, Śatapatha Brāhmaṇa, xi. 3, 1, 5; 5, 4, 12; xiii. 7, 1, 15; Aitareya Brāhmaṇa, viii. 22, 3; Aitareya Āraṇyaka, ii. 3, 8; Pañcaviṃśa Brāhmaṇa, xxiv. 18, 4; Taittirīya Āraṇyaka, viii. 1; Kauṣītaki Upaniṣad, i. 6, etc.

Śloṇya in the Taittirīya Brāhmaṇa[1] denotes 'lameness,' not 'skin disease' (*tvag-doṣa*), as explained by the commentator.

[1] iii. 9, 17, 2. *Cf.* *śloṇa*, 'lame,' Av. xii. 4, 3; Taittirīya Saṃhitā, vi. 1, 6, 7, etc.

Śva-ghnin in the Rigveda[1] and the Atharvaveda[2] clearly means a 'gamester' or 'professional gambler.' It may originally have denoted a 'hunter.'[3]

[1] i. 92, 10; ii. 12, 4; iv. 20, 3; viii. 45, 38.

[2] iv. 16, 5.

[3] Weber, *Indische Studien*, 18, 71.

Śvan in the Rigveda[1] and later[2] is the word for 'dog,' the feminine being Śunī.[3] The dog was a tame animal,[4] and used

[1] i. 161, 13 (where the sense is quite obscure); 182, 4; ii. 39, 4, etc.

[2] Av. vi. 37, 3; xi. 2, 2; Pañcaviṃśa Brāhmaṇa, viii. 8, 22, etc.

[3] Av. iv. 20, 7 (*catur-akṣī*); Śatapatha Brāhmaṇa, vi. 5, 2, 19.

[4] Rv. ii. 39, 4.

to guard the house from thieves or other intruders.[5] He was also employed in hunting the boar (*varāha-yu*),[6] but was no match for the lion.[7] A hundred dogs are mentioned as a gift in a Dānastuti ('Praise of Gifts') in a Vālakhilya hymn.[8] Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,[9] and is driven away from the sacrifice.[10] To eat dog's flesh was a last resort of despair and hunger.[11] The bones of the feast were given to the dog.[12] Saramā figures in legend as Indra's faithful dog[13] searching for the cows. Rudra is lord of dogs (*śva-pati*) in the Yajurveda;[14] the 'dog-keeper' (*śvanin*) is mentioned in the list of sacrificial victims at the Puruṣamedha ('human sacrifice') in the same Saṃhitā.[15] The four-eyed (*catur-akṣa*) dogs of certain texts[16] are, of course, mythological.[17] *Cf.* **Kurkura.**

[5] Rv. vii. 55, 5.
[6] Rv. x. 86, 4.
[7] Av. iv. 36, 6.
[8] Rv. viii. 55, 3.
[9] Jaiminīya Brāhmaṇa, i. 51, 4; Śatapatha Brāhmaṇa, xii. 4, 1, 4.
[10] Rv. ix. 101, 1.
[11] Rv. iv. 18, 3. Later, *śva-paca* ('dog-cooking') denotes a degraded caste.
[12] Av. vi. 37, 3. *Cf.* ix. 4, 16.
[13] i. 62, 3; 72, 8, etc. See Macdonell, *Vedic Mythology*, p. 151.
[14] Vājasaneyi Saṃhitā, xvi. 28; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 5.
[15] Vājasaneyi Saṃhitā, xvi. 27; xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1, etc. *Cf. śva-nī* ('dog-leader'), Maitrāyaṇī Saṃhitā, ii. 9, 5.
[16] *Cf.* Rv. x. 14, 10. 11; Av. xviii. 2, 11. 12; Taittirīya Āraṇyaka, vi. 3, 1; Taittirīya Brāhmaṇa, iii. 8, 4, 1; Śatapatha Brāhmaṇa, xiii. 1, 2, 9, etc.
[17] Bloomfield, *Journal of the American Oriental Society*, 15, 165 *et seq.*; *Hymns of the Atharvaveda*, 500, thinks that Yama's two dogs are the sun and the moon (*cf.* **Divya Śvan**).
Cf. Zimmer, *Altindisches Leben*, 233; Hopkins, *American Journal of Philology*, 15, 154-163.

Śva-pad denotes a 'savage animal,' 'beast of prey,' in the Atharvaveda (viii. 5, 11; xix. 39, 4).

Śvayatha in the Śatapatha Brāhmaṇa[1] means 'swelling.' Possibly *śīyathu*, the disease prevalent in **Videha** according to the Baudhāyana Śrauta Sūtra,[2] was a kind of 'swelling' (? goitre).

[1] iv. 2, 1, 11 (of the eye, in a myth).
[2] ii. 5; Caland, *Über das rituelle Sūtra des Baudhāyana*, 35, 36.

Śva-varta, 'found in dogs,' is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See **Śavarta**.

Śvaśura from the Rigveda onwards[1] denotes the 'father-in-law' of the wife; not till the Sūtra period does it include the 'father-in-law' of the husband.[2] The daughter-in-law (**Snuṣā**), in the normal case when the father-in-law was the head of the family to which her husband belonged in fact as well as in age, was bound to pay him all respect.[3] When the old man had ceased to exercise control, she became mistress (*samrājñī*) over him and his wife.[4] In the plural[5] the word denotes the 'parents-in-law.'

[1] x. 28, 1; 85, 46; 95, 4; Av. viii. 6, 24; xiv. 2, 26, etc.

[2] Pāraskara Gṛhya Sūtra, iii. 10, 46.

[3] See Rv. x. 95, 4; Av. viii. 6, 24; Maitrāyaṇī Saṃhitā, ii. 4, 2; Kāṭhaka Saṃhitā, xii. 12 (*Indische Studien*, 5, 260); Aitareya Brâhmaṇa, iii. 22, 7. So in Av. xiv. 2, 26, the daughter-in-law is to be 'helpful' to the father-in-law.

[4] Rv. x. 85, 46. See **Pati**.

[5] Rv. x. 95, 12; Av. xiv. 2, 27; Kāṭhaka Saṃhitā, *loc. cit.* Or it may be a plural *majestatis*, but not a sign of polyandry.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 515, 516.

Śvaśrū denotes 'mother-in-law' of the husband[1] as well as of the wife.[2] She, together with her husband, if he became unable to manage the family,[3] fell under the daughter-in-law's sway, but otherwise was entitled to regard.[4] The gambler in the Rigveda[5] complains of his having lost the favour of his wife's mother as one of the misfortunes brought upon him by dicing.

[1] Rv. x. 85, 46; Av. xiv. 2, 26.

[2] Rv. x. 34, 3.

[3] Rv. x. 85, 46.

[4] Av. xiv. 2, 26.

[5] Rv. x. 34, 3.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516.

Śvājani is the name of a Vaiśya in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 2).

Śvāpada, like **Śvapad,** denotes a 'savage animal' or 'beast of prey.' It is mentioned in the Rigveda,[1] in the Atharvaveda,[2] and occasionally later.[3]

[1] x. 16, 6.
[2] xi. 10, 8.
[3] Śatapatha Brāhmaṇa, v. 5, 4, 10 (where the tiger, **Śārdūla,** is mentioned as the chief of them); xii. 2, 4, 16; Bṛhadāraṇyaka Upaniṣad, i. 4, 29; Śāṅkhāyana Āraṇyaka, xii. 16, etc.

Śvā-vidh ('dog-piercing') is the name of the 'porcupine' in the Atharvaveda[1] and later.[2] It is called 'long-eared' (*karṇa*).[3] See also **Śalyaka.**

[1] v. 13, 9.
[2] Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiii. 56; xxiv. 33, etc.
[3] Av., *loc. cit.*
Cf. Zimmer, *Altindisches Leben,* 82.

Śvikna is the name of a people twice mentioned in the Śatapatha Brāhmaṇa[1] in connexion with their king, **Ṛṣabha Yājñatura.** *Cf.* **Śvaikna.**

[1] xii. 8, 3, 7; xiii. 5, 4, 15. *Cf.* Weber, *Indische Studien,* 1, 209, 210.

1. **Śvitra** ('white') is the name of a species of serpent in the Atharvaveda[1] and the later Saṃhitās.[2]

[1] iii. 27, 6 (where there is a variant *citra*); x. 4, 5. 13.
[2] Taittirīya Saṃhitā, v. 5, 10, 2; Maitrāyaṇī Saṃhitā, ii. 13, 21, has in the parallel passage *citra,* probably by error.
Cf. Zimmer, *Altindisches Leben,* 95; Whitney, Translation of the Atharvaveda, 134. Perhaps Śvitra, in the list of victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Saṃhitā, xxiv. 39, has this sense; but the St. Petersburg Dictionary explains it as 'a certain domestic animal,' or, generally, 'a white animal.'

2. **Śvitra** is found as an adjective in the Pañcaviṃśa Brāhmaṇa (xii. 11, 11) in the sense of 'afflicted with white leprosy.'

Śvitrya. See **Śvaitreya.**

Śveta-ketu Āruṇeya[1] ('descendant of **Aruṇa**') or **Auddālaki**[2] ('son of **Uddālaka**') is mentioned repeatedly in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kauṣītaki Upaniṣad[3] he appears as Śvetaketu, son of **Āruṇi**, and as a **Gautama**. In the Kauṣītaki Brāhmaṇa[4] he is quoted as an authority on the vexed question of the duty of the **Sadasya**, or the seventeenth priest, at the ritual of the Kauṣītakins, to notify errors in the sacrifice; Āruṇi, his father, is also cited. He was a person of some originality, for he insisted on eating honey despite the general prohibition of the use of that delicacy by Brahmacārins or religious students.[5] He was a contemporary of, and was instructed by the **Pañcāla** king **Pravāhaṇa Jaivāla**.[6] He was also a contemporary of **Janaka**, of **Videha**, and figured among the Brahmin disputants at his court.[7] A story is told of him in the Śāṅkhāyana Śrauta Sūtra:[8] **Jala Jātūkarṇya** was lucky enough to become the Purohita of three peoples or kings, of **Kāśi**, **Kosala**, and **Videha**. Seeing this, Śvetaketu felt annoyed and reproached his father with his excessive devotion to sacrifice, which merely enriched and glorified others, not himself. His father replied, forbidding him to speak thus: he had learned the true method of sacrificing, and his ambition in life had been to discuss it with every Brahmin.

All the references to Śvetaketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Āpastamba Dharma Sūtra[9] should refer to him as an Avara, or

[1] Śatapatha Brāhmaṇa, xi. 2, 7, 12; 5, 4, 18; 6, 2, 1; xii. 2, 1, 9; Bṛhadāraṇyaka Upaniṣad, iii. 7, 1; vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1; vi. 1, 1; 8, 1.

[2] Śatapatha Brāhmaṇa, iii. 4, 3, 13; iv. 2, 5, 14.

[3] i. 1.

[4] xxvi. 4.

[5] Śatapatha Brāhmaṇa, xi. 5, 4, 18.

[6] Bṛhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyaṃdina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1.

[7] Śatapatha Brāhmaṇa, xi. 6, 2, 1 (it is to be noted that he came upon Janaka when travelling about with some other Brahmins: he was never settled in the Videha country, but was clearly a **Kuru-Pañcāla**, like his father); Bṛhadāraṇyaka Upaniṣad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yājñavalkya.

[8] xvi. 27, 6 *et seq.* The exact sense of *kṛtsnake brahmabandhau vyajijñāsiṣi* is not quite certain. But Āruṇi seems to assert the love of knowledge, not of material advantages accruing to the Purohita, to have been his concern in life.

[9] i. 2, 5, 4-6.

person of later days, who still became a Ṛṣi by special merit. His date, however, must not be fixed too low, because the Śatapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian's time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.[10]

[10] See on this, Bühler, *Sacred Books of the East*, 2, xxxvii *et seq.*; Eggeling, *Sacred Books of the East*, 12, xxxv *et seq.*; Max Müller, *Ancient Sanskrit Literature*, 360 *et seq.*; Weber, *Indische Studien*, 5, 65; 13, 443; Keith, *Aitareya Āraṇyaka*, 22 *et seq.*

Cf. Muir, *Sanskrit Texts*, 1², 433; Max Müller, *Ancient Sanskrit Literature*, 421 *et seq.*; Oldenberg, *Buddha*, 397, n.

Śvetyā appears in the Nadī-stuti[1] ('praise of rivers') to be a stream, probably a tributary of the Indus.[2]

[1] x. 75, 6.

[2] Zimmer, *Altindisches Leben*, 14, 15; udwig, Translation of the Rigveda, 3, 200, gives the form as Śvetī; Geldner, *Rigveda, Glossar*, 184, gives both forms.

Śvaikna, 'king of the **Śviknas**,' is the title of **Pratīdarśa**, who was, according to the Śatapatha Brāhmaṇa,[1] one of those who offered the Dākṣāyaṇa sacrifice. He also taught **Suplan Sārñjaya** the sacrifice: hence Weber[2] has inferred a connexion of the Śviknas and the **Sṛñjayas.**

[1] ii. 4, 4, 3.

[2] *Indische Studien*, 1, 209, 210.

Śvaitreya occurs in two passages of the Rigveda,[1] where Sāyaṇa sees in the word the name of a man, a 'descendant of Śvitrā.' The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda,[2] where, however, **Daśadyu** appears alone without Śvaitreya. Ludwig[3] identifies Daśadyu with Śvaitreya ('son of Śvitrī'), and considers him a son of **Kutsa.**[4] Bergaigne[5] and Baunack[6] think he is really **Bhujyu.** Geldner[7] considers that he was a bull used for fighting, the son

[1] i. 33, 14; v. 19, 3.

[2] vi. 26, 4.

[3] Translation of the Rigveda, 3, 147.

[4] *Cf.* Rv. i. 51, 6; vi. 26, 3. 4.

[5] *Religion Védique*, 3, 11.

[6] Kuhn's *Zeitschrift*, 35, 527.

[7] *Rigveda, Glossar*, 7, 8.

of a Śvitrā cow,[8] but this is very doubtful, though the term *śvaitreya* is elsewhere applied to a bull.[9] Śvitrya[10] seems to have the same sense as Śvaitreya.

[8] *Cf. śvaitarī*, Rv. iv. 33, 1.
[9] Keith, *Journal of the Royal Asiatic Society*, 1910, 935.
[10] Rv. i. 33, 15, where Roth, St. Petersburg Dictionary, *s.v.*, takes *śvitryam* as the accusative of *śvitrī*.

S.

Ṣaṇḍa is the name of a priest at the snake festival described in the Pañcaviṃśa Brāhmaṇa.[1] *Cf.* **Kuṣaṇḍa.**

[1] xxv. 15, 3. *Cf.* Weber, *Indische Studien*, 1, 35.

Ṣaṇḍika is mentioned in the Maitrāyaṇī Saṃhitā[1] as a contemporary of **Keśin.** Probably **Khaṇḍika** should be read as usual elsewhere.

[1] i. 4, 12, where von Schroeder gives no variant. But *ṣ* and *kh* are constantly interchanged in manuscripts.

S.

Saṃ-rudh and **Saṃ-likhita** occur in the Atharvaveda (vii. 50, 5) as two technical terms, of unknown sense, used in dicing.

Saṃ-vatsara, 'year,' is repeatedly mentioned from the Rigveda onwards.[1]

Its duration was, according to the concurrent evidence of the Saṃhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days.[2] As a solar year it appears only in the Ṇidāna Sūtra[3] of the Sāmaveda, where the sun is stated to spend 13⅓ days in each of the 27 Nakṣatras.

[1] Rv. i. 110, 4; 140, 2; 161, 13; vii. 103, 1. 7, etc.; Av. i. 35, 4; ii. 6, 1; iii. 10, 2; iv. 35, 4; vi. 53, 3, etc.
[2] See **Māsa.**
[3] v. 12, 2. 5. *Cf.* Weber, *Naxatra*, 2, 284.

The year being obviously out of harmony with the solar year (whether sidereal or tropical), efforts were certainly made to effect an assimilation of the natural and the accepted year. As has been seen (see **Māsa**), the evidence goes strongly to show that the intercalation was not an easy matter in the Brāhmaṇa period, though there are traces of what may be regarded as a five-yearly or six-yearly intercalation. But there is no conclusive evidence that these periods were really observed.

Zimmer,[4] indeed, considers that the evidence required is afforded by the lists of the years, which are sometimes enumerated as five: Saṃvatsara, Parivatsara, Idāvatsara, Idvatsara, and Vatsara;[5] or Saṃvatsara, Parivatsara, Idāvatsara, Iduvatsara, Vatsara;[6] or Saṃvatsara, Idāvatsara, Iduvatsara, Idvatsara, Vatsara;[7] or Saṃvatsara, Parivatsara, Idāvatsara, Anuvatsara, Udvatsara;[8] or Saṃvatsara, Parivatsara, Idāvatsara, Anuvatsara, Idvatsara.[9] But it must be noted not merely that the names vary considerably, but that four only are mentioned in some places,[10] in others[11] three, in others[12] two, and in yet others[13] six. Moreover, in none of these enumerations is there any reference to the names being connected with a system of intercalation. It is most probable that here we have no more that a mere series of priestly variations of Vatsara, based on the older and more genuine Saṃvatsara and Parivatsara as variants of the simple Vatsara, 'year.' The key to the invention of the series is probably to be found in passages like that of the Pañcaviṃśa Brāhmaṇa,[14] where the several **Cāturmāsya** ('four-monthly') sacrifices are equated

[4] *Altindisches Leben*, 369, 370, and *cf.* St. Petersburg Dictionary, *s.v. saṃvatsara*, 2.

[5] Vājasaneyi Saṃhitā, xxvii. 45.

[6] Taittirīya Saṃhitā, v. 5, 7, 3. 4.

[7] Taittirīya Brāhmaṇa, iii. 10, 4, 1.

[8] Kāṭhaka Saṃhitā, xiii. 15; xxxix. 6; xl. 6.

[9] Garga, quoted in the commentary on Jyotiṣa, 10.

[10] Saṃ-, Pari-, Idā-, Anu-vatsara, Pañcaviṃśa Brāhmaṇa, xvii. 13, 17; Taittirīya Brāhmaṇa, i. 4, 10, 1.

[11] Idā-, Pari-, Saṃ-vatsara, Av. vi. 55, 3; Idu-, Pari-, Saṃ-vatsara, Taittirīya Saṃhitā, v. 7, 2, 4.

[12] Saṃ-, Pari-vatsara, Av. viii. 8, 23; Taittirīya Āraṇyaka, x. 80.

[13] Saṃ-, Pari-, Idā-, Anu-, Vatsara, Saṃ-vatsara, Vājasaneyi Saṃhitā, xxx. 15; Saṃ-, Pari-, Idā-, Idu-, Id-, Vatsara, Taittirīya Āraṇyaka, iv. 19, 1. *Cf.* Weber, *Naxatra*, 2, 298, n. 1; Max Müller, *Rigveda*, 4^2, xxv., n. 1.

[14] xvii. 13, 17.

with the different years.[15] Particularly unjustifiable is the attempt of Zimmer to see in the two-year series a series of two years of 354 days each, with an intercalary month in the second; for the year of 354 days, as such, is not known to have existed before the Sūtra period.

Zimmer[16] also finds an attempt at intercalation in the famous 12 days in which the Ṛbhus are said to have slept in the house of Agohya.[17] He thinks that they represent twelve days added at the winter solstice to equate the lunar year of 354 days and the solar year of 366 days; and from the reverence paid in German antiquity to the '12 nights,' he infers that this mode of intercalation is Indo-Germanic.[18] There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflexion of the year' (*saṃvatsarasya pratimā*)[19] in the sense that they represent the twelve months, and have no relation to chronology at all.

A reference to the use of Saṃvatsara alone as the fifth year of the cycle is seen by Shamasastry[20] in the peculiar dating of certain notices in the Baudhāyana Śrauta Sūtra,[21] but this view is improbable.[22]

[15] *Cf.* Weber, *Indische Streifen*, 1, 91; Thibaut, *Astronomie, Astrologie und Mathematik*, 12; Hopkins, *Journal of the American Oriental Society*, 24, 42.

[16] *Op. cit.*, 366, 367; Tilak, *Orion*, 16 *et seq.*; Hillebrandt, *Vedische Mythologie*, 3, 145.

[17] Rv. iv. 33, 7. *Cf.* i. 110, 2; 161, 13. See on this legend, Macdonell, *Vedic Mythology*, p. 133; Oldenberg, *Religion des Veda*, 236.

[18] See Weber, *Indische Studien*, 10, 242 *et seq.*; 17, 223, 224; 18, 45, 46; *Proceedings of the Berlin Academy*, 1894, 809; Thibaut, *op. cit.*, 10; Schrader, *Prehistoric Antiquities*, 308, 310; Whitney, *Journal of the American Oriental Society*, 16, xciv.

[19] Kāṭhaka Saṃhitā, vii. 15; Taittirīya Brāhmaṇa, i. 1, 9, 10; Kauṣītaki Brāhmaṇa, xxv. 15. See also Atharvaveda, iv. 11, 11; Weber, *Omina und Portenta*, 388.

[20] *Gavām Ayana*, 137, 138.

[21] ii. 12; iii. 1; xxvi. 18; xxx. 3. See also Kauṣītaki Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, xi. 1, 1, 7.

[22] Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37, gives a much more reasonable explanation of the anomaly.

Saṃvaraṇa is the name of a Ṛṣi mentioned in one passage of the Rigveda.[1]

[1] v. 33, 10. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Saṃvarga-jit Lāmakāyana is the name of a teacher, a pupil of **Śākadāsa** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

1. **Saṃ-varta** occurs once in the Rigveda[1] with **Kṛśa** as an ancient sacrificer. He may be identical with the next.

[1] viii. 54, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 141, 164.

2. **Saṃ-varta Āṅgirasa** ('descendant of **Aṅgiras**') is said in the Aitareya Brāhmaṇa[1] to have consecrated **Marutta.**

[1] viii. 21, 12. *Cf.* Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 67 *et seq.*

Saṃ-śravas Sauvarcanasa is the name of a teacher who, according to the Taittirīya Saṃhitā (i. 7, 2, 1), discussed a point of ritual with **Tumiñja.**

Saṃ-śrāvayitṛ in the Kauṣītaki Upaniṣad (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

Saṃ-śliṣṭakā[1] or **Saṃśviṣṭikā**[2] is the name of an animal mentioned in the Jaiminīya Brāhmaṇa and the Śāṭyāyanaka along with the **Godhā.**

[1] Śāṭyāyanaka in Sāyaṇa on Rv. viii. 91.

[2] Jaiminīya Brāhmaṇa, i. 221 (*Journal of the American Oriental Society*, 18, 29).

Saṃ-sarpa. See **Māsa.**

Saṃ-skandha ('having the shoulders together') is the name of a disease mentioned with **Viṣkandha** in the Atharvaveda.[1] Whitney,[2] however, thinks it is intended as an adjective implying the sense of 'counteracting the disease Viṣkandha.'

[1] xix. 34, 5, with Sāyaṇa's note.

[2] Translation of the Atharvaveda, 952. *Cf.* Zimmer, *Altindisches Leben*, 65, 391; Bloomfield, *Hymns of the Atharvaveda*, 283.

Saṃ-hotra occurs once in the Rigveda,[1] where Geldner[2] thinks the sense of 'school,' referring to a school of pupils of the ritual, is most appropriate.

[1] x. 86, 10. [2] *Vedische Studien*, 2, 38.

Saktu in the later Saṃhitās and the Brāhmaṇas[1] denotes 'coarsely ground meal,' 'groats,' especially 'barley meal.' In the Rigveda,[2] where the word occurs only once, it seems rather to mean grain before it is winnowed by the **Titaü**. If the latter word, however, designates a 'sieve,' Saktu might still mean 'groats,' as opposed to fine meal.

[1] Taittirīya Saṃhitā, vi. 4, 10, 6; Vājasaneyi Saṃhitā, xix. 21 *et seq.*; Śatapatha Brāhmaṇa, i. 6, 3, 16; ix. 1, 1, 8 (*cf.* **Gavedhukā**), etc.; Kāṭhaka Saṃhitā, xv. 2 (*cf.* **Apāmārga**). *Cf.* **Kuvala, Karkandhu, Badara**: Śatapatha Brāhmaṇa, v. 5, 4, 22, etc.

[2] x. 71, 2.
Cf. Zimmer, *Altindisches Leben*, 238.

Sakhi, 'friend,' is common from the Rigveda[1] onwards,[2] both literally and metaphorically.

[1] i. 164, 20 (of birds); iii. 43, 4 (of steeds); ii. 1, 9; v. 12, 5; vi. 75, 3, etc.

[2] Av. v. 4, 7; 11, 9; 13, 5, etc. So *sakhitva* and *sakhya*, 'friendship,' are also common—*e.g.*, Rv. i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and Rv. 1. 178, 2; ii. 18, 8; vii. 22, 9, etc.

Saghan is the name of a bird, perhaps 'eagle' or 'vulture,' in the Taittirīya Saṃhitā[1] and the Taittirīya Brāhmaṇa.[2]

[1] iii. 2, 1, 1. [2] ii. 8, 6. 1; Böhtlingk, Dictionary, *s.v.* ('vulture'). *Cf.* Zimmer, *Altindisches Leben*, 88.

Saṅga Prayogi seems to be mentioned as a teacher in the Maitrāyaṇi Saṃhitā (iii. 1, 9).

Saṃ-gati in one passage of the Rigveda (x. 141, 4) seems to have the sense of **Samiti**, 'assembly of the people.'

Saṃ-gava denotes the time when the grazing cows are driven together for milking. In the division of the day the word denotes the period before midday, 'forenoon.' It is found in the Rigveda[1] and often later.[2] *Cf.* **Go** and **Ahan.**

[1] v. 76, 3.

[2] Av. ix. 6, 46; Maitrāyaṇī Saṃhitā, iv. 2, 11; Taittirīya Brāhmaṇa, i. 4, 9, 2; 5, 3, 1; ii. 1, 1, 3; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya Upaniṣad, ii. 9, 4; Jaiminīya Upaniṣad Brāhmaṇa, i. 12, 4.

Cf. St. Petersburg Dictionary, *s.v.*; Geldner, *Vedische Studien*, 3, 112 *et seq.*

Saṃ-gavinī is found in the Aitareya Brāhmaṇa,[1] where it is said that the animals of the **Bharatas** in the evening were at the **Goṣṭha**, 'pasture,' but at midday came to the Saṃgavinī, apparently a shed or an enclosure in which during the heat of the day they were milked.

[1] iii. 18, 14. *Cf.* Geldner, *Vedische Studien*, 3, 112, 113; Zimmer, *Altindisches Leben*, 362.

Saṃ-grahītṛ is found in the later Saṃhitās[1] and the Brāhmaṇas.[2] He is an official who figures among the **Ratnins** of the king. The sense of 'charioteer' seems adequate for every passage, but Sāyaṇa[3] in some passages inclines to think that the meaning is 'treasurer' of the king.

[1] Taittirīya Saṃhitā, i. 8, 9, 2; Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8 (as a Ratnin); in the Śatarudriya in the plural: Taittirīya Saṃhitā, iv. 5, 4, 2; Kāṭhaka Saṃhitā, xvii. 13; Maitrāyaṇī Saṃhitā, ii. 9, 4; Vājasaneyi Saṃhitā, xvi. 26.

[2] Taittirīya Brāhmaṇa, i. 7, 3, 5; 9, 6; iii. 8, 5, 3; Aitareya Brāhmaṇa, ii. 25, 6; Śatapatha Brāhmaṇa, v. 3, 1, 8; 4, 3, 23.

[3] On Taittirīya Saṃhitā, i. 8, 9, 2, and optionally on i. 8, 16; but as 'charioteer' on i. 8, 15; Taittirīya Brāhmaṇa, i. 7, 10, 6.

Cf. Eggeling, *Sacred Books of the East*, 41, 63, n. 1.

Saṃ-grāma denotes primarily, it seems, 'assembly' either in peace[1] or in war,[2] when it means an 'armed band.' Its normal sense in the Atharvaveda[3] and later[4] is 'war,' 'battle.'

[1] Av. xii. 1, 56, where it is joined with **Samiti**. We might see in this passage, and that cited in n. 2, the technical name of the village assembly as opposed to the larger assemblies of the people, but there is no good warrant for so doing.

[2] Av. iv. 24, 7, where *saṃgrāmān* is read; but the parallel passages (Taittirīya Saṃhitā, iv. 7, 15, 2; Maitrāyaṇī Saṃhitā, iii. 16, 5) have *saṃgrāmam*.

[3] v. 21, 7; xi. 9, 26.

[4] Taittirīya Saṃhitā, ii. 1, 3, 1; 8, 4, etc.

Little is known of Vedic warfare, but it seems to have been simple. A body of foot soldiers with charioteers composed every army, the two going together,[5] and the foot soldiers being often overthrown by the charioteers,[6] who were doubtless the Kṣatriyas and their foremost retainers. Probably the foot soldiers bore little armour, and used only the bow for offence, as is suggested by the account that Herodotus gives of the Indian contingent of the army with which Xerxes invaded Greece.[7] The nobles, on the other hand, may have had cuirass (**Varman**), helmet (**Śiprā**), and hand-guard (**Hastaghna**) as a protection from the friction of the bowstring. On the car was the charioteer, and on his left the warrior (**Sārathi, Savyaṣṭhā**). Riding is never mentioned in war,[8] and would hardly have been suited to Vedic ideas, for the warrior mainly depended on his bow, which he could not have used effectively from horseback. The offensive weapon (**Āyudha**) was practically the bow; spear and sword and axe were very seldom used.

Whether there was a strict tribal organization of the host, such as is once alluded to in the Homeric poems,[9] and is also recognized in Germany by Tacitus,[10] is uncertain (*cf.* **Vrāta**), but in the Epic relations (**Jñāti**) fight together,[11] and this rule, no doubt, applied more or less in Vedic times also.

Cities were besieged and invested (*upa-sad, pra-bhid*),[12] probably as a rule by blockade, since the ineffective means of assault of the time would have rendered storming difficult and expensive. Hillebrandt[13] thinks that the *pur cariṣṇū* of the Rigveda[14] was a kind of chariot; it may—like the Trojan horse—have been an Indian anticipation of the Roman means of assaulting a town.

Besides ordinary wars of defence and conquest, raids into

[5] Rv. ii. 12, 8.

[6] Av. vii. 62, 1. *Cf.* **Muṣṭihan**.

[7] Herodotus, vii. 65.

[8] Zimmer, *Altindisches Leben*, 296, where he admits riding to be mentioned elsewhere; Whitney, *Journal of the American Oriental Society*, 3, 312.

[9] *Iliad*, ii. 362.

[10] *Germania*, 7.

[11] Hopkins, *Journal of the American Oriental Society*, 13, 193.

[12] *Cf.* Taittirīya Saṃhitā, vi. 2, 3, 1; Śatapatha Brāhmaṇa, iii. 4, 4, 3-5; Aitareya Brāhmaṇa, i. 23, 2, etc.; Gopatha Brāhmaṇa, ii. 2, 7; Hillebrandt, *Vedische Mythologie*, 1, 300, n.

[13] *Op. cit.* 3, 289, n.

[14] viii. 1, 2-8, where it is attributed to the demon Śuṣṇa.

neighbouring territory seem to have been frequent and normal,[15] no doubt because of the booty (**Udāja, Nirāja**) which was to be won, and which the king had to share with the people.

Banners (**Dhvaja**) were borne in war, and musical instruments (**Dundubhi, Bakura**)[16] were used by the combatants.

[15] *Cf.* Rv. x. 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, *op. cit.*, 2, 64, n. 5; Taittirīya Brāhmaṇa, i. 8, 4, 1 (of the model Kuru kings).

[16] So, later, Arrian, *Indica*, vii. 9. The shouts of either side are shown in the word *krandas* (Rv. ii. 12, 8; *cf.* vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' *Cf.* also Tacitus, *Germania*, 2. *Cf.* Muir, *Sanskrit Texts*, 5, 469-472; Weber, Proceedings of the Berlin Academy, 1898, 564; Zimmer, *Altindisches Leben*, 293-301. See also **Iṣu, Dhanvan, Ratha**. Hopkins, *Journal of the American Oriental Society*, 13, 281 *et seq.*, gives a full account of the later Epic armour and warfare. See also his note, *ibid.*, 15, 265, 266. For sacrifice in battle, *cf.* **Purohita**.

Saṃ-ghāta seems in a few passages[1] to have the sense of 'battle.'

[1] Kāṭhaka Saṃhitā, xxix. 1; Vājasaneyi Saṃhitā, i. 16; Śatapatha Brāhmaṇa, i. 1, 4, 18.

Saciva 'companion,' 'attendant' (from *sac*, 'follow'), later a common word for the comrade of a king, his minister, is found in Vedic literature in the Aitareya Brāhmaṇa (iii. 20, 1), where it is used by Indra of the Maruts. It seems to correspond in sense to the German *comes* or the English *gesith*.[1]

[1] Stubbs, *Select Charters*, 57.

Sa-jāta ('born together') is found once in the Rigveda,[1] and very often later.[2] The word must clearly mean a 'relative,' and then more widely a man of the same position or rank, but the senses cannot be distinguished, so much do they merge into each other. The Sajātas of a king are of course princes;[3] of an

[1] i. 109, 1.

[2] Av. i. 9, 3; 19, 3; ii. 6, 4; iii. 3, 6; vi. 5, 2; 73, 1; xi. 1, 6. 7; Taittirīya Saṃhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; Maitrāyaṇī Saṃhitā, ii. 1, 8; Kāṭhaka Saṃhitā, xi. 12. 13; xii. 1; Vājasaneyi Saṃhitā, v. 23; x. 29; xxvii. 5, and often in the Brāhmaṇas.

[3] Av. iii. 3, 4. 6; Weber, *Indische Studien*, 17, 188.

ordinary man, Vaiśyas;[4] of a military man, Kṣatriyas. But there is no clear reference to caste as in the later Sajāti[5] ('man of the same caste'). The disputes of Sajātas were notorious.[6]

[4] Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a **Grāmaṇī**).
[5] Manu, ix. 87; x. 41, etc. The abstract *sajātya* ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19; 20, 21; 27, 10; x. 64, 13; but even it has no definite caste reference.
[6] *Cf.* Taittirīya Brāhmaṇa, iii. 7, 12, 2.

Saṃ-cara in the Taittirīya Saṃhitā[1] has the sense of the 'path' of animals. Normally it is the term designating the 'passage' or 'space' on the sacrificial ground used or occupied by the several persons taking part in the rite.[2]

[1] v. 4, 3, 5.
[2] Śatapatha Brāhmaṇa, i. 9, 2, 4; iii. 1, 3, 28; Lāṭyāyana Śrauta Sūtra, iii. 7, 11; Kātyāyana Śrauta Sūtra, i. 3, 42, etc.

Saṃ-jñāna, 'concord,' 'harmony,' is mentioned from the Rigveda[1] onwards[2] as a matter of great consequence; the Atharvaveda contains many spells to bring it about. The lack of peace in the Vedic village was almost inevitable in view of its small size and the economic interdependence of its inhabitants. *Cf.* **Bhrātṛvya.**

[1] x. 19, 6.
[2] Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittirīya Saṃhitā, v. 2, 3, 2; 3, 1, 14; Vājasaneyi Saṃhitā, xxvi. 1; xxx. 9; Nirukta, iv. 21, etc.

Sata is the name of a vessel of some kind mentioned in the ritual.[1]

[1] Vājasaneyi Saṃhitā, xix. 27, 88; Śatapatha Brāhmaṇa, xii. 7, 2, 13; 8, 3, 14.

Satīna-kaṅkata[1] is, in the Rigveda,[2] the name of some animal, according to Sāyaṇa an 'aquatic snake.'[3]

[1] The literal meaning seems to be 'having a real comb.'
[2] i. 191, 1.
[3] *Cf.* Zimmer, *Altindisches Leben*, 98.

Satya-kāma ('lover of truth') **Jābāla** ('descendant of **Jabālā**') is the name of a teacher, the son of a slave girl by an unknown father. He was initiated as a **Brahmacārin**, or religious student, by **Gautama Hāridrumata** according to the Chāndogya Upaniṣad.[1] He is often cited as an authority in that Upaniṣad[2] and in the Bṛhadāraṇyaka Upaniṣad,[3] where he learns a certain doctrine from **Jānaki Āyasthūṇa.**[4] He is also mentioned in the Aitareya[5] and the Śatapatha Brāhmaṇas.[6]

[1] iv. 4, 1 *et seq.*
[2] iv. 5, 1; 6, 2; 7, 2; 8, 2; 9, 10; 10, 1; v. 2, 3.
[3] iv. 1, 14 (Mādhyaṃdina = iv. 1, 6 Kāṇva).
[4] vi. 3, 19 (= vi. 3, 12).
[5] viii. 7, 8.
[6] xiii. 5, 3, 1.

Satya-yajña ('true sacrificer') **Pauluṣi** ('descendant of **Puluṣa**') **Prācīnayogya** ('descendant of Prācīnayoga') is the name of a teacher in the Śatapatha Brāhmaṇa,[1] the Chāndogya Upaniṣad,[2] and the Jaiminīya Upaniṣad Brāhmaṇa.[3] In the latter text he is said to have been the pupil of **Puluṣa Prācīnayogya.**

[1] x. 6, 1, 1.
[2] v. 11, 1.
[3] iii. 40, 2 (in a Vaṃśa, 'list of teachers').

Satya-vacas ('true-speaking') **Rāthītara** ('descendant of **Rathītara**') is, in the Taittirīya Upaniṣad (i. 9, 1), the name of a teacher who insisted on the importance of truth.

Satya-śravas ('of true renown') **Vāyya** ('descendant of Vayya') is the name of a Ṛṣi in the Rigveda.[1] Ludwig[2] thinks that he was the son of **Sunītha Śaucadratha.**

[1] v. 79, 1 *et seq.*
[2] Translation of the Rigveda, 3, 156.

Satya-havis is the name of a mythical Adhvaryu, or sacrificial priest, in the Maitrāyaṇī Saṃhitā (i. 9, 1, 5).

Satyādhivāka Caitrarathi ('descendant of **Citraratha**') is the name of a man in the Jaiminīya Upaniṣad Brāhmaṇa (i. 39, 1).

Satvan in the Rigveda,[1] and occasionally later,[2] has the sense of 'warrior.'

[1] i. 133, 6; 173, 5; ii. 25, 4; 30, 10; iii. 49, 2, etc.

[2] v. 20, 8; vi. 65, 3; Vājasaneyi Saṃhitā, xvi. 8. 20, etc.

Satvant is the name of a people who are stated in the Aitareya Brāhmaṇa[1] to belong to the south. In the Śatapatha Brāhmaṇa[2] the defeat by **Bharata** of the Satvants, and his taking away the horse which they had prepared for an Aśvamedha ('horse sacrifice'), are referred to: this reference clearly shows that in another passage of the Aitareya Brāhmaṇa[3] the text must be altered from *satvanām* to *Satvatām*, 'of the Satvants,' against whom it seems the Bharatas made regular raids. The name has also been found by the St. Petersburg Dictionary, Cowell, and Max Müller in the Kauṣītaki Upaniṣad,[4] but it is certain[5] that the reading there is not *Satvan-Matsyeṣu*, but *sa-Vaśa-Matsyeṣu*.

[1] viii. 14, 3.
[2] xiii. 5, 4, 21.
[3] ii. 25, 6.
[4] iv. 1.
[5] Oldenberg, *Buddha*, 393, n., correcting Max Müller, *Sacred Books of the East*, I, lxxvii.
Cf. Weber, *Indische Studien*, I. 211, 212, 419; 9, 254; Keith, *Journal of the Royal Asiatic Society*, 1908, 367.

Sadana. See **Gṛha.**

Sadaṃdi. See **Takman.**

Sadas. See **Gṛha.**

Sadasya. See **Ṛtvij.**

Sadā-nīrā, 'having water always' ('perennial'), is the name of a stream which, according to the Śatapatha Brāhmaṇa,[1] was the boundary between the **Kosalas** and the **Videhas.** The river is identified by the native lexicographers with the Karatoyā,[2] but this seems to be too far east. Weber's[3] identification

[1] i. 4, 1, 14 *et seq.*
[2] See *Imperial Gazetteer of India*, 15, 24.
[3] *Indische Studien*, I, 172, 181.

of it with the Gaṇḍakī[4] is probably correct; for though the Mahābhārata[5] distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

[4] See *s.v.* Great Gandak, *Imperial Gazetteer of India*, 12, 125.

[5] ii. 794. *Cf.* Oldenberg, *Buddha*, 398, n.

Sadā-pṛṇa is the name of a Ṛṣi in the Rigveda.[1]

[1] v. 44, 12. *Cf.* Ludwig, Translation of the Rigveda, 3, 139.

Sadyan in the Taittirīya Brāhmaṇa (ii. 8, 6, 1) is a misreading of **Saghan.**

Sadhri is the name of a Ṛṣi in the Rigveda.[1]

[1] v. 44, 10. *Cf.* Ludwig, Translation of the Rigveda, 3, 138.

Sanaka occurs as the name of one of the two **Kāpyas** (the other being **Navaka**) who took part in the sacrifice of the **Vibhindukīyas**, which is mentioned in the Jaiminīya Brāhmaṇa.[1] Ludwig[2] thinks that the Sanakas are referred to as non-sacrificers in one passage of the Rigveda,[3] but this is very doubtful.[4]

[1] iii. 233 (*Journal of the American Oriental Society*, 18, 38).

[2] Translation of the Rigveda, 3, 147.

[3] i. 33, 4.

[4] Geldner, *Rigveda, Glossar*, 189.

Sanaga. See **Sanātana.**

Sanat-kumāra is the name of a mythical sage in the Chāndogya Upaniṣad (vii. 1, 1; 26, 2).

Sana-śruta ('famed of old') **Arimdama** ('tamer of foes') is mentioned as a Mahārāja in the Aitareya Brāhmaṇa (vii. 34, 9).

Sanāc-chava is perhaps the proper name of a teacher in the Kāṭhaka Saṃhitā.[1] The Kapiṣṭhala Saṃhitā[2] has *Śahanāśchiva*. Very probably the reading of both texts is bad.

[1] xx. 1.

[2] xxxi. 3 (von Schroeder, Kāṭhaka Saṃhitā, 2, 18, n. 5).

Sanātana is the name of a mythical Ṛṣi in the Taittirīya Saṃhitā. In the Bṛhadāraṇyaka Upaniṣad[2] he appears in the first two Vaṃśas (lists of teachers) as the pupil of **Sanaga** and the teacher of **Sanāru**, both equally mythical persons.

[1] iv. 3, 3 1.
[2] ii. 5, 22; iv. 5, 28 (Mādhyaṃdina =ii. 6, 3; iv. 6, 3 Kāṇva).

Sanāru. See **Sanātana.**

Sanisrasa. See **Māsa.**

Saṃ-daṃśa. See **Gṛha.**

Saṃ-dāna in the Rigveda[1] and later[2] denotes a 'bond,' 'halter,' or 'fetter.'

[1] i. 162, 8. 16.
[2] Av. vi. 103, 1; 104, 1; xi. 9, 3; Taittirīya Saṃhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

Saṃ-dhā denotes in the later Saṃhitās and the Brāhmaṇas[1] an 'agreement' or 'compact.'

[1] Av. xi. 10, 9, 15; Taittirīya Saṃhitā, i. 7, 8, 4; Taittirīya Brāhmaṇa, i. 7, 1, 6; ii. 1, 1, 3; Kauṣītaki Upaniṣad, iii. 1.

Saṃ-dhi denotes the 'juncture' of heaven and earth, the 'horizon,' in the Śatapatha Brāhmaṇa.[1] It also has the sense of 'twilight'[2] as the juncture of light and dark.

[1] iii. 2, 1, 5; x. 5, 4, 2.
[2] Vājasaneyi Saṃhitā, xxiv. 25; Taittirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; dual: Śatapatha Brāhmaṇa, i. 6, 3, 55; ix. 4, 4, 13, etc. The later term is Saṃdhyā.

Saṃ-nahana in the later Saṃhitās and the Brāhmaṇas[1] denotes a 'band' or 'rope.'

[1] Taittirīya Saṃhitā, i. 1, 2, 2; Śatapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.

Sa-patna, 'rival,' is a common word in the later Saṃhitās,[1] being also found in the tenth Maṇḍala of the Rigveda.[2] It is a curious masculine formed by analogy from **Sa-patnī,** 'co-wife,' and so 'female rival.'

[1] Av. i. 19, 4; x. 6, 30; xii. 2, 46; Taittirīya Saṃhitā, i. 6, 2, 2; iii. 2, 8, 5, etc.

[2] x. 166, 1, etc.; also in the compound *sapatna-han,* 'slaying rivals,' x. 159, 5, etc.; Av. i. 29, 5, etc.

Sa-patnī occurs in the Rigveda in the sense of 'co-wife';[1] in the first and the last Maṇḍalas it means co-wife as a 'rival.'[2] In post-Vedic Sanskrit the word becomes a synonym for 'rival.'

[1] iii. 1, 10; 6, 4.

[2] i. 105, 8; x. 145, 1-5 (*cf.* in verse 2, *patim me kevalam kuru,* 'make my husband exclusively mine').

Sapta-gu is the reputed author of a Rigvedic hymn in a verse of which he is mentioned.[1]

[1] x. 47, 6. *Cf.* Bloomfield, *American Journal of Philology,* 17, 423.

Sapta Sindhavaḥ, 'the seven rivers,' occur only once in the Rigveda as the designation of a definite country,[1] while elsewhere[2] the seven rivers themselves are meant. Max Müller[3] thinks that the five streams of the Panjab, with the Indus and the **Sarasvatī,** are intended; others[4] hold that the **Kubhā** should be substituted for the Sarasvatī, or that perhaps the Oxus[5] must originally have been one of the seven. Zimmer[6] is probably right in laying no stress at all on any identifications; 'seven' being one of the favourite numbers in the Rigveda and later.

[1] viii. 24, 27.

[2] Rv. i. 32, 12; 34, 8; 35, 8; 71, 7; 102, 2; iv. 28, 1; viii. 96, 1, etc.; Vājasaneyi Saṃhitā, xxxviii. 26; Atharvaveda, iv. 6, 2; Taittirīya Saṃhitā, iv. 3, 6, 1, etc.

[3] *Chips,* 1, 63. *Cf.* Muir, *Sanskrit Texts,* 1², 490, n.

[4] Ludwig, Translation of the Rigveda, 3, 200; Lassen, *Indische Alterthumskunde,* 1², 3; Whitney, *Journal of the American Oriental Society,* 3, 311.

[5] *Cf.* Thomas, *Journal of the Royal Asiatic Society,* 1883, 371 *et seq.*

[6] *Altindisches Leben,* 21.

Cf. Hopkins, *Journal of the American Oriental Society,* 16, 278; *India, Old and New,* 33.

Sapta Sūryāḥ, the 'seven suns' referred to in the Saṃhitās,[1] are named in the Taittirīya Āraṇyaka[2] as Āroga, Bhrāja, Paṭara, Pataṅga, Svarṇara, Jyotiṣīmant, and Vibhāsa, but these occur very rarely even later.[3] Weber at one time[4] thought that the seven planets (see **Graha**) were meant by the phrase, but later he abandoned the idea.[5] Probably the 'seven rays' of the Rigveda[6] are meant.

[1] Av. xiii. 3, 10; Kāṭhaka Saṃhitā, xxxvii. 9.

[2] i. 7. *Cf.* the 'seven tongues' of Agni which are mentioned in the Rigveda, and each of which later receives an individual name: Macdonell, *Vedic Mythology*, p. 89.

[3] Keith, *Aitareya Āraṇyaka*, 266; Hopkins, *Great Epic of India*, 475.

[4] *Indische Studien*, 1, 170; 2, 238.

[5] *Ibid.*, 10, 271, n.; where he compares the *sapta diśo nānā-sūryāḥ*, 'seven regions with various suns,' of Rv. ix. 114, 3.

[6] Rv. i. 105, 9; viii. 72, 16; Hopkins, *Journal of the American Oriental Society*, 16, 277.

Sapta-mānuṣa is found in one passage of the Rigveda[1] as an epithet of Agni, 'belonging to the seven tribes.' Hopkins[2] thinks that this is a reference to the seven 'family' books of the Rigveda (ii.-viii.), but this seems less likely than the view of Roth,[3] that *saptamānuṣa* is equivalent to *vaiśvānara*.

[1] viii. 39, 8.

[2] *Journal of the American Oriental Society*, 16, 278.

[3] St. Petersburg Dictionary, *s.v.*

Sapta-vadhri is the name of a protégé of the Aśvins, who appear from several passages of the Rigveda[1] to have rescued him from a tree in which he had got fastened. He is mentioned in the Atharvaveda.[2] According to Geldner,[3] he is identical with **Atri**.

[1] v. 78, 5; viii. 73, 9; x. 39, 9.

[2] iv. 29, 4.

[3] *Rigveda, Glossar*, 190. *Cf.* Ludwig, Translation of the Rigveda, 3, 156; Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 268.

Sapti in the Rigveda[1] and later[2] denotes a 'swift steed.'

[1] i. 85, 1. 6; 162, 1; ii. 34, 7; iii. 22, 1, etc.

[2] Vājasaneyi Saṃhitā, xxii. 19. 22.

Saptya in one passage of the Rigveda (viii. 41, 4) seems to denote a 'racecourse.'

Sa-bandhu ('of the same kin') in the Rigveda[1] and later[2] denotes 'related.'

[1] iii. 1, 10; v. 47, 5; viii. 20, 21, etc.

[2] Av. vi. 15, 2; viii. 2, 26; xv. 8, 2. 3, etc.

Sabhā is the name of an 'assembly' of the Vedic Indians as well as of the 'hall' where they met in assembly. It is often mentioned in the Rigveda[1] and later,[2] but its exact character is not certain. The hall was clearly used for dicing,[3] presumably when the assembly was not transacting public business: a dicer is called *sabhā-sthāṇu*, 'pillar of the assembly hall,' doubtless because of his constant presence there.[4] The hall also served, like the Homeric λέσχη, as a meeting-place for social intercourse and general conversation about cows and so forth,[5] possibly for debates and verbal contests.[6]

According to Ludwig,[7] the Sabhā was an assembly not of all the people, but of the Brahmins and **Maghavans** ('rich patrons'). This view can be supported by the expressions

[1] vi. 28, 6; viii. 4, 9; x. 34, 6. *Cf. sabhā-saha*, 'eminent in the assembly,' x. 71, 10.

[2] Av. v. 31, 6; vii. 12, 1. 2; viii. 10, 5; xii. 1, 56; xix. 55, 6; Taittirīya Saṃhitā, i. 7, 6, 7; Maitrāyaṇī Saṃhitā, iv. 7, 4; Vājasaneyi Saṃhitā, iii. 45; xvi. 24; xx. 17; Taittirīya Brāhmaṇa, i. 1, 10, 6; Śatapatha Brāhmaṇa, ii. 3, 2, 3; v. 3, 1, 10; Kauṣītaki Brāhmaṇa, vii. 9, etc.

[3] Rv. x. 34, 6; Av. v. 31, 6; xii. 3, 46 (here *dyūta* is used in place of Sabhā).

[4] Vājasaneyi Saṃhitā, xxx. 18; Taittirīya Brāhmaṇa, iii. 4, 16, 1, with Sāyaṇa's note. Zimmer, *Altindisches Leben*, 172, inclines to see in the formula (Vājasaneyi Saṃhitā, iii. 45; xx. 17; Taittirīya Saṃhitā, i. 8, 3, 1; Kāṭhaka Saṃhitā, ix. 4; Maitrāyaṇī Saṃhitā, i. 10, 2) 'what sin we have committed in the village, the jungle, the Sabhā' a reference to attacks on the great (Mahīdhara on Vājasaneyi Saṃhitā, iii. 45), or partiality in deciding disputes (Mahīdhara, *ibid.*, xx. 17). But it may refer to gambling or other non-political activity, as Eggeling, *Sacred Books of the East*, 12, 398, takes it, though he renders it differently, *ibid.*, 44, 265.

[5] Rv. vi. 28, 6. *Cf.* viii. 4, 9. So in Av. vii. 12, 2, the assembly is hailed as *nariṣṭā*, 'merriment.' But the same hymn (vii. 12, 3) contains a clear reference to serious speech in the Sabhā. For the blending of serious political work and amusement, *cf.* Tacitus, *Germania*, 22.

[6] So Zimmer, *op. cit.*, 174, takes *sabheya* in Rv. ii. 24, 13.

[7] Translation of the Rigveda, 3, 253-256. He quotes for this view Rv. viii. 4, 9; x. 71, 10 (passages which are quite vague). *Cf.* also Rv. vii. 1, 4; Av. xix. 57, 2.

sabheya, 'worthy of the assembly,' applied to a Brahmin,[8] *rayiḥ sabhāvān*, 'wealth fitting for the assembly,'[9] and so on. But Bloomfield[10] plausibly sees in these passages a domestic use of Sabhā, which is recognized by the St. Petersburg Dictionary in several passages[11] as relating to a house, not to the assembly at all. Zimmer[12] is satisfied that the Sabhā was the meeting-place of the village council, presided over by the **Grāmaṇī**. But of this there is no trace whatever. Hillebrandt[13] seems right in maintaining that the Sabhā and the **Samiti** cannot be distinguished, and that the reference to well-born (*su-jāta*)[14] men being there in session is to the Āryan as opposed to the Dāsa or Śūdra, not to one class of Āryan as opposed to the other. Hillebrandt also sees in Agni 'of the hall' (*sabhya*) a trace of the fire used in sacrifice on behalf of the assembly when it met.[15]

Women did not go to the Sabhā,[16] for they were, of course, excluded from political activity. For the Sabhā as a court-house, *cf.* **Grāmyavādin.** There is not a single notice of the work done by the Sabhā.

[8] Rv. ii. 24, 13. *Cf.* i. 91, 20; Av. xx. 128, 1; Vājasaneyi Saṃhitā, xxii. 22, etc. Max Müller, *Sacred Books of the East*, 32, 276, sees in *sabheya* the implication of 'courtly manners,' but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

[9] Rv. iv. 2, 5; in i. 167, 3, *sabhāvatī* is applied to 'speech,' or perhaps to *yoṣā*, 'woman.'

[10] *Journal of the American Oriental Society*, 19, 13.

[11] Av. viii. 10, 5 (where the sense is, however, clearly 'assembly'; see viii. 10, 6); Taittirīya Saṃhitā, iii. 4, 8, 6; Taittirīya Brāhmaṇa, i. 1, 10, 3; Chāndogya Upaniṣad, viii. 14 (but here the sense is certainly 'assembly hall'; see v. 3, 6, where the king is described as going to the assembly hall: *sabhā-ga*) The exact sense given by the St. Petersburg Dictionary is the 'society room' in a dwelling-house.

[12] *Altindisches Leben*, 174. But he ignores Śatapatha Brāhmaṇa, iii. 3, 4, 14; Chāndogya Upaniṣad, v. 3, 6, which show that the king went to the Sabhā just as much as to the Samiti, and he cannot adduce any passage to show that the Grāmaṇī presided.

[13] *Vedische Mythologie*, 2, 123-125.

[14] Rv. vii. 1, 4.

[15] Agni is *sabhya*, Av. viii. 10, 5; xix. 55, 6. For the Rv., see iii. 23, 4; v. 3, 11; vii. 7, 5.

[16] Maitrāyaṇī Saṃhitā, iv. 7, 4.

Cf. Zimmer, *Altindisches Leben*, 172-174.

Sabhā-cara is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1] The St. Petersburg

[1] Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1, with Sāyaṇa's note. *Cf.* Weber, *Indische Streifen*, 1, 77, n. 1.

Dictionary thinks it is an adjective equivalent in sense to *sabhā-ga*,' 'going to the assembly.' As he is dedicated to Dharma, 'Justice,' it is difficult not to see in him a member of the Sabhā as a law court, perhaps as one of those who sit to decide cases: there is nothing to show whether the whole assembly did so, or only a chosen body. The special use of Sabhācara suggests the latter alternative. See also **Sabhāsad.**

Sabhā-pati, 'lord of the assembly,' is an epithet in the Śatarudriya.[1]

[1] Vājasaneyi Saṃhitā, xvi. 24; Taittirīya Saṃhitā, iv. 5, 3, 2; Kāṭhaka Saṃhitā, xvii. 13, etc.

Sabhā-pāla is found in the Taittirīya Brāhmaṇa (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

Sabhāvin in the Taittirīya Brāhmaṇa (iii. 4, 16, 1) denotes, according to the commentator Sāyaṇa, the 'keeper of a gambling hall.'

Sabhā-sad, 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (*cf.* **Sabhācara**). The term, which is found in the Atharvaveda[1] and later,[2] cannot well merely denote any member of the assembly. It is also possible that the Sabhāsads, perhaps the heads of families, were expected to be present at the Sabhā oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

[1] iii. 29, 1 (of Yama); vii. 12, 2; xix. 55, 6.

[2] Kāṭhaka Saṃhitā, viii. 7; Maitrāyaṇī Saṃhitā, i. 6, 11; Taittirīya Brāhmaṇa, i. 2, 1, 26; Aitareya Brāhmaṇa, viii. 21, 14.

Sabhā-sthāṇu. See **Sabhā.**

Sabheya. See **Sabhā.**

Sam-aṅka is a word of obscure sense occurring in two passages of the Atharvaveda.[1] Bloomfield[2] renders it 'hook' in the first, and takes it to mean an insect destructive of grain in the other.

[1] i. 12, 2; vi. 50, 1.
[2] *Hymns of the Atharvaveda*, 7, 142. *Cf.* St. Petersburg Dictionary, *s.v.*

Samana is a word of somewhat doubtful sense in the Rigveda. Roth[1] renders it either 'battle'[2] or 'festival.'[3] Pischel[4] thinks that it was a general popular festivity to which women went to enjoy themselves,[5] poets to win fame,[6] bowmen to gain prizes at archery,[7] horses to run races;[8] and which lasted until morning[9] or until a conflagration, caused by the fires kept burning all night, scattered the celebrators.[10] Young women,[11] elderly women,[12] sought there to find a husband, and courtezans to make profit of the occasion.[13]

[1] St. Petersburg Dictionary, *s.v.*
[2] Rv. vi. 75, 3. 5; ix. 96, 9; x. 143, 4; Av. vi. 92, 2; Vājasaneyi Saṃhitā, ix. 9.
[3] Rv. ii. 16, 7; vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5; 86, 10; Av. ii. 36, 1.
[4] *Vedische Studien*, 2, 314.
[5] Rv. i. 124, 8 (*cf.* **Vrā**); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.
[6] Rv. ii. 16, 7; ix. 97, 47. *Cf.* Geldner, *Vedische Studien*, 2, 38.
[7] Rv. vi. 75, 3. 5.
[8] Rv. ix. 96, 9; Av. vi. 92, 2.
[9] Rv. i. 48, 6, which Roth takes as referring to men going to business.
[10] Rv. x. 69, 11. *Cf.* vii. 9, 4.
[11] Av. ii. 36, 1.
[12] Rv. vii. 2, 5.
[13] Rv. iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of 'embrace.' The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (*cf.* Mahaffy, *Greek Literature*, 1, 2, 259 *et seq.*).
Cf. Geldner, *Rigveda, Glossar*, 190.

Samara in the sense of 'battle' is found in the Kauṣītaki Brāhmaṇa,[1] and, according to Geldner,[2] in the Rigveda.[3]

[1] vii. 9; Sāṅkhāyana Śrauta Sūtra, xv. 15, 12.
[2] *Rigveda, Glossar*, 190.
[3] vi. 9, 2 (at the sacrifice; *cf. samarya*, iv. 24, 8, etc.).

Samā appears originally to have denoted 'summer,' a sense which may be seen in a few passages of the Atharvaveda.[1]

[1] i. 35, 4; ii. 6, 1; iii. 10, 9. *Cf.* Whitney, Translation of the Atharvaveda, 36.

Hence it also denotes more generally 'season,' a rare use.[2] More commonly it is simply 'year';[3] but in one place the Śatapatha Brāhmaṇa[4] interprets it in the Vājasaneyi Saṃhitā[5] as meaning 'month,' a doubtful sense.

[2] Aitareya Brāhmaṇa, iv. 25, 7; Nirukta, ix. 41.
[3] Rv. iv. 57, 7; x. 85, 5; 124, 4; Av. v. 8, 8; vi. 75, 2, etc.
[4] vi. 2, 1, 25.
[5] xxvii. 1, with Mahīdhara's note. See Eggeling, *Sacred Books of the East*, 41, 168, n. 1.
Cf. Zimmer, *Altindisches Leben*, 372; Schrader, *Prehistoric Antiquities*, 301.

Samāna. See **Prāṇa.**

Samāna-gotra[1] and **Samāna-jana**[2] mean 'belonging to the same family' and 'class' respectively in the Brāhmaṇas. **Samāna-bandhu**, 'having the same kin,' is found in the Rigveda.[3]

[1] Kauṣītaki Brāhmaṇa, xxv. 15.
[2] Pañcaviṃśa Brāhmaṇa, xvi. 6, 9; Lāṭyāyana Śrauta Sūtra, viii. 2, 10.
[3] i. 113, 2; Śatapatha Brāhmaṇa, iii. 5, 1, 25.

Samānta ('having the same boundary'), 'neighbour,' and therefore 'foe,' occurs in the Maitrāyaṇī Saṃhitā (ii. 1, 24).

Sam-iti denotes an 'assembly' of the Vedic tribe. It is already mentioned in the Rigveda,[1] and often later,[2] sometimes in connexion with **Sabhā.**[3] Ludwig[4] considers that the Samiti included all the people, primarily the *viśaḥ*, 'subjects,' but also the **Maghavans** and Brahmins if they desired, though the Sabhā was their special assembly. This view is not probable, nor is that of Zimmer,[5] that the Sabhā was the village assembly. Hillebrandt appears to be right in holding that Samiti and Sabhā are much the same, the one being the assembly, the other primarily the place of assembly.

[1] i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4; 191, 3.
[2] Av. v. 19, 15; vi. 88, 3; vii. 12, 1; xii. 1, 56, etc.
[3] Av. vii. 12, 1; xii. 1, 56; xv. 9, 2. 3; viii. 10, 5. 6.
[4] Translation of the Rigveda, 3, 253 *et seq.*
[5] *Altindisches Leben*, 172 *et seq.*
[6] *Vedische Mythologie*, 2, 124, n. 6.

The king went to the assembly[7] just as he went to the Sabhā. That he was elected there, as Zimmer[8] thinks, is as uncertain as whether he was elected at all (see **Rājan**). But there are clear signs that concord between king and assembly were essential for his prosperity.[9]

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (*cf.* **Sabhāsad**). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called *daivī*, 'divine,'[10] just as they had a Sabhā.[11]

The assembly disappears as an effective part of government in the Buddhist texts,[12] the Epic,[13] and the law-books.[14]

[7] Rv. ix. 92, 6; x. 97, 6 (where the reference is hardly to an oligarchy, as Zimmer, 176, 177, holds, but merely to the princes of the blood going to the assembly with the rest).

[8] *Op. cit.*, 175, quoting Av. vi. 87. 88, with Rv. x. 173, and Av. v. 19, 15, with Av. iii. 4, 6.

[9] Av. vi. 88, 3. Roth, St. Petersburg Dictionary, *s.v.* 2, takes Samiti here and in v. 19, 15; Rv. x. 166, 4; 191, 3, to mean 'union,' but this is neither necessary nor probable.

[10] Rv. x. 11, 8.

[11] Jaiminīya Upaniṣad Brāhmaṇa, ii. 11, 13. 14.

[12] *Cf.* Bühler, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 55, on the Pariṣa.

[13] Hopkins, *Journal of the American Oriental Society*, 13, 148-152, who traces the decay of the old assembly through the aristocratic war council and the secret priestly conclave. It is, of course, very probable that at no time was the Samiti a place where any or much attention was paid to the views of the common man. Princes and great men spoke; the rest approved or disapproved, as in Homeric times and in Germany (*cf.* Lang, *Anthropology and the Classics*, 51 *et seq.*; Tacitus, *Germania*, 11. 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

[14] Foy, *Die königliche Gewalt*, 6, 7, 10.

Sam-idh in the Rigveda[1] and later[2] denotes the 'fuel' for kindling fire. Geldner[3] inclines to see in one passage[4] the name of a priest, the later Agnidh.

[1] iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1; x. 12, 2, etc.

[2] Vājasaneyi Saṃhitā, iii. 4; xx. 25, etc.

[3] *Rigveda, Glossar*, 191.

[4] Rv. x. 52, 2.

Sam-udra (literally 'gathering of waters'), 'ocean,' is a frequent word in the Rigveda and later. It is of importance in

so far as it indicates that the Vedic Indians knew the sea. This is, indeed, denied by Vivien de Saint Martin,[1] but not only do Max Müller[2] and Lassen[3] assert it, but even Zimmer,[4] who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda,[5] and of course later.[6] He points out that the ebb and flow of the sea are unknown, that the mouths of the Indus are never mentioned, that fish is not a known diet in the Rigveda (*cf.* **Matsya**), and that in many places Samudra is metaphorically used, as of the two oceans,[7] the lower and the upper oceans,[8] etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjab tributaries.[9] It is probable that this is to circumscribe too narrowly the Vedic knowledge of the ocean, which was almost inevitable to people who knew the Indus. There are references to the treasures of the ocean,[10] perhaps pearls or the gains of trade,[11] and the story of **Bhujyu** seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid[12] on the occurrence in the Hebrew Book of Kings[13] of *qof* and *tukhiīm*, 'monkey' (*kapi*) and 'peacock,' is invalidated by the doubtful date of the Book of Kings. There is, besides, little reason to assume an early date for the trade that no doubt developed later, perhaps about 700 B.C.[14]

[1] *Étude sur la géographie du Véda*, 62 *et seq.* *Cf.* Wilson, *Rigveda*, 1, xli.

[2] *Sacred Books of the East*, 32, 61 *et seq.*, quoting Rv. i. 71, 7; 190, 7; v. 78, 8; vii. 49, 2; 95. 2; x. 58.

[3] *Indische Alterthumskunde*, I², 883.

[4] *Altindisches Leben*, 22 *et seq.* *Cf.* Macdonell, *Sanskrit Literature*, 143, 144.

[5] vii. 95, 2.

[6] Av. iv. 10, 4 (pearl shell); vi. 105, 3 (the outflow, *vi-kṣara*, of the ocean); xix. 38, 2; Taittirīya Saṃhitā, vii. 4, 13, 1, etc.

[7] Rv. x. 136, 5. *Cf.* Av. xi. 5, 6.

[8] Rv. vii. 6, 7; x. 98, 5.

[9] See, *e.g.*, Rv. i. 71, 7; iii. 36, 7; 46, 4; v. 85, 6; vi. 36, 3; vii. 95, 2; viii. 16, 2; 44, 25; ix. 88, 6; 107, 9; 108, 16 (where reference is made to streams); or Rv. i. 163, 1; iv. 21, 3; v. 55, 5; viii. 6, 29, where land and Samudra are contrasted.

[10] *Cf.* Rv. i. 47, 6; vii. 6, 7; ix. 97, 44.

[11] *Cf.* Rv. i. 48, 3; 56, 2; iv. 55, 6; and the general parallelism of the Dioscuri and the Aśvins.

[12] *E.g.*, by Weber, *Indian Literature*, 3.

[13] 1 Kings x. 22.

[14] See Kennedy, *Journal of the Royal Asiatic Society*, 1898, 241-288; Bühler, *Indische Studien*, 3, 79 *et seq.*; *Indische Palæographie*, 17-19, who much exaggerates the antiquity of the traffic; Vincent Smith, *Early History of India*, 25, n.

In the later texts Samudra repeatedly means the sea.[15]

[15] Taittirīya Saṃhitā, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Brāhmaṇa, v. 16, 7 (*cf.* iii. 39, 7); it encircles the earth, *ibid.*, viii. 25, 1. The eastern and western oceans in Śatapatha Brāhmaṇa, i. 6, 3, 11 (*cf.* x. 6, 4, 1), though metaphorical, probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea.

Cf. Hillebrandt, *Vedische Mythologie*, 3, 14-19; Pischel and Geldner, *Vedische Studien*, 1, xxiii.

Samrāj in the Rigveda[1] and later[2] means 'superior ruler,' 'sovereign,' as expressing a greater degree of power than 'king' (**Rājan**). In the Śatapatha Brāhmaṇa,[3] in accordance with its curious theory of the **Vājapeya** and **Rājasūya**, the Samrāj is asserted to be a higher authority than a king, and to have become one by the sacrifice of the Vājapeya. There is, however, no trace of the use of the word as 'emperor' in the sense of an 'overlord of kings,' probably because political conditions furnished no example of such a status, as for instance was attained in the third century B.C. by Aśoka. At the same time Samrāj denotes an important king like **Janaka** of **Videha**.[4] It is applied in the Aitareya Brāhmaṇa[5] as the title of the eastern kings. *Cf.* **Rājya**.

[1] iii. 55, 7; 56, 5; iv. 21, 1; vi. 27, 8; viii. 19, 32.

[2] Vājasaneyi Saṃhitā, v. 32; xiii. 35; xx. 5, etc.

[3] v. 1, 1, 13. *Cf.* xii. 8, 3, 4; xiv. 1, 3, 8.

[4] Śatapatha Brāhmaṇa, xi. 3, 2, 1. 6; 2, 2, 3; Bṛhadāraṇyaka Upaniṣad, iv. 1, 1; 3, 1. *Cf.* Weber, *Über den Vājapeya*, 8.

[5] viii. 14, 2. 3. The other names are given as follows: For the northerners it is Virāj; for the southerners, Svarāj; for the **Satvants**, Bhoja; for the middle people (**Kuru-Pañcāla**, **Vaśa**, and **Uśīnara**), Rājan simply. This is probably a sound tradition.

Saragh,[1] **Saraghā**,[2] both denote 'bee' in the Brāhmaṇas. See also **Sarah**.

[1] Satapatha Brāhmaṇa, iii. 4, 3, 14.

[2] Pañcaviṃśa Brāhmaṇa, xxi. 4, 4; Taittirīya Brāhmaṇa, iii. 10, 10, 1.

Sarayu is mentioned thrice in the Rigveda as the name of a river. **Citraratha** and Arṇa are said to have been defeated apparently by the **Turvaśas** and **Yadus** who crossed the

Sarayu.[1] Sarayu appears in one passage with **Sarasvatī** and **Sindhu**,[2] and in another with **Rasā**, **Anitabhā**, and **Kubhā**.[3] Later, in the post-Vedic period, Sarayū, rarely Sarayu, is the name of a river in Oudh, the modern Sarjū.[4] Zimmer[5] regards this as the river meant in all the Vedic passages, seeing in the last,[3] which may be used as an argument for locating the Sarayu in the Panjab, a reference to the north-east monsoon as well as to the usual monsoon from the west. Hopkins[6] thinks that the Sarayu is to be found in the west, and Ludwig[7] identifies it with the Kurum (**Krumu**). Vivien de St. Martin considered it to be probably identical with the united course of the **Śutudrī** (Sutlej) and **Vipāś** (Beas).

[1] iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turvaśa-Yadu are not mentioned as defeating the Āryans Citraratha and Arṇa; or, if they are, to suppose that they may have come east against the two.

[2] x. 64, 9.

[3] v. 53, 9.

[4] This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarjū is also applied to the Gogrā itself below Bahrāmghāt. A branch of the Lower Gogrā, given off on the right, flowing in an old bed of the Gogrā, and falling into the Ganges after passing Balliā, is called the Chhotī (Lesser) Sarjū. *Cf. Imperial Gazetteer of India*, 22, 109; 12, 302 (Gogrā); 23, 418 (Eastern Tons); 26, Plate 31.

[5] *Altindisches Leben*, 17, 45. *Cf.* Muir, *Sanskrit Texts*, 2², xxv; Max Müller, *Sacred Books of the East*, 32, 323.

[6] *Religions of India*, 34.

[7] Translation of the Rigveda, 3, 280.

Saras denotes 'lake' in the later Saṃhitās[1] and the Brāhmaṇas.[2]

[1] Vājasaneyi Saṃhitā, xxiii. 47. 48; xxx. 16.

[2] Aitareya Brāhmaṇa, iii. 33, 6; Śatapatha Brāhmaṇa, xiii. 5, 4, 9; Chāndogya Upaniṣad, viii. 5, 3.

Sarasvatī[1] is the name of a river frequently mentioned in the Rigveda and later. In many passages[2] of the later texts it is certain the river meant is the modern Sarasvatī, which loses

[1] Literally, 'abounding in pools,' perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian Haraqaiti (the modern Helmand).

[2] Taittirīya Saṃhitā, vii. 2, 1, 4; Pañcaviṃśa Brāhmaṇa, xxv. 10, 1; Kauṣītaki Brāhmaṇa, xii. 2. 3; Śatapatha Brāhmaṇa, i. 4, 1, 14; Aitareya Brāhmaṇa, ii. 19, 1. 2; probably Av. vi. 30, 1. This list is according to Roth's view, St. Petersburg Dictionary, *s.v.* 3*c*.

itself in the sands of Patiala (see **Vinaśana**). Even Roth[3] admits that this river is intended in some passages of the Rigveda. With the **Dṛṣadvatī**[4] it formed the western boundary of Brahmāvarta (see **Madhyadeśa**). It is the holy stream of early Vedic India. The Sūtras[5] mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the Rigveda,[6] and even later,[7] Roth held that another river, the **Sindhu** (Indus), was really meant: only thus could it be explained why the Sarasvatī is called the 'foremost of rivers' (*nadītamā*),[8] is said to go to the ocean,[9] and is referred to as a large river, on the banks of which many kings,[10] and, indeed, the five tribes, were located.[11] This view is accepted by Zimmer[12] and others.[13]

On the other hand, Lassen[14] and Max Müller[15] maintain the identity of the Vedic Sarasvatī with the later Sarasvatī.[16] The latter is of opinion that in Vedic times the Sarasvatī was as large a stream as the Sutlej, and that it actually reached the

[3] Rv. iii. 23, 4 (where the Dṛṣadvatī appears); x. 64, 9; 75, 5 (where the Sindhu also is mentioned).

[4] Probably the modern Chautang, which flows to the east of Thanesar. *Cf.* Oldham, *Journal of the Royal Asiatic Society*, 25, 58; *Imperial Gazetteer of India*, 26, Plate 32.

[5] Kātyāyana Śrauta Sūtra, xii. 3, 20; xxiv. 6, 22; Lāṭyāyana Śrauta Sūtra, x. 15, 1; 18, 13; 19, 4; Āśvalāyana Śrauta Sūtra, xii. 6, 2. 3; Śāṅkhāyana Śrauta Sūtra, xiii. 29.

[6] i. 89, 3; 164, 19; ii. 41, 16 *et seq.*; 30, 8; 32, 8; iii. 54, 13; v. 42, 12; 43, 11; 46, 2; vi. 49, 7; 50, 12; 52, 6; vii. 9, 5; 36, 6; 39, 5; 40, 3; viii. 21, 17; 54. 4; x. 17, 7; 30, 12; 131, 5; 184, 2.

[7] Av. iv. 4, 6; v. 23, 1; vi. 3, 2; 89, 3; vii. 68, 1; xiv. 2, 15. 20; xvi. 4, 4; xix. 32, 9; Taittirīya Saṃhitā, i. 8, 13, 3; Vājasaneyi Saṃhitā, xix. 93; xxxiv. 11; Śatapatha Brāhmaṇa, i. 6, 2, 4; xi. 4, 3, 3; xii. 7, 1, 12; 2, 5; Bṛhadāraṇyaka Upaniṣad, vi. 3, 8. These passages should all be classed in n. 2.

[8] Rv. ii. 41, 16.

[9] Rv. vi. 61, 2. 8; vii. 96, 2.

[10] Rv. viii. 21, 18.

[11] Rv. vi. 61, 12.

[12] *Altindisches Leben*, 5-10.

[13] *E.g.*, Griffith, *Hymns of the Rigveda*, 1, 60; 2, 90, etc.; Ludwig, Translation of the Rigveda, 3, 201, 202.

[14] *Indische Alterthumskunde*, 1^2, 118.

[15] *Sacred Books of the East*, 32, 60.

[16] In the enumeration of rivers (evidently from east to west) in Rv. x. 75, 5, Gaṅgā, Yamunā, Sarasvatī, Śutudrī, the Sarasvatī comes between the Jumna and the Sutlej, the position of the modern Sarsūti (Saraswatī), which, flowing to the west of Thanesar, is joined in Patiala territory by a more westerly stream, the Ghaggar, and, passing Sirsa, is lost in the desert at Bhatnair; but a dry river bed (Hakra or Ghaggar) can be traced from that point to the Indus. See *Imperial Gazetteer of India*, 26, Plate 32. *Cf.* also Oldham, *Journal of the Royal Asiatic Society*, 25, 49-76.

sea either after union with the Indus or not, being the 'iron citadel,' as the last boundary on the west, a frontier of the Panjab against the rest of India. There is no conclusive evidence of there having been any great change in the size or course of the Sarasvatī, though it would be impossible to deny that the river may easily have diminished in size. But there are strong reasons to accept the identification of the later and the earlier Sarasvatī throughout. The insistence on the divine character of the river is seen in the very hymn[17] which refers to it as the support of the five tribes, and corresponds well with its later sacredness. Moreover, that hymn alludes to the **Pārāvatas**, a people shown by the later evidence of the Pañcaviṃśa Brāhmaṇa[18] to have been in the east, a very long way from their original home, if Sarasvatī means the Indus. Again, the **Pūrus**, who were settled on the Sarasvatī,[19] could with great difficulty be located in the far west. Moreover, the five tribes might easily be held to be on the Sarasvatī, when they were, as they seem to have been, the western neighbours of the **Bharatas** in **Kurukṣetra**, and the Sarasvatī could easily be regarded as the boundary of the Panjab in that sense. Again, the 'seven rivers' in one passage[20] clearly designate a district: it is most probable that they are not the five rivers with the Indus and the **Kubhā** (Cabul river), but the five rivers, the Indus and the Sarasvatī. Nor is it difficult to see why the river is said to flow to the sea: either the Vedic poet had never followed the course of the river to its end, or the river did actually penetrate the desert either completely or for a long distance, and only in the Brāhmaṇa period was its disappear-

[17] Rv. ii. 41, 16 (*devitame*).

[18] See **Pārāvata**, and *cf.* **Bṛsaya**.

[19] Rv. vii. 95. 96. Ludwig, *op. cit.*, 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, *Vedische Mythologie*, 1, 115.

[20] Rv. viii. 24, 27. The connexion of Sarasvatī and the seven rivers is rather vague. In Rv. viii. 54, 4, Sarasvatī and the seven rivers are separately invoked, and in vi. 61, 10. 12, she is referred to as 'seven-sistered' (*saptasvasā*). In vii. 36, 6, she is called the 'seventh,' which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then *saptasvasā* may be considered to show that the Sarasvatī was outside the river system (which would then be Indus, Kubhā, and the five rivers of the Panjab; see **Sapta Sindhavaḥ**); but the expression may be loosely meant for one of seven sisters.

ance in the desert found out. It is said, indeed, in the Vājasaneyi Saṃhitā[21] that the five rivers go to the Sarasvatī, but this passage is not only late (as the use of the word **Deśa** shows), but it does not say that the five rivers meant are those of the Panjab. Moreover, the passage has neither a parallel in the other Saṃhitās, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt,[22] on the whole, adopts this view of the Sarasvatī,[23] but he also sees in it, besides the designation of a mythical stream, the later Vaitaraṇī,[24] as well as the name of the Arghandab in Arachosia.[25] This opinion depends essentially on his theory that the sixth Maṇḍala of the Rigveda places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself.[26] Brunnhofer[27] at one time accepted the Iranian identification, but later[28] decided for the Oxus, which is quite out of the question. See also **Plakṣa Prāsravaṇa.**

[21] xxxiv. 11.

[22] *Vedische Mythologie*, 1, 99 *et seq.*; 3, 372-378.

[23] He sees this sense in the Rigveda everywhere, except in the passages indicated in notes 24 and 25.

[24] vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; Pañcaviṃśa Brāhmaṇa, xxxv. 10, 11.

[25] Rv. vi. 49, 7; 61; possibly Vājasaneyi Saṃhitā, xxxiv. 11.

[26] See **Divodāsa.**

[27] Bezzenberger's *Beiträge*, 10, 261, n. 2.

[28] *Iran und Turan*, 127.

Cf. Muir, *Sanskrit Texts*, 5, 337 *et seq.*; Macdonell, *Sanskrit Literature*, 141, 142; *Vedic Mythology*, pp. 86-88; von Schroeder, *Indiens Literatur und Cultur*, 84, 164.

Sarah in the Rigveda[1] and later[2] denotes 'bee.' *Cf.* **Saragha.**

[1] i. 112, 21.

[2] Taittirīya Saṃhitā, v. 3, 12, 12; Śatapatha Brāhmaṇa, xiii. 3, 1, 4. The stem is given as Sarat in the Uṇādisūtra, 1, 133; but **Saragh** shows that Sarah must be meant (*cf.* Macdonell, *Vedic Grammar*, p. 238, n. 2).

Cf. Zimmer, *Altindisches Leben*, 97.

Sarit denotes 'stream' in the Rigveda[1] and later.[2]

[1] iv. 58, 6; vii. 70, 2; Av. xii. 2, 41; Vājasaneyi Saṃhitā, xxxiv. 11; Taittirīya Brāhmaṇa, i. 2, 1, 11, etc.

Sarīsṛpa denotes in the Rigveda,[1] and often later,[2] any 'creeping animal' or 'reptile.'

[1] x. 162, 3. [2] Av. iii. 10, 6; xix. 7, 1; 48, 3, etc.

Sarpa, 'serpent,' occurs once in the Rigveda,[1] where **Ahi** is the usual word, but often later.[2]

[1] x. 16, 6.
[2] Av. x. 4, 23; xi. 3, 47; Taittirīya Saṃhitā, i. 5, 4, 1; iii. 1, 1, 1, etc.

Sarpa-rājñī, 'serpent-queen,' is the alleged authoress of a hymn of the Rigveda[1] according to the Taittirīya Saṃhitā.[2]

[1] x. 189.
[2] i. 5, 4, 1; vii. 3, 1, 3; Taittirīya Brāhmaṇa, i. 4, 6, 6; ii. 2, 6, 1; Aitareya Brāhmaṇa, v. 23, 1. 2.

Sarpa-vidyā, the 'science of snakes,' is enumerated in the Śatapatha Brāhmaṇa among branches of learning. It must have been reduced to fixed rules, since a section (*parvan*) of it is referred to as studied. The Gopatha Brāhmaṇa[2] has the form Sarpa-veda.

[1] xiii. 4, 3, 9. *Cf.* Śānkhāyana Śrauta Sūtra, xvi. 2, 25. The Āśvalāyana Śrauta Sūtra, x. 7, 5, has **Viṣa-vidyā,** and the Chāndogya Upaniṣad (vii. 1. 2. 4; 2, 1; 4, 1; 7, 1) has *sarpa-devajana-vidyā.*
[2] i. 1, 10. *Cf.* Eggeling, *Sacred Books of the East,* 44, 367, n. 3.

Sarpi Vātsi ('descendant of **Vatsa**') is the name of a teacher in the Aitareya Brāhmaṇa.[1]

[1] vi. 24, 15. Aufrecht, *Aitareya Brāhmaṇa,* 424, takes the name to be Sarpir. The point is, of course, doubtful, since the word occurs in the nominative only.

Sarpis denotes 'melted butter,' whether in a liquid or solidified condition, and not differing from **Ghṛta** according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmaṇa,[1] which discriminates Sarpis as the liquid and Ghṛta as the solid condition of the butter. The word is repeatedly mentioned in the Rigveda[2] and later.[3]

[1] i. 3, 5.
[2] i. 127, 1; v. 6, 9; x. 18, 7.
[3] Av. i. 15, 4; ix. 6, 41; x. 9, 12; xii. 3, 45; Taittirīya Saṃhitā, ii. 3, 10, 1, etc.

Sarva-caru is found in a passage of the Aitareya Brāhmaṇa[1] and of the Kauṣītaki Brāhmaṇa,[2] where the gods are referred to as holding a sacrifice *sarvacarau*. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place[3] seems possible, or even a mere adjective may be meant.[4]

[1] vi. 1, 1.
[2] xxix. 1.
[3] Sāyaṇa on Aitareya Brāhmaṇa, *loc. cit.*
[4] Aufrecht, *Aitareya Brāhmaṇa*, 425, n. 1, who suggests that *yajñe* is to be supplied.

Sarva-vedasa denotes in the later Saṃhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests,[1] or the whole property of a man.[2]

[1] Taittirīya Brāhmaṇa, i. 4, 7, 7; Kauṣītaki Brāhmaṇa, xxv. 14; Pañcaviṃśa Brāhmaṇa, ix. 3, 1.
[2] Taittirīya Saṃhitā, vii. 1, 1, 3; Taittirīya Brāhmaṇa, iii. 2, 8, 1; Pañcaviṃśa Brāhmaṇa, vi. 7, 15; Śatapatha Brāhmaṇa, iv. 6, 1, 15, etc.

Sarṣapa, denoting 'mustard' or 'mustard seed,' occurs only a few times in later Vedic texts.[1]

[1] Chāndogya Upaniṣad, iii. 14, 3. *Cf.* Ṣaḍviṃśa Brāhmaṇa, v. 2; Śāṅkhāyana Srauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkī. See **Sālāvṛka.**

Salila-vāta occurs in the Yajurveda Saṃhitās[1] as an adjective meaning 'favoured with a wind from the water.'[2] It probably refers to the wind from the ocean, the south-west monsoon.[3]

[1] Taittirīya Saṃhitā, iv. 4, 12, 3; Kāṭhaka Saṃhitā, xxiv. 4; Maitrāyaṇī Saṃhitā, iii 16, 4.
[2] Or, according to the commentator, *salilākhyena vāta-viśeṣeṇa anugṛhītaḥ*, 'favoured by a kind of wind called Salila.'
[3] *Indian Empire*, 1, 110. The monsoon is little noted in the Vedic texts, except in so far as the Marut hymns may be deemed to be a description of the monsoon. See Rv. i. 19, 7; 37, 6 *et seq.*; 38, 8; 64, 8; 88, 5; v. 83, 1 *et seq.*; 85, 4; Zimmer, *Altindisches Leben*, 42-44.

Salva is the name of a people mentioned in a passage of the Śatapatha Brāhmaṇa,[1] which records a boast by **Śyāparṇa Sāyakāyana** that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the Salvas, and even as it was his race would surpass the Salvas. This people appears also to be alluded to as *Sālvīḥ* (*prajāḥ*) in the Mantra Pāṭha,[2] where they are said to have declared that their king was **Yaugandhari** when they stayed their chariots[3] on the banks of the **Yamunā**. There is later evidence[4] indicating that the Sālvas or Śālvas were closely connected with the **Kuru-Pañcālas**, and that apparently some of them, at least, were victorious near the banks of the Yamunā. There is no good evidence to place them in the north-west in Vedic times.[5]

[1] x. 4, 1, 10.

[2] ii. 11, 12.

[3] Winternitz, *Mantra-pāṭha*, xlv-xlvii, sees in the verse an allusion to the Sālva women turning round the wheel (? spinning-wheel). But a reference to a warlike raid seems more plausible.

[4] Mahābhārata, iv. 1, 12; viii. 44 (45), 14. The Yugandharas are also referred to in a Kārikā quoted in the Kāśikā Vṛtti on Pāṇini, iv. 1, 173.

[5] *Cf.* Weber, *Indische Studien*, 1, 215. Later, they may have been found in Rājasthān, Lassen, *Indische Alterthumskunde*, 1^2, 760.

Savya-ṣṭhā,[1] **Savya-ṣṭhṛ,**[2] **Savye-ṣṭha,**[3] and **Savya-stha**[4] are all various forms of the word for 'car-fighter,' as opposed to **Sārathi**, 'charioteer,' showing that, as was natural, the fighter stood on the left of the driver. The commentators[5] are inclined to see in the Savyaṣṭhā merely another 'charioteer,' but this is quite unjustifiable,[6] and is perhaps due to later caste prejudice against a Śūdra charioteer.

[1] Av. viii. 8, 23.

[2] Satapatha Brāhmaṇa, v. 2, 4, 9; 3, 1, 8; 4, 3, 17. 18.

[3] Taittirīya Brāhmaṇa, i. 7, 9, 1.

[4] Kāṇva recension of the Śatapatha Brāhmaṇa, Eggeling, *Sacred Books of the East*, 41, 62, n. 1; Maitrāyaṇī Saṃhitā, iv. 3, 8.

[5] On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittirīya Brāhmaṇa, *loc. cit.*

[6] Eggeling, *loc. cit.*; Hopkins, *Journal of the American Oriental Society*, 13, 235.

Cf. Zimmer, *Altindisches Leben*, 296.

Sasa in the Rigveda[1] denotes 'herb' or 'grass.'[1] The word is also applied to the Soma plant[2] and the sacrificial straw.[3]

[1] i. 51, 3; x. 79, 3. [2] iii. 5, 6; iv. 5, 7, etc. [3] v. 21, 4.

Sasarparī is a word occurring in two curious verses of the Rigveda.[1] According to a later interpretation,[2] it designates a particular kind of skill in speech which **Viśvāmitra** obtained from **Jamadagni**. What it was is quite uncertain.

[1] iii. 53, 15. 16. [2] Bṛhaddevatā, iii. 113, with Macdonell's notes. *Cf.* Geldner, *Vedische Studien*, 2, 159.

Sasya in the Atharvaveda[1] and later[2] regularly denotes 'corn' generally. It corresponds to the Avestan *hahya*. See **Kṛṣi**.

[1] vii. 11, 1; viii. 10, 24.
[2] Taittirīya Saṃhitā, iii. 4, 3, 3; v. 1, 7, 3; vii. 5, 20, 1; Maitrāyaṇī Saṃhitā, iv. 2, 2, etc.
Cf. Schrader, *Prehistoric Antiquities*, 284.

Saha in the Atharvaveda[1] is, according to Roth,[3] the name of a plant, but Bloomfield[3] thinks the word is only an adjective meaning 'mighty.'

[1] xi. 6, 15. *Cf.* Sāmavidhāna Brāhmaṇa, ii. 6, 10.
[2] St. Petersburg Dictionary, *s.v.* 2*b*.
[3] *Hymns of the Atharvaveda*, 648.
Cf. Whitney, Translation of the Atharvaveda, 642; Zimmer, *Altindisches Leben*, 72.

Saha-deva is the name of a prince in the Rigveda,[1] where he is victorious over the **Śimyus** and **Dasyus**. It is quite probable that he is identical with King Sahadeva Sārñjaya, who is mentioned in the Śatapatha Brāhmaṇa[2] as having once been called **Suplan Sārñjaya**, and as having changed his name because of his success in performing the Dākṣāyaṇa sacrifice. In the Aitareya Brāhmaṇa[3] he is mentioned with **Somaka Sāhadevya**, who also appears in the Rigveda.[4]

[1] i. 100, 17.
[2] ii. 4, 4, 3. 4. *Cf.* xii. 8, 2, 3.
[3] vii. 34, 9.
[4] iv. 15, 7 *et seq.*
Cf. Zimmer, *Altindisches Leben*, 132; Hillebrandt, *Vedische Mythologie*, 1, 105, 106.

Saha-devī is the name of a plant in the Atharvaveda[1] according to the reading of the commentary.

[1] vi. 59, 2. *Cf.* Grill, *Hundert Lieder*,[2] 163; Whitney, Translation of the Atharvaveda, 325; Bloomfield, *Hymns of the Atharvaveda*, 490, who does not accept this reading. A plant called Sahadeva occurs in the Sāmavidhāna Brāhmaṇa, ii. 6, 10.

Sahamāna is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

Saho-jit. See **Jaitrāyaṇa.**

Sāṃvaraṇi is found in the Rigveda[1] in one passage, where it naturally seems to be a patronymic ('descendant of Saṃvaraṇa') of **Manu.** According to Bloomfield,[2] it is a corruption for **Sāvarṇi,** a reference to Manu's birth from the *savarṇā,* 'similar' female who was substituted for Saraṇyū according to the legend (see **Manu**). This is possible, but not certain. Scheftelowitz[3] thinks that the reading of the Kaśmir manuscript of the Rigveda, which has *sāṃvaraṇam,* 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable.[4] We must either recognize a real man called Manu Sāṃvaraṇi; or take Manu as one name, Sāṃvaraṇi as another; or admit that Manu Sāṃvaraṇi is simply Manu with a patronymic derived from an unknown legend.

[1] viii. 51, 1.
[2] *Journal of the American Oriental Society,* 15, 180, n.
[3] *Die Apokryphen des Ṛgveda,* 38.
[4] See Oldenberg, *Göttingische Gelehrte Anzeigen,* 1907, 237.

Sākam-aśva Devarāta is the name of a teacher, a pupil of **Viśvāmitra,** in the Vaṃśa (list of teachers) which concludes the Śāṅkhāyana Āraṇyaka (xv. 1).

Sāṃkṛtī-putra ('son of a female descendant of Saṃkṛta') is the name of a teacher, a pupil of **Ālambāyanīputra**[1] or **Ālambī-putra,**[2] in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

[1] Bṛhadāraṇyaka Upaniṣad, vi. 5, 2 Kāṇva. [2] *Ibid.,* vi. 4, 32 Mādhyaṃdina.

Sāṃkṛtya, 'descendant of Saṃkṛti,' is the name of a teacher whose pupil was **Pārāśarya** in the first two Vaṃśas (lists of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 20; iv. 5, 26. A Sāṃkṛtya occurs also in the Taittirīya Prātiśākhya, viii. 21; x. 21; xvi. 16.

Sācī-guṇa is mentioned, apparently as a place in the territory of the **Bharatas**, in a verse occurring in the Aitareya Brāhmaṇa.[1] Leumann,[2] however, thinks an epithet of Indra, Śācīgu, may be meant.

[1] viii. 23, 4.
[2] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80, n. 5. This conjecture seems improbable.

Sāṃjīvī-putra, 'son of Sāṃjīvī,' is the name of a teacher who appears in the Vaṃśa (list of teachers) at the end of the tenth Kāṇḍa of the Śatapatha Brāhmaṇa,[1] and at the end of the fourteenth Kāṇḍa in the Kāṇva recension,[2] as a pupil of **Māṇḍūkāyani**. In the Vaṃśas at the end of the Bṛhadāraṇyaka Upaniṣad in both recensions[3] he is given as a pupil of **Prāśnīputra Āsurivāsin**. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from **Śāṇḍilya**, and that of the tradition of **Yājñavalkya**.

[1] x. 6, 5, 9.
[2] Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.
[3] *Ibid.*, vi. 4, 32 (Mādhyaṃdina = vi. 5, 2 Kāṇva).

Cf. Eggeling, *Sacred Books of the East*, 12, xxxiv *et seq.*; Weber, *Indian Literature*, 131.

Sāti Auṣṭrākṣi ('descendant of Uṣṭrākṣa') is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Sātya-kāmi ('descendant of **Satyakāma**') is the patronymic of **Keśin** in the Taittirīya Saṃhitā (ii. 6, 2, 3).

Sātya-kīrta is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 32, 1).

Sātya-yajña ('descendant of Saryayajña') is the name of a teacher in the Śatapatha Brāhmaṇa (iii. 1, 1, 4).

1. **Sātya-yajñi** ('descendant of Satyayajña') is the patronymic of **Somaśuṣma** in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3; xiii. 4, 2, 4; 5, 3, 9).

2. **Sātya-yajñi** is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (ii. 4, 5) with the **Śailanas** and the **Kārīradis.**

Sātya-havya ('descendant of Satyahavya') is the patronymic of a **Vāsiṣṭha** who is mentioned as a contemporary of **Atyarāti Jānaṃtapi** in the Aitareya Brāhmaṇa (viii. 23, 9), and of **Devabhāga** in the Taittirīya Saṃhitā (vi. 6, 2, 2).

Sātrājita ('descendant of Satrājit') is the patronymic of **Śatānīka.**[1]

[1] Aitareya Brāhmaṇa, viii. 21, 5; Śatapatha Brāhmaṇa, xiii. 5, 4, 19. 21.

Sātrā-sāha ('descendant of Satrāsāha') is the patronymic of **Śoṇa.**

[1] Śatapatha Brāhmaṇa, xiii. 5, 4, 16. 18.

Sādin in the Atharvaveda[1] denotes the 'rider' of a horse as opposed to *a-sāda*, 'pedestrian.' An *aśva-sādin*, 'horse-rider,' is known to the Vājasaneyi Saṃhitā.[2] The Taittirīya Brāhmaṇa[3] and the Rigveda[4] itself contain clear references to horse-riding, while the Aitareya Āraṇyaka[5] refers to mounting a horse sideways. Āśvalāyana[6] knows *sādya* as a 'riding horse' opposed to *vahya*, a 'draught animal.'

[1] xi. 10, 24.
[2] xxx. 13.
[3] iii. 4, 7, 1.
[4] i. 162, 17; v. 61, 3. *Cf.* i. 163, 9.
[5] i. 2, 4; Śatapatha Brāhmaṇa, vii. 3, 2, 17.
[6] Sūtra, ix. 9, 14.
Cf. Zimmer, *Altindisches Leben*, 230, 295, 296; Max Müller, *Sacred Books of the East*, 32, 358; Keith, *Aitareya Āraṇyaka*, 177; Weber, Proceedings of the Berlin Academy, 1898, 564.

Sādhāraṇī in one passage of the Rigveda[1] seems to refer not so much to an *uxor communis*, like Draupadī in the Epic, as Max Müller[2] suggests, but to a courtezan.

[1] i. 167, 4.
[2] *Sacred Books of the East*, 32, 277.
Cf. Zimmer, *Altindisches Leben*, 332; Muir, *Sanskrit Texts*, 5, 461; Pischel and Geldner, *Vedische Studien*, 1, xxv.

Sāpta in the Rigveda[1] may be a proper name, but the sense is quite uncertain.

[1] viii. 55, 5. *Cf.* Ludwig, Translation of the Rigveda, 5, 552; Griffith, *Hymns of the Rigveda*, 2, 266.

Sāptaratha-vāhani ('descendant of Saptarathavāhana') is the patronymic of a teacher, a pupil of **Śāṇḍilya**, in the Śatapatha Brāhmaṇa.[1]

[1] x. 1, 4, 10. 11. *Cf.* Weber, *Indische Studien*, 1, 259, n.

Sāpya or **Sāyya** is the patronymic of **Namī** in the Rigveda (vi. 20, 6).

Sāma-veda, 'the Veda of the Sāman chants,' is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas.[1] The Sāman itself is repeatedly referred to in the Rigveda,[2] and the triad Ṛc, Yajus, and Sāman is common from the Atharvaveda onwards.[3] These texts know also the Sāma-ga, the 'Sāman-chanter,'[4] who occurs later.[5]

[1] Taittirīya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9; Aitareya Āraṇyaka, iii. 2, 3; Bṛhadāraṇyaka Upaniṣad, i. 5, 13 (Mādhyaṃdina = i. 5, 5 Kāṇva); ii. 4, 10; iv. 1, 6 (= iv. 1, 2); 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 3, 1. 2; 15, 7; vii. 1, 2. 4; 2, 1; 7, 1, etc.

[2] i. 62, 2; 107, 2; 164, 24, etc. *Cf.* Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 439 *et seq.*

[3] x. 7, 14; xi. 7, 5; Vājasaneyi Saṃhitā, xxxiv. 5, etc.

[4] Rv. ii. 43, 1; x. 107, 6; Av. ii. 12, 4.

[5] Aitareya Brāhmaṇa, ii. 22, 3; 37, 4; iii. 4, 1.

Sāma-śravas ('famed for chants') occurs in the Bṛhadāraṇyaka Upaniṣad.[1] According to Max Müller,[2] the word is an epithet of **Yājñavalkya**, but Böhtlingk[3] takes it as the name of a pupil of that teacher.

[1] iii. 1, 3. [2] *Sacred Books of the East*, 15, 121. [3] Translation, 36.

Sāma-śravasa ('descendant of **Sāmaśravas**') is the patronymic of **Kuṣītaka** in the Pañcaviṃśa Brāhmaṇa (xvii. 4, 3).

Sāmudri ('descendant of **Samudra**') is the name of a mythical sage, Aśva, in the Śatapatha Brāhmaṇa (xiii. 2, 2, 14).

Sāṃmada ('descendant of Saṃmada') is the patronymic of the mythical Matsya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 12).

Sāmrājya. See **Samrāj** and **Rājya.**

Sāya[1] denotes 'evening' in the Rigveda and later, usually appearing in the adverbial form Sāyam,[2] 'in the evening.' *Cf.* **Ahar.**

[1] Taittirīya Brāhmaṇa, i. 5, 3, 3; Kauṣītaki Brāhmaṇa, ii. 8; Śatapatha Brāhmaṇa, vii. 3, 2, 18.

[2] Rv. v. 77, 2; x. 146, 4; Av. iii. 12, 3; iv. 11, 12; viii. 6, 10, etc. *Cf. Sāyaṃprātar*, 'morning and evening,' Av. iii. 30, 7; xix. 39, 2, etc.

1. **Sāyaka** denotes 'arrow' in the Rigveda (ii. 33, 10; iii. 53, 23; x. 48, 4).

2. **Sāyaka Jāna-śruteya** ('descendant of Janaśruta') **Kāṇḍviya** is the name of a teacher, a pupil of **Janaśruta Kāṇḍviya**, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

Sāyakāyana ('descendant of **Sāyaka**') is the patronymic of **Śyāparṇa** in the Śatapatha Brāhmaṇa,[1] and also of a teacher, a pupil of **Kauśikāyani** in the second Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[2]

[1] x. 3, 6, 10; 5, 2, 1. [2] iv. 5, 27 (Mādhyaṃdina = iv. 6, 3 Kāṇva).

Sāyya. See **Sāpya.**

Sārathi denotes the 'charioteer' as opposed to the 'warrior' (**Savyaṣṭhā**) in the Rigveda[1] and later.[2]

[1] i. 55, 7; 144, 3; ii. 19, 6; vi. 20, 5; 57, 6; x. 102, 6.

[2] Av. xv. 2, 1; Taittirīya Brāhmaṇa, i. 7, 9, 1; Maitrāyaṇī Saṃhitā, iv. 3, 8, etc.

Cf. Zimmer, *Altindisches Leben*, 296.

Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda,[1] as also to the dogs of Yama.[2]

[1] vii. 55, 2 (unless that passage be deemed to refer to the souls of the departed).
[2] x. 14, 10.

Sārñjaya is found in the Rigveda[1] in a Dānastuti ('praise of gifts') where the word probably denotes the '**Sṛñjaya** king' rather than a 'descendant of Sṛñjaya.' According to the Śāṅkhāyana Śrauta Sūtra,[2] he was **Prastoka**, mentioned in the same hymn, but this conclusion is not very cogent. He was clearly a patron of the **Bharadvājas**. The same epithet belongs to **Sahadeva**, *alias* **Suplan.**

[1] vi. 47, 25. [2] xvi. 11, 11. [3] Satapatha Brāhmaṇa, ii. 4, 4, 4; xii. 8, 2, 3.

Cf. Hillebrandt, *Vedische Mythologie*, I, 104, 105.

Sārpa-rājñī in the Pañcaviṃśa (iv. 9, 4) and the Kauṣītaki (xxvii. 4) Brāhmaṇas is identical with **Sarparājñī.**

Sārva-seni ('descendant of Sarvasena') is the patronymic of **Śauceya** in the Taittirīya Saṃhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda[1] apparently denoting the 'hyæna' or 'wild dog.' This sense also seems appropriate in the later narrative of the destruction of the **Yatis** by Indra,[2] who is said to have handed them over to the Sālāvṛkas. Sālāvṛkeya[3] is a variant form of the same word, meaning literally 'descendant of a Sālāvṛka.' The feminine is Sālāvṛkī,[4] but in the Taittirīya Saṃhitā[5] it appears as Salāvṛkī. *Cf.* **Tarakṣu.**

[1] x. 73, 2; 95, 15.
[2] Taittirīya Saṃhitā, vi. 2, 7, 5; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣītaki Upaniṣad, iii. 1 (*varia lectio*).
[3] Pañcaviṃśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; xiv. 11, 28; xviii. 1, 9; xix. 4, 7; Jaiminīya Brāhmaṇa, i. 185 (*Journal of the American Oriental Society*, 19, 123); Kāṭhaka Saṃhitā, viii. 5; xi. 10; xxv. 6; xxxvi. 7 (*Indische Studien*, 3, 465, 466); Kauṣītaki Upaniṣad, iii. 1 (according to Śaṅkarānanda's recension). In Av. ii. 27, 5, Indra is alluded to as an enemy of the Sālāvṛkas.
[4] Kāṭhaka Saṃhitā, xxviii. 4.
[5] vi. 2, 7, 5; also in Maitrāyaṇī Saṃhitā, iii. 8, 3; Āpastamba Dharma Sūtra, i. 10, 17; 11, 33.

Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 13, 192; Whitney, Translation of the Atharvaveda, 68; Bloomfield, *Hymns of the Atharvaveda*, 306, who decides in favour of 'jackal.'

Sāvayasa ('descendant of Savayasa') is the patronymic of Aṣāḍha, or Āṣāḍha, in the Śatapatha Brāhmaṇa (i. 1, 1, 7).

Sā-varṇi is found as a patronymic in the Rigveda[1] together with Sāvarṇya.[2] It is clear that no man called Savarṇa ever existed, though Roth[3] accepted that view, and that the reference is to the mythical **Manu** Sāvarṇi, the descendant of the *sa-varṇā* female, who, according to the legend,[4] took the place of Saraṇyū.

[1] x. 62, 11. [2] x. 62, 9.
[3] St. Petersburg Dictionary, *s.v.* *Cf.* Muir, *Sanskrit Texts*, 1², 17.
[4] Bloomfield, *Journal of the American Oriental Society* 15, 179 *et seq.*

Siṃha denotes the 'lion' in the Rigveda[1] and later.[2] The roaring (*nad*) of the lion is often alluded to,[2] and is called thundering (*stanatha*).[4] He wanders about (*ku-cara*) and lives in the hills (*giri-ṣṭha*),[5] and is clearly the 'dread wild beast that slays' (*mṛgo bhīma upahatnuḥ*)[6] to which Rudra is compared. When Agni, who has entered the waters, is compared to a lion,[7] the reference may be to the lion's habit of springing on animals at drinking places. That a jackal should defeat the lion is spoken of as a marvel.[8] The lion, being dangerous to men,[9] was trapped,[10] lain in wait for in ambush,[11] or chased by hunting bands.[12] But dogs were terrified of lions.[13] The lioness (*siṃhī*) was also famous for her courage: the aid given by Indra to **Sudās** against the vast host of his enemies is compared to the defeat of a lioness by a ram (**Petva**).[14] The gaping jaws of the lioness when attacking men are alluded to in

[1] i. 64, 8; 95, 5; iii. 2, 11; 9, 4; 26, 5; iv. 16, 14, etc.
[2] Av. iv. 36, 6; v. 20, 1. 2; 21, 6; viii. 7, 15; Taittirīya Saṃhitā, v. 5, 21, 1; Kāṭhaka Saṃhitā, xii. 10, etc.; Maitrāyaṇī Saṃhitā, ii. 1, 9; Kauṣītaki Upaniṣad, 1. 2.
[3] See Rv. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it, Av. v. 20, 1.
[4] Rv. v. 83, 3; Av. v. 21, 6; viii. 7, 15.
[5] Rv. i. 154, 2; x. 160, 2.
[6] Rv. ii. 33, 11.
[7] Rv. iii. 9, 4.
[8] Rv. x. 28, 4.
[9] Rv. i. 174, 3.
[10] Rv. x. 28, 10.
[11] Rv. v. 74, 4.
[12] Rv. v. 15, 3. *Cf.* Strabo, xv. 1, 31.
[13] Av. v. 36, 6.
[14] Rv. vii. 18, 17.

the Aitareya Brāhmaṇa.[15] The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas.[16] See also **Halīkṣṇa.**

[15] vi. 35, 1.
[16] Taittirīya Saṃhitā, i. 2, 12, 2; vi. 2, 7, 1; Vājasaneyi Saṃhitā, v. 10; Śatapatha Brāhmaṇa, iii. 5, 1, 21; Maitrāyaṇī Saṃhitā, iii. 8, 5. *Cf.* Zimmer, *Altindisches Leben*, 78, 79.

1. **Sic** denotes the 'border' of a garment. The Rigveda refers to a son clutching the hem of his father's robe to attract his attention,[1] and to a mother's covering her son with the edge of her garment.[2] The word also occurs later.[3]

[1] iii. 53, 2.
[2] x. 18, 11.
[3] Av. xiv. 2, 51; Śatapatha Brāhmaṇa, iii. 2, 1, 18.

2. **Sic** denotes, in the dual, the 'wings' of an army,[1] or, in the plural, the 'lines.'

[1] Rv. x. 75, 4.
[2] Av. xi. 9, 18; 10, 20. *Cf.* Pischel, *Vedische Studien*, 2, 65; Geldner, *ibid.*, 3, 31.

3. **Sic** seems in one passage of the Rigveda (i. 95, 7), where it is used in the dual, to denote the 'horizon' (meaning literally the 'two borders'; *i.e.*, of heaven and of earth).

Sidhmala, 'leprous,' is found in the Vājasaneyi Saṃhitā (xxx. 17) and the Taittirīya Brāhmaṇa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha ('human sacrifice'). *Cf.* **Kilāsa.**

Sinīvālī denotes the day of new moon and its presiding spirit, which, in accordance with widespread ideas concerning the connexion of the moon and vegetation, is one of fertility and growth. It occurs very frequently from the Rigveda[1] onwards.[2]

[1] ii. 32, 7. 8; x. 184, 2.
[2] Av. ii. 26, 2; vi. 11, 3; ix. 4, 14; xiv. 2, 15; xix. 31, 10; Taittirīya Saṃhitā, ii. 4, 6, 2; iii. 4, 9, 1. 6; v. 5, 17, 1; 6, 18, 1; Kāṭhaka Saṃhitā, xxxv. 2, etc. *Cf.* Zimmer, *Altindisches Leben*, 352; Macdonell, *Vedic Mythology*, p. 125.

Sindhu in the Rigveda[1] and the Atharvaveda[2] often means 'stream' merely (*cf.* **Sapta Sindhavaḥ**), but it has also[3] the more exact sense of 'the stream' *par excellence*, 'the Indus.' The name is, however, rarely mentioned after the period of the Saṃhitās,[4] always then occurring in such a way as to suggest distance. The horses from the Indus (*saindhava*) were famous.[5] See **Saindhava.** *Cf.* also **Sarasvatī.**

[1] i. 97, 8; 125, 5; ii. 11, 9; 25, 3. 5; iii. 53, 9, etc.
[2] iii. 13, 1; iv. 24, 2; x. 4, 15; xiii. 3, 50, etc.
[3] Rv. i. 122, 6; 126, 1; iv. 54, 6; 55, 3; v. 53, 9; vii. 95, 1; viii. 12, 3; 25, 14; 20, 25; 26, 18; x. 64, 9; Av. xii. 1, 3; xiv. 1, 43; perhaps also vi. 24, 1; vii. 45, 1; xix. 38, 2; Vājasaneyi Saṃhitā, viii. 59.
[4] The Sindhu-Sauvīras occur in the Baudhāyana Dharma Sūtra, i. 2, 14. *Cf.* Bühler, *Sacred Books of the East*, 14, 148; Oldenberg, *Buddha*, 394, n.
[5] Bṛhadāraṇyaka Upaniṣad, vi. 2, 15 (Mādhyaṃdina=vi. 1, 13 Kāṇva). *Cf.* Zimmer, *Altindisches Leben*, 16, 17, 27.

Sindhu-kṣit is the name of a long-banished but finally restored **Rājanyarṣi** in the Pañcaviṃśa Brāhmaṇa,[1] probably quite a mythical personage.[2]

[1] xii. 12, 6.
[2] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3.

Sirī in the Rigveda (x. 71, 9) seems to denote a 'female weaver.'

Silācī is, in the Atharvaveda,[1] the name of a healing plant, also called **Lākṣā.**

[1] v. 5, 1. 8. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 419; Whitney, Translation of the Atharvaveda, 228.

Silāñjālā, which the commentator reads as Śalāñjālā, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda.[1] The Kauśika Sūtra[2] reads the word as Śilāñjālā. *Cf.* **Silācī.**

[1] vi. 16, 4.
[2] li. 16. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 466; Whitney, Translation of the Atharvaveda, 292, 293.

Sīcāpū in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda[1] seems to denote a kind of bird.

[1] Maitrāyaṇī Saṃhitā, iii. 19, 6; Vājasaneyi Saṃhitā, xxiv. 25. *Cf.* Zimmer, *Altindisches Leben*, 94.

Sītā, 'furrow,' occurs in the Rigveda,[1] and often later.[2]

[1] iv. 57, 6. 7 (the most agricultural of Rigvedic hymns, and probably late).
[2] Av. xi. 3, 12; Taittirīya Saṃhitā, v. 2, 5, 4. 5; 6, 2, 5; Kāṭhaka Saṃhitā, xx. 3, etc.
Cf. Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

Sīman denotes the 'parting' of the hair in the Atharvaveda[1] and later.[2]

[1] ix. 8, 13.
[2] Aitareya Brāhmaṇa, v. 7, 4; Pañcaviṃśa Brāhmaṇa, xiii. 4, 1; xv. 5, 20; Śatapatha Brāhmaṇa, vii. 4, 1, 14. *Cf. sīmanta* in Av. vi. 134, 3; Taittirīya Brāhmaṇa, ii. 7, 17, 3.

Sīra, 'plough,' is mentioned in the Rigveda,[1] and often later.[2] It was large and heavy, as is shown by the fact that six oxen,[3] or eight,[4] or twelve,[5] or even twenty-four,[6] were used to drag it. The animals which drew the plough were oxen, which were, no doubt, yoked and harnessed with traces.[7] The ox was guided by the **Aṣṭrā**, or 'goad,' of the ploughman (*cf.* **Vaiśya**).[8] Little is known of the parts of the plough. See **Lāṅgala** and **Phāla.**

[1] iv. 57, 8; x. 101, 3. 4.
[2] Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittirīya Brāhmaṇa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyi Saṃhitā, xviii. 7; Maitrāyaṇī Saṃhitā, ii. 11, 4.
[3] Av. vi. 91, 1; viii. 9, 16; Taittirīya Saṃhitā, v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; xx. 3; Śatapatha Brāhmaṇa, vii. 2, 2, 6; xiii. 8, 2, 6.
[4] Av. vi. 91, 1.
[5] Taittirīya Saṃhitā, i. 8, 7, 1; v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; Maitrāyaṇī Saṃhitā, ii. 6, 2, etc.
[6] Kāṭhaka Saṃhitā, xv. 2. *Cf.* Weber, *Indische Studien*, 13, 244, n. 1.
[7] **Varatrā** is found in Rv. iv. 57, 4, and (of the ox in the **Mudgala** story) in x. 102, 8. It may denote the fastening of the ox to the yoke rather than to the plough by traces.
[8] *Cf.* Rv. iv. 57, 4; x. 102, 8.
Cf. Zimmer, *Altindisches Leben*, 236, 237.

Sīla, 'plough,' is found in the Kapiṣṭhala Saṃhitā (xxviii. 8).

Sīlamāvatī in the Rigveda[1] is, according to Ludwig,[2] the name of a river; but this is most improbable.[3] Sāyaṇa thinks the word means 'rich in hemp.'

[1] x. 75, 8.
[2] Translation of the Rigveda, 3, 200.
[3] Zimmer, *Altindisches Leben*, 429; Böhtlingk, Dictionary, *s.v.*; Geldner, *Rigveda, Glossar*, 195.

Sīsa, 'lead,' occurs first in the Atharvaveda,[1] where it is mentioned as used for amulets.[2] The word is then quite common.[3] The use of lead by the weaver as a weight is perhaps also referred to.[4]

[1] xii. 2, 1. 19 *et seq.*, 53.
[2] i. 16. 2. 4.
[3] Maitrāyaṇī Saṃhitā, ii. 4, 2; Vājasaneyi Saṃhitā, xviii. 13; Taittirīya Brāhmaṇa, iii. 12, 6, 5; Śatapatha Brāhmaṇa, v. 1, 2, 14; 4, 1, 9; xii. 7, 1, 7; 2, 10; Chāndogya Upaniṣad, iv. 17, 7, etc.
[4] Vājasaneyi Saṃhitā, xix. 80; Maitrāyaṇī Saṃhitā, iii. 11, 9; Taittirīya Brāhmaṇa, ii. 6, 4. This is the view of Roth, St. Petersburg Dictionary, *s.v.*, and of Zimmer, *Altindisches Leben*, 53. But Griffith, Translation of the Vājasaneyi Saṃhitā, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery.
Cf. Bloomfield, *Journal of the American Oriental Society*, 15, 157, 158.

Su-kanyā is the name of **Śaryāta's** daughter, who married **Cyavana** according to the Śatapatha Brāhmaṇa.[1]

[1] iv. 1, 5, 6; 10, 13; Jaiminīya Brāhmaṇa, iii. 121 *et seq.*

Su-kaparda. See **Kaparda.**

Su-karīra in the Maitrāyaṇī Saṃhitā (ii. 7, 5) is a misreading of *su-kurīra*. See **Kurīra.**

Su-kīrti Kākṣīvata ('descendant of **Kakṣīvant**') is the name of a Ṛṣi to whom the Brāhmaṇas of the Rigveda[1] ascribe the authorship of a Vedic hymn.[2]

[1] Aitareya Brāhmaṇa, v. 15, 4; vi. 29, 1; Kauṣītaki Brāhmaṇa, xxx. 5.
[2] x. 131.

Su-keśin Bhāradvāja ('descendant of **Bharadvāja**') is the name of a teacher in the Praśna Upaniṣad (i. 1).

Su-kurīra. See **Kurīra.**

Su-kha. See **Kha.**

Sugandhi-tejana in the later Saṃhitās[1] and the Brāhmaṇas[2] denotes a kind of fragrant grass.

[1] Taittirīya Saṃhitā, vi. 2, 8, 4; Kāṭhaka Saṃhitā, xxv. 6.
[2] Aitareya Brāhmaṇa, i. 28, 28; Satapatha Brāhmaṇa, iii. 5, 2, 17; Pañcaviṃśa Brāhmaṇa, xxiv. 13, 5.

Su-citta Śailana is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (i. 14, 4).

Su-jāta, 'well-born,' is an epithet found applied to men in a few passages of the Rigveda. It would probably be a mistake to press the sense so as to denote 'nobles' as compared with the people. See **Sabhā.**

[1] ii. 2, 11; v. 6, 2; vii. 1, 4. 15; viii. 20, 8.

Sutaṃ-bhara is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda.[1] The word does not occur in those hymns, but it appears as an adjective ('carrying away Soma') elsewhere,[2] and may, in a second passage,[3] by a conjecture[4] be taken as a man's name.

[1] v. 11-14.
[2] v. 44, 13.
[3] ix. 6, 6.
[4] If *sutaṃ-bharāya* be read for *sutáṃ bhárāya*, as Roth suggests in the St. Petersburg Dictionary, *s.v.*

Sutvan Kairiśi Bhārgāyaṇa is, in the Aitareya Brāhmaṇa (viii. 28, 18), the name of a king who, being taught a spell by **Maitreya Kauṣārava,** slew five kings and became great.

Su-dakṣiṇa Kṣaimi ('descendant of Kṣema') is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 6, 3; 7, 1 *et seq.*; 8, 6).

Su-datta Pārāśarya ('descendant of **Parāśara**') is in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) the name of a teacher who was a pupil of **Janaśruta Vārakya.**

Su-dāman is the name of a river in the Pañcaviṃśa Brāhmaṇa (xxii. 18, 1).

Su-dās is the name of the **Tṛtsu** king who won a famous victory over the ten kings, as described in a hymn of the Rigveda.[1] At one time **Viśvāmitra** was his **Purohita,** and accompanied him in his victorious raids over the **Vipāś** (Beās) and **Śutudrī** (Sutlej).[2] The Aśvins gave him a queen, **Sudevī,**[3] and also helped him on another occasion.[4] He appears with **Trasadasyu** in a late hymn without hint of rivalry,[5] but elsewhere he seems to be referred to as defeated by **Purukutsa,** Trasadasyu's father.[6] In the Aitareya Brāhmaṇa[7] he is recognized as a great king, with **Vasiṣṭha** as his Purohita, and similarly in the Śāṅkhāyana Śrauta Sūtra,[8] where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called **Paijavana,** 'son of Pijavana,' as Yāska explains the patronymic. If this explanation is correct, **Divodāsa** must have been his grandfather. If he was the son of Divodāsa, Pijavana must be understood as a more remote ancestor. The former alternative seems the more probable. *Cf.* **Turvaśa, Dāśarājña. Paijavana, Bharata, Saudāsa.**

[1] vii. 18. See also Rv. vii. 20, 2; 25, 3; 32, 10; 33, 3; 64, 3; 83, 1 *et seq.*

[2] Rv. iii. 53, 9. 11. See also **Viśvāmitra** and **Vasiṣṭha.**

[3] Rv. i. 112, 19.

[4] Rv. i. 47, 9, where, however, Roth, St. Petersburg Dictionary, *s.v.* 1, takes *su-dās* as an adjective ('worshipping well').

[5] Rv. vii. 19, 3.

[6] Rv. i. 63, 7, reading *Sudāsam* for *Sudāse* with Ludwig, Translation of the Rigveda, 3, 174. *Cf.* Hillebrandt, *Vedische Mythologie,* 1, 112, n. 1; Geldner, *Vedische Studien,* 1, 153; Oldenberg, *Rgveda-Noten,* 1, 63.

[7] vii. 34, 9.

[8] xvi. 11, 14.

Cf. Hillebrandt, *Vedische Mythologie,* 1, 107 *et seq.*; Weber, *Episches im vedischen Ritual,* 31 *et seq.*

1. **Su-deva** is, according to Ludwig,[1] the proper name of a sacrificer in one hymn of the Rigveda.[2]

[1] Translation of the Rigveda, 3, 160.

[2] viii. 5, 6.

2. **Su-deva Kāśyapa** ('descendant of **Kaśyapa**') is the name of a teacher in the Taittirīya Āraṇyaka[1] who set forth the expiation for lack of chastity.

[1] ii. 18. *Cf.* x. 1, 8; Weber, *Indische Studien*, 1, 188, n.; 10, 103.

Su-devalā was the name of **Ṛtuparṇa** as a woman according to the Baudhāyana Śrauta Sūtra (xx. 12).

Su-devī. See **Sudās.**

Su-dhanvan Āṅgirasa ('descendant of **Aṅgiras**') is the name of a teacher in the Bṛhadāraṇyaka Upaniṣad (iii. 3, 1).

1. **Su-nītha Śaucad-ratha** ('descendant of Śucadratha') is the name of a man in the Rigveda (v. 79, 2). *Cf.* **Satya-śravas.**

2. **Su-nītha Kāpaṭava** is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

1. **Su-parṇa,** 'well-winged,' designates a large bird of prey, the 'eagle' or the 'vulture,' in the Rigveda[1] and later.[2] In the passages in which it appears as an eater of carrion[3] it must be the vulture. The Jaiminīya Brāhmaṇa[4] mentions an eagle which separates milk from water like the **Kruñc.** In the Rigveda[5] the Suparṇa is said to be the child of the **Śyena,** and is distinguished from the latter in another passage:[6] this led Zimmer[7] to think that the falcon is probably meant.[8] The Atharvaveda alludes to its cry,[9] and describes it as living in the hills.[10]

[1] i. 164, 20; ii. 42, 2; iv. 26, 4; viii. 100, 8; ix. 48, 3, etc.

[2] Av. i. 24, 1; ii. 27, 2; 30, 3; iv. 6, 3, etc.; Taittirīya Saṃhitā, vii. 5, 8, 5, etc.

[3] Maitrāyaṇī Saṃhitā, iv. 9, 19; Taittirīya Āraṇyaka, iv. 29.

[4] ii. 438 (*Journal of the American Oriental Society*, 19, 101).

[5] x. 144, 4.

[6] ii. 42, 2.

[7] *Altindisches Leben*, 88.

[8] In the post-Vedic period Suparṇa became a mythical bird, identified with Viṣṇu's vehicle, Garuḍa, who, however, is also regarded as king of the Suparṇas.

[9] ii. 30, 3.

[10] v. 4, 2.

2. **Suparṇa** is personified in the Yajurveda Saṃhitās[1] as a Ṛṣi.

[1] Taittirīya Saṃhitā, iv. 3, 3, 2; Kāṭhaka Saṃhitā, xxxix. 7.

Su-pitrya, a word occurring once in the Rigveda,[1] is probably an adjective ('maintaining his paternal character well'). Ludwig,[2] however, regards it, but without any great probability, as a proper name.

[1] x. 115, 6. [2] Translation of the Rigveda, 3, 169.

Su-pratīta Auluṇḍya is the name of a teacher, a pupil of **Bṛhaspatigupta**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Suplan Sārñjaya is the name of a prince of the **Sṛñjayas** who was taught the Dākṣāyaṇa sacrifice by **Pratīdarśa**, and took the name of **Sahadeva** as a token of his success.[1]

[1] Śatapatha Brāhmaṇa, ii. 4, 4, 4; xii. 8, 2, 3. *Cf.* Lévi, *La Doctrine du Sacrifice*, 139; Hillebrandt, *Vedische Mythologie*, 1, 105, 106.

Su-bandhu in the hymns of the Rigveda[1] is taken by Sāyaṇa to be a proper name; but this is not certain, Roth[2] seeing in the passages only an ordinary noun meaning 'a good friend.' The later tradition[3] explains that Subandhu and his brothers, called **Gaupāyanas**, were priests of **Asamāti**, who cast them off and took two others, **Kirāta** and **Ākuli**. By these two in pigeon form Subandhu was caused to swoon, but was revived by his three brothers, who recited certain hymns.[4]

[1] x. 59, 8; 60, 7. 10.
[2] St. Petersburg Dictionary, *s.v.* 1.
[3] Bṛhaddevatā, vii. 83 *et seq.*, with Macdonell's notes. See also **Asamāti**, n. 1.
[4] Rv. x. 57-60.
Cf. Max Müller, *Journal of the Royal Asiatic Society*, 2, 420-455; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 90.

Su-brahmaṇya in the Brāhmaṇas[1] denotes a priest who officiates as one of the three assistants of the Udgātṛ (see **Ṛtvij**). His office is Subrahmaṇyā.[2]

[1] Pañcaviṃśa Brāhmaṇa, xxv. 4, 6; 18, 4; Śatapatha Brāhmaṇa, iii. 3, 4, 9. *Cf.* Weber, *Indische Studien*, 10, 362, 374.
[2] Aitareya Brāhmaṇa, vi. 3, 1-7. 11. 12; Kauṣītaki Brāhmaṇa, xxvii. 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii. 1, 2; Pañcaviṃśa Brāhmaṇa, xviii. 9, 19, etc.

Su-bhagā, in the vocative *subhage*, is a frequent form of courteous address to women from the Rigveda onwards.[1]

[1] Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Aśvamedha ('horse sacrifice') section of the Yajurveda[1] as in some way connected with the rite. Weber[2] thinks that a proper name, that of the wife of the king of **Kāmpīla**, is intended, but Mahīdhara[3] explains the word merely as a lady with many lovers or a courtezan, a view followed by Roth.[4] Since the Taittirīya[5] and Kāṭhaka[6] Saṃhitās have no Subhadrikā, but a vocative *subhage* (see **Subhagā**), the sense remains very doubtful.

[1] Vājasaneyi Saṃhitā, xxiii. 18 (*cf.* Satapatha Brāhmaṇa, xiii. 2, 8, 3); Maitrāyaṇī Saṃhitā, iii. 12, 20.

[2] *Indische Studien*, 1, 183, 184; *Indian Literature*, 114, 115. *Cf.* Griffith, Translation of the Vājasaneyi Saṃhitā, 212, n.

[3] On Vājasaneyi Saṃhitā, *loc. cit.*

[4] St. Petersburg Dictionary, *s.v. subhadraka*, 2*b*; Böhtlingk's Dictionary, *s.v.* 2*a*.

[5] vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6.

[6] *Aśvamedha*, iv. 8.

Cf. Zimmer, *Altindisches Leben*, 36, 37; Eggeling, *Sacred Books of the East*, 44, 321, 322.

Sumati-tsaru. See **Tsaru.**

Su-mantra Bābhrava ('descendant of Babhru') **Gautama** ('descendant of **Gotama**') is the name of a teacher, a pupil of **Śūṣa Vāhneya Bhāradvāja**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Su-mitra Vādhryaśva ('descendant of **Vadhryaśva**') is the name of a Ṛṣi in the Rigveda,[1] where also[2] the **Sumitras**, his family, are mentioned.

[1] x. 69, 3. 5.

[2] x. 69, 1. 7. 8. *Cf.* Ludwig, Translation of the Rigveda, 3, 133.

Su-miḷha is the name of a patron in the Rigveda.[1]

[1] vi. 63, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 158.

Su-medha occurs in an obscure hymn of the Rigveda[1] either as an adjective ('of good understanding') or a proper name, perhaps identical with **Nṛmedha** or his brother.

[1] x. 132, 7. *Cf.* Ludwig, Translation of the Rigveda, 3, 133; Griffith, *Hymns of the Rigveda*, 2, 579, n.

Sumna-yu is mentioned in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1) as a pupil of **Uddālaka.**

Su-yajña Śāṇḍilya is the name of a pupil of **Kaṃsa Vārakya** in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 17, 1). Another Suyajña is a **Śāṅkhāyana**, author of the Gṛhya Sūtra.

Su-yavasa denotes a 'good pasture' in the Rigveda[1] and later.[2]

[1] i. 42, 8; vi. 28, 7; vii. 18, 4, etc. [2] Taittirīya Saṃhitā, i. 7, 5, 2, etc.

Surā is the name of an intoxicating 'spirituous liquor,' often mentioned in Vedic literature. In some passages[1] it is referred to favourably, in others with decided disapproval.[2] It is classed with the use of meat and with dicing as an evil in the Atharvaveda,[3] and often with dicing.[4] It was, as opposed to **Soma**, essentially a drink of ordinary life.[5] It was the drink of men in the **Sabhā**,[6] and gave rise to broils.[7]

Its exact nature is not certain. It may have been a strong spirit prepared from fermented grains and plants, as Eggeling[8]

[1] Rv. i. 116, 7; x. 131, 4. 5. *Cf.* Av. iv. 34, 6; x. 6, 5; Taittirīya Saṃhitā, i. 3, 3, 2; Śatapatha Brāhmaṇa, xii. 7, 3, 8.

[2] Rv. vii. 86, 6; viii. 2, 12; 21, 14; Maitrāyaṇī Saṃhitā, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.

[3] vi. 70, 1. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 493.

[4] Rv. vii. 86, 6; Av. xiv. 1, 35. 36; xv. 9, 1. 2.

[5] Taittirīya Brāhmaṇa, i. 3, 3, 2.

[6] See n. 4.

[7] Rv. viii. 2, 12; 21, 14. *Cf.* Kāṭhaka Saṃhitā, xiv. 6; Śatapatha Brāhmaṇa, i. 6, 3, 4; Maitrāyaṇī Saṃhitā, ii. 4, 2, etc.

[8] *Sacred Books of the East*, 44, 223, n. 2; Caland, *Altindisches Zauberritual*, 21, n. 1; Zimmer, *Altindisches Leben*, 280, 281. *Cf.* Kātyāyana Śrauta Sūtra, xix. 1, 20-27; Mahīdhara on Vājasaneyi Saṃhitā, xix. 1.

holds, or, as Whitney[9] thought, a kind of beer or ale. Geldner[10] renders it 'brandy.' It is sometimes mentioned in connexion with **Madhu.**[11] It was kept in skins.[12]

[9] Translation of the Atharvaveda, 207. *Cf.* Schrader, *Prehistoric Antiquities*, 326.

[10] *Rigveda, Glossar*, 198.

[11] Av. vi. 69, 1; ix. 1, 18. 19; Vājasaneyi Saṃhitā, xix. 95. See Hillebrandt, *Vedische Mythologie*, 1, 251, who attempts to show that Surā and Soma were rival priestly drinks at one time, belonging to different sections of the people.

[12] Pañcaviṃśa Brāhmaṇa, xiv. 11, 26. *Cf.* Rv. i. 191, 10.

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 121.

Surā-kāra, 'maker of **Surā**,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Brāhmaṇa, iii. 4, 7, 1. *Cf.* Zimmer, *Altindisches Leben*, 281, who compares Rv. i. 191, 10, which may refer to such a person.

Su-rādhas is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with **Ambarīṣa** and others.

Surāma in the Rigveda[1] refers to the illness caused by drinking **Surā** to excess. Indra is described as suffering from it in the Namuci legend.[2] Later Surāma[3] was treated as an epithet of **Soma**, meaning 'delightful.'

[1] x. 131, 5.

[2] Bloomfield, *Journal of the American Oriental Society*, 15, 148 *et seq.*

[3] Or Surāman. *Cf.* Vājasaneyi Saṃhitā, xxi. 42; Maitrāyaṇī Saṃhitā, iii. 11, 4; iv. 12, 5. Hillebrandt, *Vedische Mythologie*, 1, 245 *et seq.*, renders it 'Surā mixed,' which is doubtful.

Su-varṇa, 'beautiful coloured,' is an epithet of gold (**Hiraṇya**), and then comes to be used as a substantive denoting 'gold.'

[1] Taittirīya Brāhmaṇa, i. 4, 7, 4; 8, 9, 1, etc.

[2] Av. xv. 1, 2; Taittirīya Brāhmaṇa, iii. 12, 6, 6; Śatapatha Brāhmaṇa, xi. 4, 1, 8, etc.; Chāndogya Upaniṣad, i. 6, 6; iii. 19, 1; iv. 17, 7, etc.

Su-vasana in the Rigveda denotes a 'splendid garment,'[1] and is also used adjectivally, 'clothing well.'[2] Su-vāsas, 'well-dressed,' is a common adjective.[3] See **Vāsas.**

[1] vi. 51, 4.

[2] ix. 97, 50.

[3] Rv. i. 124, 7; iii. 8, 4; x. 71, 4, etc. *Cf.* Zimmer, *Altindisches Leben*, 262.

Su-vāstu ('having fair dwellings') is the name of a river in the Rigveda.[1] It is clearly the Soastos of Arrian[2] and the modern Swāt, a tributary of the **Kubhā** (Kabul river) which is itself an affluent of the Indus.

[1] viii. 19, 37; Nirukta, iv. 15.
[2] *Indica*, iv. 11.
Cf. Roth, *Nirukta, Erläuterungen*, 43; Zimmer, *Altindisches Leben*, 18; Ludwig, Translation of the Rigveda, 3. 200; *Imperial Gazetteer of India*, 23, 187.

Su-śārada Śālaṅkāyana is the name of a teacher, a pupil of **Ūrjayant Aupamanyava**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

1. **Su-śravas** is the name of a man in the Rigveda (i. 53, 9) according to Sāyaṇa.

2. **Su-śravas** is the name of the father of **Upagu Sauśravasa** in the Pañcaviṃśa Brāhmaṇa (xiv. 6, 8).

3. **Su-śravas Kauṣya** is the name of a teacher, a contemporary of **Kuśri Vājaśravasa**, in the Śatapatha Brāhmaṇa (x. 5, 5, 1 *et seq.*).

4. **Su-śravas Vārṣa-gaṇya** ('descendant of Vṛṣagaṇa') is the name of a teacher, a pupil of **Prātarahna Kauhala**, in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372.

Su-ṣāman is the name of a man in one verse of the Rigveda,[1] and probably forms part of the strange name, Varo Suṣāman, in other passages.[2] *Cf.* **Varu.**

[1] viii. 25, 22; possibly 60, 18.
[2] viii. 23, 28; 24, 28; 26, 2.
Cf. Ludwig, Translation of the Rigveda, 3, 162.

Su-ṣomā occurs certainly as the name of a river in the Nadī-stuti ('praise of rivers') in the Rigveda.[1] In two other passages it would seem to be a proper name, once masculine,[2] perhaps

[1] x. 75, 5; Nirukta, ix. 26, where it is absurdly identified with the **Sindhu** (Indus).
[2] viii. 7, 29.

the people, and once feminine,[3] though Roth[4] sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the Σόανος of Megasthenes,[5] the modern Suwan.

[3] viii. 64, 11.

[4] St. Petersburg Dictionary, *s.v.* 2.

[5] See Arrian, *Indica*, iv. 12; Schwanbeck, *Megasthenes*, 31, where there is a various reading Σόαμος. *Cf.* Hillebrandt, *Vedische Mythologie*, 1, 126 *et seq.*; Max Müller, *Sacred Books of the East*, 32, 398, 399; Zimmer, *Altindisches Leben*, 12-14.

Su-sartu is the name of a river in the Nadī-stuti ('praise of rivers') in the Rigveda.[1] That it was a tributary of the Indus is certain, but which one is unknown.

[1] x. 75, 6. *Cf.* Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3, 200.

Su-havis Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 25).

Sū-kara 'wild boar,' has the appearance of being an onomatopoetic word ('making the sound *sū*'); it is more probably a very old word going back to the Indo-European period, and cognate with the Latin *su-culus* ('little pig'), being transformed in sense by popular etymology.[1] It occurs in the Rigveda[2] and later.[3] It appears once in the Atharvaveda accompanied by *mṛga*,[4] the combined words apparently meaning 'wild hog,' as opposed to **Varāha**, 'boar.'

[1] The *sū-* corresponding to Lat. *sū-s*, Gk. *ὑ-ς*, Old High German, *sū*. *Cf.* Brugmann, *Grundriss*, 2^2, 483.

[2] vii. 55, 4.

[3] Av. ii. 27, 2; v. 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 21; Vājasaneyi Saṃhitā, xxiv. 40; Chāndogya Upaniṣad, v. 10, 2, etc. None of the passages refer to the flesh as eaten: Buddha's death was due to a meal of *sūkaramaddava*, which may well mean 'tender parts of pork' (see Fleet, *Journal of the Royal Asiatic Society*, 1906, 881, n.), though the Rājanighaṇṭu, vii. 85, gives *sūkara* as meaning the *Batatas edulis*.

[4] xii. 1, 48. The use of *mṛga* here does not indicate that *sūkara* is a new name, because the latter word elsewhere always occurs alone both in the Rigveda and later (n. 3). *Cf.* **Mṛga** above, 2, 172, n. 3.

Cf. Zimmer, *Altindisches Leben*, 82; Pischel, *Vedische Studien*, 1, 100.

Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Śastra in the later Saṃhitās[1] and the Brāhmaṇas.[2] The sense of 'hymn' must also be recognized in several passages of the Rigveda.[3]

[1] Taittirīya Saṃhitā, v. 4, 5, 5; vii. 1, 5, 4, etc.

[2] Aitareya Brāhmaṇa, ii. 33; iii. 11, 9. 12-15; iv. 21, 5; vi. 8, 10; Kauṣītaki Brāhmaṇa, xiv. 1; xv. 3; Satapatha Brāhmaṇa, xiii. 5, 1, 18; Nirukta, iv. 6; xi. 16.

[3] i. 42, 20; 171, 1; ii. 6, 2; vii. 29, 3, etc.

Sūcī, 'needle,' is found in the Rigveda[1] and later.[2]

[1] ii. 32, 4.

[2] Av. xi. 10, 3; Vājasaneyi Saṃhitā, xxiii. 33; Taittirīya Brāhmaṇa, iii. 9, 6, 4; Aitareya Brāhmaṇa, iii. 18, 6; Śatapatha Brāhmaṇa, xiii. 2, 10, 2. 3; Jaiminīya Brāhmaṇa, ii. 10; Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 3 (Oertel, *Journal of the American Oriental Society*, 16, 228).

Sūcīka is the name of a stinging insect in the Rigveda.[1]

[1] i. 191, 7. *Cf.* Zimmer, *Altindisches Leben*, 98.

Sūta is the name of a court official who is often mentioned with the **Grāmaṇī**. He is one of the eight **Vīras** in the Pañcaviṃśa Brāhmaṇa,[1] and of the eleven **Ratnins** in other texts.[2] He also appears in the Atharvaveda[3] among the kingmakers (**Rājakṛt**) and in the Śatrarudriya[4] ('section dealing with the hundred Rudras') of the Yajurveda. The commentators are agreed in seeing in him the 'charioteer' (**Sārathi**) or 'master of the horse,' of the king; this sense is accepted by Roth,[5] by Whitney,[6] and by Bloomfield.[7] But the fact that the **Saṃ-**

[1] ix. 1, 4, where he follows the chief queen (**Mahiṣī**), and precedes the Grāmaṇī in the list.

[2] Kāṭhaka Saṃhitā, xv. 4; Maitrāyaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Taittirīya Brāhmaṇa, i. 7, 3, 1; Taittirīya Saṃhitā, i. 8, 9, 1; Śatapatha Brāhmaṇa, v. 3, 1, 5.

[3] iii. 5, 7.

[4] Taittirīya Brāhmaṇa, iv. 5, 2, 1; Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā, xvi. 18. So also in the list of victims at the Puruṣamedha ('human sacrifice'), Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1. For other references to the Sūta, see Taittirīya Brāhmaṇa, ii. 7, 18, 4; Śatapatha Brāhmaṇa, v. 4, 4, 7; xiii. 4, 2, 5; 7, 1, 43; Kāṭhaka Saṃhitā, xxviii. 3; Bṛhadāraṇyaka Upaniṣad, iv. 3, 37. 38.

[5] St. Petersburg Dictionary, *s.v.*

[6] Translation of the Atharvaveda, 62.

[7] *Hymns of the Atharvaveda*, 114.

grahītṛ, who occurs in several passages beside the Sūta, is the 'charioteer,' renders this version improbable. Eggeling[8] thinks that he was, in the Brāhmaṇas at least, a minstrel and court poet, while Weber[9] considers that his name denotes him as 'consecrated'—that is, one who has constant access to the king. In the Epic the Sūta serves as a royal herald and bard:[10] it may be that the curious words *ahanti*,[11] *ahantya*,[12] or *ahantva*[13] applied to him[14] in the Śatarudriya denote his sacred character at once as minstrel and as herald—a combination of functions not unknown elsewhere.

[8] *Sacred Books of the East*, 41, 62, n. 1.
[9] *Indische Studien*, 17, 200.
[10] Hopkins, *Journal of the American Oriental Society*, 13, 254, 255.
[11] Vājasaneyi Saṃhitā, xvi. 18. This word means 'non-fighter' according to Weber, *Indische Studien*, 17, 200.
[12] Taittirīya Saṃhitā, iv. 5, 2, 1.
[13] Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī Saṃhitā, ii. 9, 3.
[14] The last two forms appear to be equivalent in sense to *ahanya*, 'not to be slain,' 'inviolable.'

Sūta-vaśā denotes in the Yajurveda[1] a cow barren after having one calf.

[1] Taittirīya Saṃhitā, ii. 1, 5, 4; vi. 1, 3, 6; Kāṭhaka Saṃhitā, xxxvii. 5; Taittirīya Brāhmaṇa, ii. 7, 4, 1, etc.

Sūtra has the sense of 'thread' in the Atharvaveda[1] and later.[2] In the sense of a 'book of rules' for the guidance of sacrificers and so forth, the word occurs in the Bṛhadāraṇyaka Upaniṣad.[3]

[1] iii. 9, 3; xviii. 8, 37.
[2] Śatapatha Brāhmaṇa, iii. 2, 4, 14; vii. 3, 2, 13; xii. 3, 4, 2; 7, 2, 10; Chāndogya Upaniṣad, vi. 8, 2; Nirukta, iv. 6.
[3] ii. 4, 10; iv. 1, 6 (Mādhyaṃdina= iv. 1, 2 Kāṇva); 5, 11.
Cf. Weber, *Indische Studien*, 5, 24, 25; Sieg, *Die Sagenstoffe des Ṛgveda*, 21.

Sūda, according to the St. Petersburg Dictionary, means 'well'[1] and the 'mud of a dried-up pool.'[2] Pischel,[3] however, shows clearly that Sūda denotes what is added to Soma to

[1] Rv. vii. 36, 3; ix. 97, 4.
[2] Rv. x. 61, 2; Kāṭhaka Saṃhitā, xvi. 13; Taittirīya Brāhmaṇa, i. 1, 3, 5; 2, 1, 3; Śatapatha Brāhmaṇa, viii. 7, 3, 21.
[3] *Vedische Studien*, 1, 72, 73.

make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling[4] renders it 'well,' and Grassmann 'sweet drink.'

[4] *Sacred Books of the East*, 43, 144.
Cf. Hillebrandt, *Vedische Mythologie*, I, 211.

Sūda-dohas in the Rigveda[1] denotes 'milking **Sūda**'—*i.e.*, what is requisite to mix with Soma, according to Pischel.[2] According to Roth,[3] it means 'yielding milk like a well.'

[1] viii. 69, 3.
[2] *Vedische Studien*, I, 72. *Sūdayitnu* in Rv. x. 64, 9, may be taken in the same way, and *sūdin* in Kāṭhaka Saṃhitā, xxvii. 2; *sūdya* in Taittirīyā Saṃhitā, vii. 4, 13, 1; Vājasaneyi Saṃhitā, xxii. 25, etc.
[3] St. Petersburg Dictionary, *s.v.*

Sūnā means, in the Rigveda[1] and the Atharvaveda,[2] apparently a 'woven (from *sīv*, 'sew') wickerwork basket' for holding flesh.

[1] i. 161, 10; 162, 13; x. 86, 18.
[2] Av. v. 17, 14. Crates of **Palāśa** wood are mentioned in the Śāṅkhāyana Śrauta Sūtra, xvii. 3, 2. 3.
Cf. Zimmer, *Altindisches Leben*, 271.

Sūnu is a common word for 'son' from the Rigveda onwards.[1] The etymological sense seems to be 'he who is borne,' and then 'the begotten.'[2] But the use of Sūnu in the Rigveda[3] is predominantly in relation to the father, and only rarely in its connexion with words for mother.[4] Thus a father is 'easy of access' (*sūpāyana*) to his son (*sūnu*);[5] but in another passage,[6] where the same term is applied to earth as a mother, the word used for son is **Putra.** No conclusion as to matriarchy can of course be drawn from the etymology. On the relation of son and father, see **Pitṛ.**

[1] Rv. i. 26, 3; ii. 38, 5; vi. 52, 9, etc.; Av. vi. 1, 2; vii. 2, 2; xii. 3, 23, etc.
[2] Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 453.
[3] Usually in a figurative sense—*e.g.*, *sahasaḥ, adreḥ sūnuḥ.*
[4] v. 42, 2.
[5] Rv. i. 1, 9.
[6] Rv. x. 18, 11.

Sūri is the regular word in the Rigveda[1] for the sacrificer, the later Yajamāna—that is, the man who pays the priests for performing the rite, and reaps the benefit of that service. The Sūris are often coupled with the **Maghavans**,[1] described as heroes or warriors,[2] and as related to the priests by their patronage[3] or as companions.[4]

[1] i. 31, 7. 12; 48, 24; 54, 11; 73, 5. 8. 9; iii. 31, 14; v. 42, 4; 79, 6; vi. 4, 8; 23, 10; vii. 32, 15; viii. 70, 15; x. 61, 22; 115, 5. 7. 8.

[2] i. 69, 3; 73, 9; 119, 3; 122, 12; 180, 9; vii. 32, 15.

[3] i. 97, 3. 4; v. 10, 6; vi. 8, 7; 25, 7; vii. 3, 8; 44, 18; viii. 60, 6; x. 66, 2.

[4] v. 64, 5; vii. 32, 25; viii. 45, 36; ix. 96, 4; x. 115, 7.

Cf. Ludwig, Translation of the Rigveda, 3, 236.

Sūrmi denotes in the Rigveda[1] and later,[2] according to the St. Petersburg Dictionary, a kind of 'tube' serving as a lamp. In one passage of the Rigveda[3] it means a 'pipe' for conveying water. *Cf.* **Avata.**

[1] vii. 1, 3.

[2] Taittirīya Saṃhitā, i. 5, 7, 6; v. 4, 7, 1; Kāṭhaka Saṃhitā, xxi. 9, where it is described as *karṇakāvatī*, rendered by Roth as 'provided with a handle.'

[3] viii. 69, 12. **Sūrmya** in Taittirīya Saṃhitā, iv. 5, 9, 2, may mean 'being in pipes or channels.'

Sūrya, the 'sun,' plays a great part in Vedic mythology and religion,[1] corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda[2] the sun is normally regarded as a beneficent power, a not unnatural view in a people which must apparently have issued from the cold regions of the Himālaya mountains. Its heat is, however, alluded to in some passages of the Rigveda,[3] as well as referred to in the Atharvaveda and the literature of the Brāhmaṇas.[4]

In one myth Indra is said to have vanquished Sūrya and to have stolen his wheel:[5] this is possibly a reference to the

[1] See Macdonell, *Vedic Mythology*, p. 30 *et seq.*

[2] *E.g.*, i. 50, 6; 115, 1. 3; 164, 11. 13; 191, 8. 9; vii. 63, 1; x. 37, 4; 85, 9; 88, 11; 139, 3, etc.

[3] Rv. vii. 34, 19; ix. 107, 20.

[4] Ehni, *Yama*, 134; Macdonell, *op. cit.*, p. 31.

[5] i. 175, 4; iv. 30, 4; x. 43, 5.

obscuration of the sun by a thunderstorm.[6] The Aitareya Brāhmaṇa[7] presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illumining the stars in heaven.[8] In the Rigveda[9] wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage[10] Svarbhānu, a demon, is said to have eclipsed the sun with darkness, while **Atri** restores the light of the sun, a similar feat being elsewhere attributed to his family, the Atris.[11] In the Atharvaveda[12] **Rāhu** appears for the first time in connexion with the sun. Indra's defeat of Sūrya[6] may also be explained as alluding to an eclipse; in two other passages[13] such an interpretation seems at least probable. Ludwig[14] not only argues that the Rigveda knows the theory of eclipses caused by an occultation of the sun by the moon, and regards the sun as going round the earth,[15] but even endeavours to identify an eclipse referred to in the Rigveda with one that occurred in 1029 B.C. These views are completely refuted by Whitney.[16]

The sun as a maker of time[17] determines the year of 360 days, which is the civil year and the usual year (**Saṃvatsara**) of

[6] Macdonell, *loc. cit.*

[7] iii. 44, 4.

[8] Macdonell, p. 10, who compares Rv. i. 115. 5; x. 37, 3. See also Speyer, *Journal of the Royal Asiatic Society*, 1906, 723; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

[9] Rv. iv. 13, 5.

[10] Rv. v. 40, 5-9. *Cf.* Macdonell, p. 160; Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 6, 14; Kauṣītaki Brāhmaṇa, xxiv. 3; Tilak, *Orion*, 159.

[11] Av. xiii. 2, 4. 12. 36; Śatapatha Brāhmaṇa, iv. 3, 4, 21.

[12] Av. xix. 9, 10; Zimmer, *Altindisches Leben*, 351.

[13] Rv. iv. 28, 2. 3; v. 33, 4. In x. 27, 20, *sūro marhaḥ* means, according to Roth, St. Petersburg Dictionary, *s.v.*, and Zimmer, *loc. cit.*, a demon of eclipse; but it may also mean the 'cleansing' sun. Av. ii. 10, 8, clearly refers to an eclipse. See Lanman, *Festgruss an Roth*, 187-190.

[14] Proceedings of the Bohemian Academy of Sciences, May, 1885; Translation of the Rigveda, 6, x.

[15] See Rv. iv. 28, 23; v. 33, 4; x. 37, 3; 138, 4.

[16] *Proceedings of the American Oriental Society*, October, 1885, xvii (*Journal of the American Oriental Society*, 13, lxi-lxvi); *Journal of the American Oriental Society*, 16, lxxxii, lxxxiii; Eggeling, *Sacred Books of the East*, 41, 65, 66; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

[17] Rv. v. 81, 1.

Vedic literature. This solar year is divided into two halves—the Uttarāyaṇa,[18] when the sun goes north, and the Dakṣiṇāyana,[19] when it goes south. There can be no doubt that these periods denote the time when the sun turns north from the winter solstice, and when it turns south from the summer solstice, for the Kauṣītaki Brāhmaṇa[20] says so in perfectly clear language. The alternative theory is to regard the periods as those when the sun is in the north—*i.e.*, when it is north of the equator, and when it is in the south, taking as points of departure the equinoxes, not the solstices; but this view has no support in Vedic literature, and is opposed to the fact that the equinoxes play no part in Vedic astronomical theory.[21] There are only doubtful references to the solstices in the Rigveda.[22]

The Brāhmaṇas,[23] and perhaps the Rigveda,[24] regard the moon as entering the sun at new moon. According to Hillebrandt,[25] the Rigveda[26] recognizes that the moon shines by the borrowed light of the sun, but this seems very doubt-

[18] The form Uttarāyaṇa is later (Manu, vi. 10, etc.). Udagayana occurs in the Bṛhadāraṇyaka Upaniṣad, vi. 3, 1; Kauśika Sūtra, lxvii. 4; Lāṭyāyana Śrauta Sūtra, viii. 1, 1; Gobhila Gṛhya Sūtra, i. 1, 3; Āśvalāyana Gṛhya Sūtra, i. 4, etc.; Weber, *Naxatra*, 2, 201, 212; *Jyotiṣa*, 107 *et seq.*; Yāska, *Nirukta*, xiv. 10.

[19] The form is late (Manu, i. 67, etc.). In the Śatapatha Brāhmaṇa, ii. 1, 3, the two Ayanas are equated each with three seasons—the northern course with spring, summer, and rains; the southern with autumn, winter, and cool season. But this is merely an inevitable inaccuracy, since no real season begins with the winter solstice.

[20] xix. 3. *Cf.* Taittirīya Saṃhitā, vi. 5, 3; Bṛhadāraṇyaka Upaniṣad, vi. ½ 18 (Mādhyaṃdina = vi. 2, 18 Kāṇva); Weber, *Naxatra*, 2, 345 *et seq.*

[21] Thibaut, *Indian Antiquary*, 24, 96; *Astronomie, Astrologie und Mathematik*, 10; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 631 *et seq.*; 49, 473 *et seq.*; *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, 564, n. 1; Keith, *Journal of the Royal Asiatic Society*, 1909, 1103. On the other side, see Tilak, *Orion*, 22-31.

[22] See Hillebrandt, *Vedische Mythologie*, 3, 279-283, who cites Rv. i. 61, 15; v. 29, 5; x. 171, 4; 179, 2. But none of these passages are conclusive. *Cf.* Thibaut, *op. cit.*, 6.

[23] Śatapatha Brāhmaṇa, i. 6, 4, 18; iv. 6, 7, 12; x. 6, 2, 3; xi. 1, 6, 19; Bṛhadāraṇyaka Upaniṣad, i. 2, 13; Aitareya Brāhmaṇa, viii. 28, 8.

[24] v. 47, 3; ix. 25, 6; 71, 2; x. 55, 5; 138, 4. *Cf.* Hillebrandt, *op. cit.*, 1, 463-466.

[25] *Ibid.*, 3, 467, 468.

[26] ix. 71, 9; 76, 4; 86, 32; perhaps i. 190, 3; Sāmaveda, ii. 9, 2, 12, 1. Thibaut, *op. cit.*, 6, considers that the meaning of the passages is merely that the moon is filled up during the bright half of the month by light emanating from the sun.

ful. See also **Aryamṇaḥ Panthā,**[27] **Nakṣatra,** and **Sapta Sūryāḥ.**

[27] Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. *Cf.* Tilak, *Orion*, 158 *et seq.*; Oldenberg, *Ṛgveda-Noten*, 1, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmaṇas are all very naive and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (Pañcaviṃśa Brāhmaṇa, xvi. 8, 6), or forty-four days' journey for a horse (*ibid.*, xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, ii. 17, 8), or a hundred leagues (Kauṣītaki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13; *cf.* Nirukta, vi. 17; Kauṣītaki Brāhmaṇa, xxiv. 4. 5; xxvi. 1), and that it sets in the west (*ibid.*, xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also four-cornered (*catuḥ-śrakti*) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 *et seq.*

Sūrya-nakṣatra is found in the Śatapatha Brāhmaṇa[1] in a passage where Sāyaṇa takes it as denoting a **Nakṣatra,** which gives out rays of light like the sun. But the real sense (as the Kāṇva text helps to show) is that the sacrificer may take the sun for his Nakṣatra—*i.e.*, he may neglect the Nakṣatras altogether and rely on the sun.

[1] ii. 1, 2, 19 *Cf.* Eggeling, *Sacred Books of the East*, 12, 288.

Sūrya-candramasā or **Sūrya-candramasau** denotes 'sun and moon' as a pair of luminaries in the Rigveda[1] and later.[2]

[1] i. 102, 2; v. 51, 15; x. 190, 3.
[2] Bṛhadāraṇyaka Upaniṣad, iii. 8, 9; Chāndogya Upaniṣad, vii. 12, 1. *Cf.* Weber, *Naxatra*, 2, 293; *Jyotiṣa* 28, 50; *Indische Studien*, 9, 112.

Sṛka in a couple of passages of the Rigveda[1] denotes a weapon of Indra, perhaps a 'lance.'

[1] i. 32, 12; x. 180, 2. *Cf. sṛkāyin, sṛkā-hasta*, 'bearing a lance in his hand,' in the Śatarudriya, Vājasaneyi Saṃhitā, xvi. 21. 61, etc.

Sṛgāla, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.

Sṛjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.[1] What it was is unknown: Mahīdhara on the Vājasaneyi passage calls it a kind of bird; Sāyaṇa on the Taittirīya Saṃhitā gives the alternatives 'black fly' (when *sṛjayā* must be read), 'white serpent,' and 'black buffalo.'

[1] Taittirīya Saṃhitā, v. 5, 14, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 23. *Cf.* Zimmer, *Altindisches Leben*, 99.

Sṛñjaya is the name of a people mentioned as early as the Rigveda. Sṛñjaya (that is, the king of this people) **Daivavāta** is celebrated as victorious over the **Turvaśas** and the **Vṛcīvants**,[1] and his sacrificial fire is referred to.[2] In connexion with Daivavāta is also mentioned **Sāhadevya Somaka**,[3] no doubt another prince; for in the Aitareya Brāhmaṇa[4] we find Somaka Sāhadevya and his father, Sahadeva (originally **Suplan**) Sārñjaya, as kings who were anointed by **Parvata** and **Nārada**. The Rigveda[5] has also a Dānastuti ('praise of gifts') of **Prastoka**,[6] a Sṛñjaya, who is lauded along with **Divodāsa**. Moreover, **Vītahavya**[7] seems to have been a Sṛñjaya, though Zimmer[8] prefers to take the derivative word, **Vaitahavya**, not as a patronymic, but as an epithet.

It seems probable that the Sṛñjayas and the **Tṛtsus** were closely allied, for Divodāsa and a Sṛñjaya prince are celebrated together,[9] and the Turvaśas were enemies of both.[10] This view is borne out by the Śatapatha Brāhmaṇa,[11] which recognizes **Devabhāga Śrautarṣa** as Purohita of the **Kurus** and the Sṛñjayas.

[1] Rv. vi. 27, 7.
[2] Rv. iv. 15, 4.
[3] Rv. iv. 15, 7.
[4] vii. 34, 9.
[5] Rv. vi. 47, 22. 25.
[6] *Cf.* Śāṅkhāyana Śrauta Sūtra, xvi. 11, 11.
[7] Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; Hillebrandt, *Vedische Mythologie*, 1, 105.
[8] *Altindisches Leben*, 132 (on *vaitahavya*).
[9] *Cf.* also the connexion of the **Bharadvājas** and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, *op. cit.*, 1, 104), and their connexion with the Sṛñjayas (Vītahavya in Rv. vi. 15, 2. 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharadvāja family).
[10] See, on the one hand, Rv. vii. 18 (Turvaśas and Tṛtsus), and, on the other, vi. 27, 7.
[11] ii. 4, 4, 5.

On the other hand, some disaster certainly befel the Sṛñjayas, at least the Vaitahavyas, for they are said in the Atharvaveda[12] to have offended the **Bhṛgus** and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the Kāṭhaka Saṃhitā[13] and the Taittirīya Saṃhitā,[14] in independent passages, refer to the Sṛñjayas having sustained some serious loss, though the notice is in each case coupled with a ritual error, much as in the Old Testament the fate of kings depends on their devotion to Jahve or their disobedience. It is justifiable to recognize some disaster in this allusion.

The geographical position of the Sṛñjayas is uncertain. Hillebrandt[15] suggests that in early times they must be looked for west of the Indus with Divodāsa; he also mentions, though he does not definitely adopt, the suggestion of Brunnhofer that the Sṛñjayas are to be compared with the Σαράγγαι[16] of the Greeks, and to be located in Drangiana. Zimmer[17] is inclined to locate them on the upper Indus; but it is difficult to decide definitely in favour of any particular location. They may well have been a good deal farther east than the Indus, since their allies, the Tṛtsus, were in the **Madhyadeśa**, and were certainly absorbed in the Kurus.

Of the history of this clan we have one notice.[18] They expelled **Duṣṭarītu Pauṃsāyana**, one of their kings, from the hereditary monarchy—of ten generations—and also drove out **Revottaras Pāṭava Cākra Sthapati**, probably his minister, who, however, succeeded in effecting the restoration of the king, despite the opposition of the Kuru prince, **Balhika Prātīpya**. Very probably this Kuru prince may have been at the bottom of the movement which led to the expulsion of the king and his minister. But the restoration of the king can

[12] v. 19, 1. *Cf.* v. 18, 10. 11.

[13] xii. 3.

[14] vi. 6, 2, 2. 3.

[15] *Op. cit.*, 1, 106.

[16] Herodotus has the form Σαράγγαι and Σαράγγεες, Strabo and Arrian Δράγγαι. The Avestic is *zrayaṅh*, Old Persian *daraya*. The Indian *s* is curious if the words are parallel (see, however, Bloomfield, *American Journal of Philology*, 25, 11; Oldenberg, *Journal of the Royal Asiatic Society*, 1909, 1098).

[17] *Altindisches Leben*, 132, 133; Weber, *Indische Studien*, 1, 232. This is a guess from Rv. i. 100, where Sahadeva occurs and the **Sindhu** is mentioned.

[18] Śatapatha Brāhmaṇa, xii. 9, 3, 1 *et seq.*

hardly be regarded, in accordance with Bloomfield's view,[19] as a defeat of the Sṛñjayas.

[19] *Hymns of the Atharvaveda*, 433. So also Zimmer, *op. cit.*, 132.
Cf. Weber, *Indische Studien*, 1, 208; 3, 472; 18, 237; *Episches im vedischen Ritual*, 31; Ludwig, Translation of the Rigveda, 3, 153; Oldenberg, *Buddha*, 405.

Sṛṇī is found certainly in one,[1] and probably also in two other[2] passages of the Rigveda. The sense appears to be 'sickle.' In one other passage Sṛṇya is coupled with *jetā*:[3] the sense is doubtful, Roth[4] conjecturing *cetā*, and Oldenberg[5] pointing out that *chettā* is also possible. Hopkins[6] thinks that a 'hook' is here meant.

[1] i. 58, 4, where *sṛṇyā*, according to Geldner, *Vedische Studien*, 1, 116, n. 1, and to Pischel, *ibid.*, 2, 111, stands for *sṛṇyābhiḥ*, and, as an adjective agreeing with *juhūbhiḥ*, means 'sickle-shaped sacrificial ladles.' But this is very doubtful.
[2] x. 101, 3 (Nirukta, v. 28); 106, 6 (*ibid.*, xiii. 5). It is certain in Śatapatha Brāhmaṇa, vii. 2, 2, 5.
[3] iv. 20, 5.
[4] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 111.
[5] *Rgveda-Noten*, 1, 284.
[6] *Journal of the American Oriental Society*, 17, 86, n.
Cf. Zimmer, *Altindisches Leben*, 238; Oldenberg, *op. cit.*, 1, 58.

Sṛṇya. See **Sṛṇī**.

Sṛbinda is the name of a foe of Indra[1] in the Rigveda.[2] The word may denote a real foe, since it has no obvious Āryan derivation.

[1] *Cf.* Macdonell, *Vedic Mythology*, p. 162.
[2] viii. 32, 2.

Sṛmara is the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, v. 5, 16, 1 (according to Sāyaṇa=*camara*); Maitrāyaṇī Saṃhitā, iii. 14, 20; Vājasaneyi Saṃhitā, xxiv. 39 (where Mahīdhara identifies it with the **Gavaya**).

Setu appears in the Rigveda[1] and later[2] to denote merely a raised bank for crossing inundated land,[3] a 'causeway,' such as are common all the world over. This sense explains best the later meaning of 'boundary.' The word in Vedic literature is probably always metaphorical.

[1] ix. 41, 2.

[2] Taittirīya Saṃhitā, iii. 2, 2, 1; vi. 1, 4, 9; 5, 3, 3; vii. 5, 8, 5; Kāṭhaka Saṃhitā, xxviii. 4; Aitareya Brāhmaṇa, iii. 35; Taittirīya Brāhmaṇa, ii. 4, 2, 6; Śatapatha Brāhmaṇa, xiii. 2, 10, 1; Bṛhadāraṇyaka Upaniṣad, iv. 4, 24; Chāndogya Upaniṣad, viii. 4, 1. 2, etc.

[3] Max Müller, *Sacred Books of the East*, I, 130, n. 2.

Cf. Zimmer, *Altindisches Leben*, 257.

Senā denotes primarily a 'missile,' a sense found in the Rigveda[1] and the Atharvaveda,[2] and then a 'host' or 'army,' which is its normal meaning.[3] See **Saṃgrāma.**

[1] Rv. i. 66, 7; 116, 1 (*senā-jū*, 'swift as an arrow'); 143, 5; 186, 9; ii. 33, 11; v. 30, 9; vii. 3, 4; viii. 75, 7; x. 23, 1.

[2] viii. 8, 7; xi. 10, 4.

[3] Rv. i. 33, 6; vii. 25, 1; ix. 96, 1; x. 103, 1. 4. 7; 142, 4; 156, 2; Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc.

Cf. von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 456; Bloomfield, *ibid.*, 48, 549, 550; Pischel, *Vedische Studien*, 1, 231, n. 2, denies that Senā ever means 'missile,' and compares *exercitus effusus, agmen effusum.*

Senā-nī, 'leader of an army,' is the title of the royal 'general.' He is mentioned in the Rigveda,[1] where also[2] the word is used metaphorically. He is also referred to in the Śatarudriya,[3] as well as elsewhere in the Yajurveda Saṃhitās and Brāhmaṇas.[4] He is one of the **Ratnins** of the king.[5] Presumably he was appointed by the king, not by the people, to command in war when the king became too important to lead every little fray in person. In the Aitareya Brāhmaṇa[6] this official is called Senā-pati.

[1] vii. 20, 5; ix. 96, 1; x. 84, 2.

[2] x. 34, 12 (the gambling hymn).

[3] Vājasaneyi Saṃhitā, xvi. 17; Kāṭhaka Saṃhitā, xvii. 11; Maitrāyaṇī Saṃhitā, ii. 9, 4; Taittirīya Saṃhitā, iv. 5, 2, 1.

[4] Vājasaneyi Saṃhitā, xv. 15; Kāṭhaka Saṃhitā, xvii. 9; Maitrāyaṇī Saṃhitā, ii. 8, 10; Śatapatha Brāhmaṇa, viii. 6, 1, 21.

[5] Taittirīya Saṃhitā, i. 8, 9, 1; Taittirīya Brāhmaṇa, i. 7, 3, 4; Maitrayaṇī Saṃhitā, ii. 6, 5; iv. 3, 8; Kāṭhaka Saṃhitā, xv. 4; Satapatha Brāhmaṇa, v. 3, 1, 1.

[6] viii. 23, 10.

Selaga in the Brāhmaṇas[1] appears to denote 'robber.' See **Sailaga.**

[1] Aitareya Brāhmaṇa, vii. 1, 5; viii. 11, 8; Śatapatha Brāhmaṇa, xiii. 4, 3, 10.

Sehu occurs in a comparison in the Atharvaveda,[1] where it must denote a very sapless (*arasa*) substance.

[1] vii. 76, 1. *Cf.* Zimmer, *Altindisches Leben*, 54; Whitney, Translation of the Atharvaveda, 441.

Saitava, 'descendant of Setu,' is the name of a teacher in the first two Vaṃśas (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.[1] He is described as a pupil of **Pārāśarya** or of **Pārāśaryāyaṇa.**[2]

[1] ii. 5, 21; iv. 5, 27 Mādhyaṃdina; ii. 6, 2 Kāṇva. [2] iv. 6, 2 Kāṇva.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittirīya Saṃhitā,[1] to **Guggulu** in the Atharvaveda,[2] to a horse in the Śatapatha Brāhmaṇa,[3] and to salt in the same text.[4]

[1] vii. 4, 13, 1.
[2] xix. 38, 2.
[3] xi. 5, 5, 12; Bṛhadāraṇyaka Upaniṣad, vi. 2, 13 (Mādhyaṃdina = vi. 1, 13 Kāṇva).
[4] Bṛhadāraṇyaka Upaniṣad, ii. 4, 12 (*°khilya*); iv. 5, 13 (*°ghana*).

Sairya is the name in the Rigveda[1] of some species of grass infested by insects.

[1] i. 191, 3. *Cf.* Zimmer, *Altindisches Leben*, 72.

Sailaga is found in the Vājasaneyi Saṃhitā[1] and the Taittirīya Brāhmaṇa[2] as the name of one of the victims at the Puruṣamedha ('human sacrifice'). 'Robber' seems to be the sense of this word, as of **Selaga.**

[1] xxx. 18.
[2] iii. 4, 16, 1; Sāṅkhāyana Āraṇyaka, xii. 23 (also spelt Śailaga).

Cf. Eggeling, *Sacred Books of the East*, 44, 367, n. 4.

Sobhari is the name of a Ṛṣi frequently mentioned in the Rigveda.[1] The family is also referred to,[2] and a father, Sobharī.[3]

[1] viii. 5, 26; 19, 2; 20, 19; 22, 2.
[2] Rv. viii. 19, 32; 20, 8.
[3] Rv. viii. 22, 15. *Cf.* viii. 103, 14; Av. xviii. 3, 15.

Cf. Ludwig, Translation of the Rigveda, 3, 105; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Soma was the famous plant which was used for the preparation of the libation of Soma made at the Vedic sacrifice. Its importance is sufficiently shown by the fact that the whole of the ninth Maṇḍala of the Rigveda, and six hymns in other Maṇḍalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (*babhru*),[1] ruddy (*aruṇa*),[2] or tawny (*hari*).[3] Possibly its twigs hang down if the epithet **Naicāśākha**[4] refers to the plant as Hillebrandt[5] thinks. The shoot is called *aṃśu*,[6] while the plant as a whole is called *andhas*,[7] which also denotes the juice.[8] *Parvan*[9] is the stem. *Kṣip*,[10] 'finger,' is used as a designation of the shoots, which may therefore have resembled fingers in shape; *vakṣaṇā*[11] and *vāṇa*[12] also seem to have the sense of the shoot. There is some slight evidence to suggest that the stem was not round, but angular.[13]

[1] The word is not actually found applied to the plant itself; but the Pañcaviṃśa Brāhmaṇa, ix. 5, 3, prescribes *arjunāni*, plants of this indefinite colour, as a substitute for Soma, if **Pūtīkas** cannot be obtained.
[2] Rv. vii. 98, 1; x. 94, 3; 144, 5. *Cf.* Śatapatha Brāhmaṇa, iv. 5, 10, 1 *et seq.*
[3] Rv. ix. 92, 1. The Soma cow, with which Soma was purchased, is called *babhru* or *aruṇā*, Śatapatha Brāhmaṇa, iii. 3, 1, 15; Maitrāyaṇī Saṃhitā, iii. 7, 5, etc.
[4] Rv. iii. 53, 14. *Cf.* **Naicāśākha**.
[5] *Vedische Mythologie*, 1, 14-18; 2, 241-245.
[6] Rv. i. 168, 3 iii. 48, 2, etc.
[7] Rv. i. 28, 7; iii. 48, 1; iv. 16, 1, etc.
[8] ii. 14, 1; 19, 1; 35, 1, etc.
[9] Rv. i. 9, 1. *Cf. parus*, Taittirīya Brāhmaṇa, iii. 7, 13; Vaitāna Sūtra, 24.
[10] Rv. ix. 79, 4. *Cf.*, however, Pischel, *Vedische Studien*, 1, 70.
[11] Rv. viii. 1, 17.
[12] Rv. iv. 24, 9; ix. 50, 1. But these passages are both very doubtful. *Cf.* **Vāṇa**. The husk left after the pressing is called *andhas* (ix. 86, 44), *vavri* (ix. 69, 9), *tvac* (ix. 86, 44; Taittirīya Brāhmaṇa, iii. 7, 13, 1). *śarīra* (*ibid.*, 2), *śarya* (ix. 68, 2), *tānva* (ix. 78, 1).
[13] *Cf. pṛṣṭhya* in Rv. iv. 20, 4; Hillebrandt, 1, 54, 55.

The plant grew on the mountains,[14] that of **Mūjavant** being specially renowned.

These notices are inadequate to identify the plant. It has been held[15] to be the *Sarcostemma viminale* or the *Asclepias acida* (= *Sarcostemma brevistigma*). Roth[16] held that the *Sarcostemma acidum* more nearly met the requirements of the case. Watt[17] suggested the Afghan grape as the real Soma, and Rice[18] thought a sugar-cane might be meant, while Max Müller and Rājendralāla Mitra suggested that the juice was used as an ingredient in a kind of beer—*i.e.*, that the Soma plant was a species of hop. Hillebrandt[19] considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified.[20]

In the Yajurveda[21] the plant is purchased ere it is pressed. Hillebrandt[22] considers that the sale must be assumed for the Rigveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the **Kīkaṭas**.[23] As it stands, the ritual performance is clearly an acquisition of the Soma from the Gandharvas (represented by a Śūdra), a ritual imitation of the action which may have been one of the sources of the drama. Owing to the difficulty of obtaining the real plant from a great

[14] Rv. i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; Av. iii. 21, 10. So in the Avesta, Yasna, x. 4, etc.

[15] Lassen, *Indische Alterthumskunde*, 1^2, 931; Muir, *Sanskrit Texts*, 5, 261 *et seq.* *Cf.* Haug, *Aitareya Brāhmaṇa*, 2, 489; Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, liv.

[16] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 680 *et seq.* *Cf.* also 38, 134 *et seq.*

[17] See Hillebrandt, 1, 7 *et seq.*

[18] *Ibid.*, 10.

[19] *Ibid.*, 12. The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland, and A. Houtum-Schindler, as to the identity of the plant, is reprinted in Max Müller's *Biographies of Words*, 222 *et seq.*, and reviewed by Hillebrandt. See also Eggeling, *Sacred Books of the East*, 26, xxiv *et seq.*, who thinks that the traditional identification is not far wrong. Caland, *Altindisches Zauberritual*, 188, gives it as *Sarcostemma acidum*.

[20] The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and Yezd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, *Sacred Books of the East*, 26, xxiv *et seq.*

[21] Śatapatha Brāhmaṇa, iii. 3, 1, 1 *et seq.*; Hillebrandt, 1, 89 *et seq.*

[22] *Ibid.*, 70.

[23] Rv. iii. 53, 14.

distance, several substitutes were allowed in the Brāhmaṇa period.[24]

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigveda as the usual one. The stones are called *grāvan*[25] or *adri*,[26] and were, of course, held in the hands.[27] The plant was laid on boards one beside the other (**Adhiṣavana**), and, according at least to the later ritual,[28] a hole was dug below, so that the pounding of the plant by means of the stones resulted in a loud noise, doubtless a prophylactic against demoniac influences.

The plant was placed on a skin and on the Vedi[29]—which was no longer done in the later ritual—**Dhiṣaṇā** in some passages denoting the Vedi.[30]

Sometimes the mortar and pestle were used in place of the stones.[31] This use, though Iranian, was apparently not common in Vedic times.

Camū denotes the vessel used for the offering to the god,[32] **Kalaśa** and **Camasa** those used for the priests to drink from. Sometimes[33] the Camū denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called **Tvac**,[34] or twice *go* ('cow-hide').[35] **Kośa**,[36] Sadhastha,[37] **Dru**,[38]

[24] See Śatapatha Brāhmaṇa, iv. 5, 10, 1-6, and *cf.* Eggeling, *Sacred Books of the East*, 26, xxvii; Pañcaviṃśa Brāhmaṇa, ix. 5, 3.

[25] i. 83, 6; 135, 7, etc.

[26] i. 130, 2; 135, 5; 137, 1, etc. *Adri* is used oftener with the verb *su*, 'press,' than *grāvan*, which is more personally conceived, and so appears with *vad*, 'speak,' and so forth; Hillebrandt, 1, 153, n. 1.

[27] Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.

[28] Kātyāyana Śrauta Sūtra, iv. 4, 28; that *ākhara*, Rv. x. 94, 5, denotes this is uncertain.

[29] Rv. v. 31, 12.

[30] Rv. i. 109, 3; iii. 2, 1; vi. 11, 3, etc.

[31] Rv. i. 28. The pestle is *manthā*, the mortar *ulūkhala*; in x. 101, 11, *vanaspati* and *vana* may have the same senses respectively.

[32] Not the pressing boards, which are unknown in the Rigveda. *Cf.* Rv. ix. 99, 8; x. 91, 15, etc.

[33] Rv. i. 28, 9; iv. 18, 3; vi. 57, 2; etc.; Hillebrandt, 1, 170, 173.

[34] Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.

[35] Rv. x. 94, 9; 116, 4.

[36] Rv. vii. 101, 4; viii. 20, 8, etc. It denotes the larger vessel from which the Soma is poured into the Kalaśas, or cups.

[37] Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc.

[38] Rv. ix. 1, 2; 65, 6; 98, 2; in x. 101, 10, *dru*=mortar.

Vana,[39] **Droṇa**,[40] are all terms used for Soma vessels, while **Sruva**[41] denotes the 'ladle.'

Apparently the plant was sometimes steeped in water to increase its yield of juice.[42]

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve[43] (**Pavitra**). The Soma was then used unmixed (*śukra*,[44] *śuci*)[45] for Indra and Vāyu, but the **Kaṇvas** seem to have dropped this usage.[46] The juice is described as brown (*babhru*),[47] tawny (*hari*),[48] or ruddy (*aruṇa*),[49] and as having a fragrant smell,[50] at least as a rule.[51]

Soma was mixed with milk (**Gavāśir**),[52] curd or sour milk (**Dadhyāśir**),[53] or grain (**Yavāśir**).[54] The admixtures are

[39] Rv. ii. 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

[40] Rv. ix. 15, 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The *camū*, on the other hand, was the cup for the gods, the *kalaśa* that for the priests (later it was also used as = *kośa*, when *camasa* had replaced *kalaśa* as cup for the priests; Hillebrandt, 1, 187).

[41] Rv. i. 116, 24. *Cf.* also **Amatra** and **Khārī**.

[42] This process is technically called *āpyāyana*, 'causing to swell.' *Cf.* Rv. ix. 74, 9; Maitrāyaṇī Saṃhitā, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt, 193-195; Eggeling, *Sacred Books of the East*, 26, xxvi.

[43] Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see **Pavitra**.

[44] Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

[45] Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

[46] *Cf.* Rv. viii. 2, 5. 9. 10. 28, etc. The Maitrāyaṇī Saṃhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, 1, 207, 208, may be right in thinking that the Kāṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

[47] Rv. ix. 33, 2; 63, 4. 6.

[48] Rv. ix. 3, 9; 7, 6; 65, 8. 12. 25, etc.

[49] Rv. ix. 40, 2; 45, 3; *aruṣa*, ix. 61, 21; *śoṇa*, ix. 97, 13.

[50] ix. 97, 19; 107, 2.

[51] Śatapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, *op. cit.*, 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

[52] Hillebrandt, 1, 219-222.

[53] *Ibid.*, 221.

[54] *Ibid.*, 222 *et seq.*

alluded to with various figurative expressions, as **Atka**, 'armour';[55] **Vastra**[56] or **Vāsas**,[57] 'garment'; **Abhiśrī**,[58] 'admixture'; *rūpa*,[59] 'beauty'; *śrī*,[60] 'splendour'; *rasa*,[61] 'flavour'; *prayas*,[62] 'dainty'; and perhaps *nabhas*,[63] 'fragrance.' The adjective *tīvra*[64] denotes the 'pungent' flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by *ṛjīṣa*, 'residue.'[65]

It seems probable that in some cases honey was mixed with Soma: perhaps the *kośa madhu-ścut*, 'the pail distilling sweetness,' was used for the mixing.[66] It seems doubtful if Surā was ever so mixed.[67]

There were three pressings a day of Soma, as opposed to the two of the Avesta.[68] The evening pressing was specially connected with the Ṛbhus, the midday with Indra, the morning with Agni, but the ritual shows that many other gods also had their share.[69] The drinker of Soma and the non-drinker are sharply discriminated in the texts.[70] Localities where Soma was consumed were **Ārjīka, Pastyāvant, Śaryaṇāvant, Suṣomā**, the territory of the **Pañcajanāḥ** or 'five

[55] Rv. ix. 69, 4.
[56] ix. 8, 6.
[57] ix. 69, 5.
[58] ix. 79, 5; 86, 27.
[59] Av. ix. 25, 4.
[60] Rv. iv. 41, 8; ix. 16, 6.
[61] Rv. iii. 48, 1; vi. 47, 1; ix. 97, 14. See also **Sūda**.
[62] Rv. iii. 30, 1; ix. 46, 3; 66, 23.
[63] Rv. ix. 83, 5; 97, 21, etc.
[64] Rv. i. 23, 1; ii. 41, 14; v. 37, 4; vi. 47, 1, etc.
[65] Maitrāyaṇī Saṃhitā, iv. 8, 5; Av. ix. 6, 16, etc.; Vājasaneyi Saṃhitā, xix. 72; citation in Nirukta, v. 12, etc. *Ṛjīṣa* as an adjective occurs in Rv. i. 32, 6, and *ṛjīṣin* in the Rigveda means, according to Hillebrandt, 1, 236, 237, generally 'one to whom the Soma shoots belong.' *Soma tiroahnya* is 'Soma pressed the day before yesterday.'
[66] Rv. ix. 103, 3. *Cf.* ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.
[67] See **Surāma**. *Cf.* Maitrāyaṇī Saṃhitā, iv, 12, 5; Vājasaneyi Saṃhitā, xxi. 42, and *surā-somā*, *ibid.*, xxi. 60.
[68] Yasna, x. 2.
[69] Hillebrandt, 1, 257 *et seq.*
[70] Rv. i. 110, 7; ii. 30, 7; v. 34, 3. 5; iv. 17, 17; 25, 6. 7; v. 37, 3; vi. 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the Vasiṣṭhas take away Indra from **Pāśadyumna Vāyata's** Soma sacrifice to **Sudās'**. Many famous Soma offerers are mentioned: **Atri**, v. 51, 8; 72, 1; viii. 42, 5; **Śāryāta**, i. 51, 12; iii. 51, 7; Vājasaneyi Saṃhitā, vii. 35; **Śiṣṭas**, viii. 53, 4, etc.; **Turvaśa Yadu**, viii. 45, 27; **Saṃvarta Kṛśa**, viii. 54, 2; **Nīpātithi, Medhyātithi, Puṣṭigu, Śruṣṭigu**, viii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: Taittirīya Saṃhitā, ii. 1, 5, 5 *et seq.*; Maitrāyaṇī Saṃhitā, ii. 5, 5, etc.

peoples,' and so on.[71] The effects of Soma in exhilarating and exciting the drinkers are often alluded to.[72]

It is difficult to decide if Soma was ever a popular, as opposed to a hieratic drink. The evidence for its actual popularity is very slight,[73] and not decisive.

[71] See *s.v.*; Hillebrandt, 1, 125-143. It is possible that Soma may have grown on the mountains to the north of **Madhyadeśa**, whatever may have been its original home, on which *cf.* Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 134 *et seq.*

[72] See Rv. viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure: Rv. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (Maitrāyaṇī Saṃhitā, ii. 2, 13 etc.). The Sautrāmaṇī was a rite designed to expiate the ill caused by vomiting Soma as Indra had done: Taittirīya Saṃhitā, ii. 3, 2, 5. 6; Śatapatha Brāhmaṇa, v. 5, 4, 9; xii. 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2, and the rite itself is no doubt older (see also **Viṣūcikā**). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, *Altindisches Leben*, 275; Rv. i. 91, 13; 118, 3; viii. 2, 12; 17, 6; 48, 12. Perhaps **Vamra** in i. 112, 15, got his name thence.

[73] Rv. viii. 69, 8-10. *Cf.* viii. 31, 5; i. 28, 5; Hillebrandt, 1, 143-147. The evidence is not decisive; the ordinary Soma sacrifice was clearly a sacrifice of rich patrons.

Cf. Zimmer, *Altindisches Leben*, 272-280; Hillebrandt, *Vedische Mythologie*, 1, 1-266; 2, 209 *et seq.*; Macdonell, *Vedic Mythology*, p. 104 *et seq.*

2. **Soma Prāti-veśya** ('descendant of Prativeśya') is the name of a teacher, a pupil of Prativeśya, in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1).

Somaka Sāha-devya ('descendant of Sahadeva') is the name of a king of the **Sṛñjayas** in the Rigveda.[1] He is mentioned in the Aitareya Brāhmaṇa[2] as having **Parvata** and **Nārada** as his priests.

[1] iv. 15, 7-10. [2] vii. 34, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 154; Hillebrandt, *Vedische Mythologie*, 1, 105.

Soma-dakṣa Kauśreya ('descendant of **Kuśri**') is the name of a teacher in the Kāṭhaka[1] and the Maitrāyaṇī[2] Saṃhitās.

[1] xx. 8; xxi. 9, where Somarakṣa Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9.

[2] iii. 2, 7.

Cf. Weber, *Indische Studien*, 3, 472, 473.

Somapi-tsaru. See **Tsaru.**

Soma-śuṣma Sātya-yajñi ('descendant of **Satyayajña**') is the name in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3) of a travelling Brahmin who met **Janaka** of **Videha.** He may be identical with the man of the same name with the additional patronymic **Prācīnayogya** ('descendant of Prācīnayoga'), who is mentioned as a pupil of Satyayajña in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

Soma-śuṣman Vāja-ratnāyana ('descendant of Vājaratna') is the name in the Aitareya Brāhmaṇa (viii. 21, 5) of the priest who consecrated **Śatānīka.**

Saukarāyaṇa is the name of a teacher, a pupil of **Kāṣāyaṇa**[1] or **Traivaṇi,**[2] in the second Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

[1] iv. 6, 2 (Kāṇva). [2] iv. 5, 27 (Mādhyaṃdina)

Sau-jāta Ārāḍhi is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

Sautrāmaṇī. See **Soma.**

Sau-danti ('descendant of Sudanta') occurs in the plural in the Pañcaviṃśa Brāhmaṇa (xiv. 3, 13), apparently as the name of priests who were contemporaries of **Viśvāmitra.**

Saudāsa in the plural designates the 'descendants of **Sudās,**' who are referred to in the Jaiminīya Brāhmaṇa[1] as having cast **Śakti,** the son of **Vasiṣṭha,** into the fire. Other texts[2] relate

[1] ii. 390 (*Journal of the American Oriental Society*, 18, 47). The story must have appeared in the Śāṭyāyanaka also. *Cf.* Geldner, *Vedische Studien*, 2, 159, n. 3

[2] Taittirīya Saṃhitā, vii. 4, 7, 1; Kauṣītaki Brāhmaṇa, iv. 8; Pañcaviṃśa Brāhmaṇa, iv. 7, 3. See also Caland, *Über das rituelle Sūtra des Baudhāyana*, 20.

that Vasiṣṭha, his son being slain, desired to avenge himself on the Saudāsas, and eventually succeeded. Geldner[3] sees a reference to the story in the Rigveda,[4] but without cause.

[3] *Loc. cit.* [4] iii. 53, 22.

Sau-dyumni ('descendant of Sudyumna') is the patronymic of king **Bharata Dauḥṣanti** in the Śatapatha Brāhmaṇa (xiii. 5, 4, 12).

Sau-bala, 'descendant of Subala,' is the name of a pupil of **Sarpi Vātsi** in the Aitareya Brāhmaṇa (vi. 24, 16).

Saubhara, 'descendant of Sobhari,' is the patronymic of **Pathin** in the Bṛhadāraṇyaka Upaniṣad.[1]

[1] ii. 5, 22 (Mādhyaṃdina=ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyaṃdina=iv. 6, 3 Kāṇva).

Saumāpa 'descendant of Somāpa,' is the patronymic of the two **Mānutantavyas,** teachers in the Śatapatha Brāhmaṇa.[1]

[1] xiii. 5, 3, 2, where Eggeling, *Sacred Books of the East*, 44, 392, has Saumapa.

Saumāpi, 'descendant of Somāpa,' is the patronymic of a teacher called **Priyavrata** in the Śāṅkhāyana Āraṇyaka (xv. 1).

Saumāyana, 'descendant of Soma,' is the patronymic of **Budha** in the Pañcaviṃśa Brāhmaṇa (xxiv. 18, 6).

Saumya is a term of affectionate address ('my dear') in the Upaniṣads.[1]

[1] Bṛhadāraṇyaka Upaniṣad, iii. 1, 3; 2, 13 (*varia lectio, somya*); Chāndogya Upaniṣad, iv. 4, 4 *et seq.*

Sau-yavasi, 'descendant of Suyavasa,' is the patronymic of **Ajīgarta.**[1]

[1] Aitareya Brāhmaṇa, vii. 15, 6; Śāṅkhāyana Śrauta Sūtra, xv. 19, 29.

Saurī is given by Zimmer[1] as the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.[2] But this is an error: *saurī* means 'dedicated to the sun.'

[1] *Altindisches Leben*, 99.
[2] v. 5, 16, 1 = Vājasaneyi Saṃhitā, xxiv. 33 = Maitrāyaṇī Saṃhitā, iii. 14, 14.

Sau-varcanasa is the patronymic of **Saṃśravas** in the Taittirīya Saṃhitā (i. 7, 2, 1).

Sau-śravasa, 'descendant of **Suśravas**,' is the patronymic of **Upagu** in the Pañcaviṃśa Brāhmaṇa,[1] and the **Kaṇva** Sauśravasas are mentioned in the Kāṭhaka Saṃhitā.[2]

[1] xiv. 6, 8. [2] xiii. 12 (*Indische Studien*, 3, 474).

Sau-śromateya, 'descendant of Suśromatā,' is the metronymic of **Aṣāḍhi** in the Śatapatha Brāhmaṇa.[1] *Cf.* **Āṣāḍhi.**

[1] vi. 2, 1, 37. *Cf.* Eggeling, *Sacred Books of the East*, 41, 171, n. 1.

Sau-ṣadmana, 'descendant of Suṣadman,' is the patronymic of **Viśvantara** in the Aitareya Brāhmaṇa (vii. 27, 1; 34, 7).

Skandhhyā, fem. plur., is used in the Atharvaveda[1] of a disease 'of the shoulders,' probably tumours of some kind.

[1] vi. 25, 3. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 472, 473.

Stanayitnu, sing. and plur., denotes 'thunder' from the Rigveda[1] onwards.[2]

[1] v. 83, 6. [2] Av. i. 13, 1; iv. 15, 11; vii. 11, 1, etc.

Stamba in the Atharvaveda[1] and later[2] denotes a 'tuft of grass,' or more generally a 'bunch' or 'cluster.'

[1] viii. 6, 14.
[2] Taittirīya Saṃhitā, v. 6, 4, 1 (of **Darbha**); Taittirīya Brāhmaṇa, ii. 7, 17, 3; iii. 2, 2, 4; 3, 3, 4; Aitareya Brāhmaṇa, v. 23, 9, etc.

Stambha, 'pillar,' is found in the Kāṭhaka Saṃhitā,[1] and often in the Sūtras. Earlier Skambha[2] is used, but only metaphorically.

[1] xxx. 9; xxxi. 1. [2] Rv. i. 34, 2; iv. 13, 5, etc.

Starī denotes a 'barren cow' in the Rigveda (i. 101, 3; 116, 22; 117, 20, etc.).

Sti. See **Upasti.**

Sti-pā. See **Upasti.**

Stukā denotes a 'tuft' of hair or wool in the Rigveda[1] and later.[2]

[1] ix. 97, 17.
[2] Kāṭhaka Saṃhitā, xxv. 6; Av. vii. 74, 2; Śatapatha Brāhmaṇa, iii. 2, 1, 13, etc.

Stuti in the Rigveda[1] and later[2] denotes a 'song of praise.'

[1] i. 84, 2; vi. 34, 1; x. 31, 5. [2] Śatapatha Brāhmaṇa, vii. 5, 2, 39.

Stupa means 'tuft of hair' in the Vājasaneyi Saṃhitā (ii. 2; xxv. 2) and the Śatapatha Brāhmaṇa (i. 3, 3, 5; iii. 5, 3, 4). See **Stukā.**

Stūpa in the Rigveda[1] and later[2] denotes the 'top-knot' of hair as designating the upper part of the head.

[1] vii. 2, 1. *Cf.* i. 24, 7.
[2] Taittirīya Saṃhitā, iii. 3, 6, 5; Pañcaviṃśa Brāhmaṇa, xiii. 4, 4.

Stṛ (used in the instrumental plural only) denotes the 'stars' of heaven.[1]

[1] i. 68, 5; 166, 11; ii. 2, 5; 34, 2; iv. 7, 3; vi. 49, 3. 12. In i. 87, 1, it seems to denote a 'star-like spot' on the forehead of a cow or bull, but this is uncertain. *Cf.* Grassmann, *Wörterbuch*, *s.v.*; above, 1, 233.

Stega in the Yajurveda Saṃhitās[1] seems to denote a species of 'worm.' The word occurs in the Rigveda[2] also, where its sense is unknown, but may possibly be 'ploughshare.'[3]

[1] Taittirīya Saṃhitā, v. 7, 11, 1; Vājasaneyi Saṃhitā, xxv. 1.
[2] x. 31, 9 = Av. xviii. 1, 39. *Cf.* Zimmer, *Altindisches Leben*, 98.
[3] Weber, Proceedings of the Berlin Academy, 1895, 833. *Cf.* Whitney, Translation of the Atharvaveda, 824.

Stena is a common word for 'thief' from the Rigveda[1] onwards.[2] See **Taskara.**

[1] ii. 23, 16; 28, 10; 42, 3, etc.
[2] Av. iv. 3, 4. 5; 36, 7; xix. 47, 6; Aitareya Brāhmaṇa, v. 30, 11, etc. *Cf.* Zimmer, *Altindisches Leben*, 178 *et seq.*

Steya denotes 'theft' in the Atharvaveda[1] and later.[2] *Cf.* **Dharma.**

[1] xi. 8, 20; xiv. 1, 57.
[2] Nirukta, vi. 27; Kauṣītaki Upaniṣad, iii. 1. *Cf. steya-kṛt*, 'thief,' in Rv. vii. 104, 10.

Stoṭṛ denotes 'praiser' or 'panegyrist' in the Rigveda[1] and later.[2] The word often[3] occurs in connexion with patrons, the **Maghavan** or **Sūri.**

[1] i. 11, 3; 38, 4; iii. 18, 5; vi. 34, 3, etc.
[2] Av. vi. 2, 1; xix. 48, 4.
[3] Rv. i. 124, 10; ii. 1, 16; v. 64, 1; vii. 7, 7; Nirukta, vii. 2.

Stotra denotes the 'song' of the Udgātṛ and his assistant priests (see **Ṛtvij**), just as **Śastra** denotes the 'recitation' of the **Hotṛ** and his assistants. The word has this technical sense quite frequently in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, iii. 1, 2, 4; Kāṭhaka Saṃhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kauṣītaki Brāhmaṇa, xvii. 7; Śatapatha Brāhmaṇa, iv. 1, 1, 7; viii. 1, 3, 4, etc. *Cf.* Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agniṣṭoma*, where the Stotras for that sacrifice are given at length.

Stoma denotes 'song of praise' in the Rigveda.[1] Later[2] the term has the technical sense of the typical forms in which the **Stotras** are chanted.

[1] i. 114, 9; iii. 5, 2; 58, 1, etc.
[2] Taittirīya Saṃhitā, iii. 1, 2, 4; Vājasaneyi Saṃhitā, ix. 33; x. 10, etc. *Cf.* Weber, *Indische Studien*, 9, 229, 276; 10, 355; Hillebrandt, Ritual-litteratur, 101.

Strī is the ordinary word in poetry and prose for 'woman,' without special reference to her as a wife or as a maiden. **Nārī** has the same sense, but disappears in later prose, while **Gnā** refers only to the wives of the gods, and **Yoṣit**, with its cognate words, denotes the young woman as ripe for marriage.[1] In the Rigveda[2] Strī stands opposed to **Pumāṃs**, 'man,' and once to *vṛṣan*, 'male person'; not until the Atharvaveda[3] does it mean 'wife' as opposed to **Pati**, 'husband,' and even in the Sūtras it is sharply opposed to **Jāyā**.

In Vedic India by far the greater part of a woman's life was taken up in her marriage and marital relations (see Pati and Mātṛ). There is no trace in the Rigveda of the seclusion of women, which was practically complete in all but the earliest Epic:[4] the maiden may be assumed to have grown up in her father's house, enjoying free intercourse with the youth of the village, and sharing in the work of the house. Education[5] was not denied to them, at any rate in certain cases, for we hear in the Upaniṣads of women who could take no unimportant part in disputations on philosophical topics. Moreover, women were taught to dance and sing, which were unmanly accomplishments.[6]

Of the exact legal position of daughters the notices are few and meagre. The Rigveda,[7] however, shows that in the place

[1] *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 417.
[2] Rv. i. 164, 16; v. 61, 8, etc. So also often later—*e.g.*, Maitrāyaṇī Saṃhitā, iv. 7, 4; Taittirīya Saṃhitā, vi. 5, 8, 2.
[3] xii. 2, 39. *Cf.* Aitareya Brāhmaṇa, iii. 22, 1.
[4] Hopkins, *Journal of the American Oriental Society*, 13, 349, 350.
[5] *Cf.* Hopkins, *op. cit.*, 351, 352. See **Gārgī Vācaknavī** and others enumerated in the Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Weber, *Indische Studien*, 10, 118, 119.
[6] Taittirīya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇī Saṃhitā, iii. 7, 3; Śatapatha Brāhmaṇa, iii. 2, 4, 3-6.
[7] i. 124, 7. *Cf.* Av. i. 14, 2; 17, 1; Zimmer, *Altindisches Leben*, 328; Hopkins, *op. cit.*, 341, and see **Syāla, Putrikā**.

of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness.[8] Moreover, women could not take an inheritance,[9] and were not independent persons in the eyes of the law, whether married or not. Presumably before marriage they lived on their parents or brothers, and after that on their husbands, while in the event of their husbands predeceasing them, their relatives took the property, burdened with the necessity of maintaining the wife.[10] Their earnings would be appropriated by their nearest relative—usually father or brother—in the few cases in which unmarried women could earn anything, as in the case of courtezans.

[8] Rv. iv. 5, 5.

[9] Taittirīya Saṃhitā, vi. 5, 8, 2; Maitrāyaṇī Saṃhitā, iv. 6, 4; Śatapatha Brāhmaṇa, iv. 4, 2, 13; Nirukta, iii. 4.

[10] *Cf.* the Attic ἐπίκληρος, Keith, *Journal of the Royal Asiatic Society*, 1912, 427.

Stha-pati is the name of a royal official mentioned in the Atharvaveda,[1] and often later.[2] **Revottaras Cākra** was the Sthapati of the exiled **Duṣṭarītu Pauṃsāyana,** a king of the **Sṛñjayas,** and succeeded in restoring him to his royal dignity.[3] The exact sense of the term is not certain: 'governor'[4] is possible, but perhaps 'chief judge'[5] is more likely; as in the case of the early English judges, his functions may have been both executive and judicial. He is inferior in position to the king's brother.[6]

[1] ii. 32, 4; v. 23, 11 (of the chief of the worms in both cases).

[2] Taittirīya Saṃhitā, iv. 5, 2, 2; Kāṭhaka Saṃhitā, xvii. 12; Maitrāyaṇī Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā, xvi. 19; Pañcaviṃśa Brāhmaṇa, xvii. 11, 6. 7; xxiv. 18, 2; Śatapatha Brāhmaṇa, v. 4, 4, 17, etc.

[3] Śatapatha Brāhmaṇa, xii. 8, 1, 17; 9, 3, 1 *et seq.* Sthapati here is part, as it were, of the name of the man.

[4] In the Kātyāyana Śrauta Sūtra, i. 1, 12; Āpastamba Śrauta Sūtra, ix. 14, 12, is found Niṣāda-sthapati; perhaps 'governor of **Niṣādas.**' But it may also mean (*cf.* Weber, *Indische Studien*, 1, 207, n.) a Niṣāda as a Sthapati; thus, little can be deduced from this passage in particular. Eggeling, *Sacred Books of the East*, 41, 111, renders it 'governor.' *Cf.* also St. Petersburg Dictionary, *s.v.*, and **Aupoditi.**

[5] Weber, *Indische Studien*, 10, 13, n. 3; 13, 203; 17, 200; 18, 260; *Über den Rājasūya*, 15, n. 6; *Über den Vājapeya*, 9, 10. *Cf.* Kātyāyana Śrauta Sūtra, xxii. 5, 28; 11, 11; Lāṭyāyana Śrauta Sūtra, viii. 7, 11; Āpastamba Śrauta Sūtra, xxii. 7, 6.

[6] Śatapatha Brāhmaṇa, v. 4, 4, 17.

Sthavira, literally 'elder,' is used as a sort of epithet of several men; Sthavira **Śākalya** occurs in the Aitareya Āraṇyaka[1] and the Śāṅkhāyana Āraṇyaka,[2] and Sthavira **Jātūkarṇya** in the Kauṣītaki Brāhmaṇa.[3] *Cf.* the names **Hrasva** and **Dīrgha.**

[1] iii. 2, 1. 6. [2] vii. 16; viii. 1. 11. [3] xxvi. 5.

Sthāgara in the Taittirīya Brāhmaṇa[1] is applied to an ornament (*alaṃkāra*) meaning 'made of the fragrant substance Sthagara,' which elsewhere[2] appears as Sthakara.

[1] ii. 3, 10, 2; Apastamba Śrauta Sūtra, xiv. 15, 2.
[2] See Weber, *Indische Studien*, 13, 198; Bloomfield, *Hymns of the Atharvaveda*, 311, n. 2; Muir, *Sanskrit Texts*, 5, 265.

Sthāṇu in the Rigveda[1] and later[2] denotes a 'stump' or 'post' of wood.

[1] x. 40, 13. [2] Av. x. 4, 1; xiv. 2, 48; xix. 49, 10, etc.

Sthātṛ ('he who stands') in the Rigveda[1] denotes the 'driver' of horses or a car.

[1] i. 33, 5; 181, 3; iii. 45, 2, etc.

Sthā-patya denotes in the Pañcaviṃśa Brāhmaṇa (xvii. 11, 6. 7) the 'rank or status of a **Sthapati.**'

Sthālī denotes a 'cooking pot,' usually of earthenware, in the Atharvaveda[1] and later.[2]

[1] viii. 6, 17.
[2] Taittirīya Saṃhitā, vi. 5, 10, 5; Vājasaneyi Saṃhitā, xix. 27. 86; Aitareya Brāhmaṇa, i. 11, 8, etc. *Sthālī-pāka*, a dish of rice or barley boiled in milk, is mentioned in the Bṛhadāraṇyaka Upaniṣad, vi. 4, 18; Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 6, etc.

Sthiraka Gārgya ('descendant of **Garga**') is the name of a teacher in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda,[1] probably meaning 'bushel.' The word is also found once in the adjective *sthivimant*,[2] 'provided with bushels.'

[1] x. 68, 3. [2] Rv. x. 27, 15. *Cf.* Zimmer, *Altindisches Leben*, 238.

Sthūṇā in the Rigveda[1] and later[2] denotes the 'pillar' or 'post' of a house.

[1] i. 59, 1; v. 45, 2; 62, 7; viii. 17, 14; x. 18, 13 (of the grave).
[2] Av. iii. 12, 6 (of the **Vaṃśa**, 'beam,' being placed on the pillar); xiv. 1, 63; Śatapatha Brāhmaṇa, xiv. 1, 3, 7; 3, 1, 22, etc.; *sthūṇā-rāja*, 'main pillar,' iii. 1, 1, 11; 5, 1, 1.
Cf. Zimmer, *Altindisches Leben*, 153.

Sthūri has in the Rigveda[1] and later[2] the sense of 'drawn by one animal' instead of the usual two (see **Ratha**), and always with an implication of inferiority.

[1] x. 131, 3.
[2] Taittirīya Brāhmaṇa, i. 8, 2, 4; iii. 8, 21, 3; Pañcaviṃśa Brāhmaṇa, xvi. 13, 12; xviii. 9, 7; Aitareya Brāhmaṇa, v. 30, 6; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

Sthairakāyaṇa, 'descendant of **Sthiraka**,' is the patronymic of **Mitravarcas** in the Vaṃśa Brāhmaṇa.[1]

[1] *Indische Studien*, 4, 372 (where the word is spelt with *n*).

Sthaulāṣṭhīvi, 'descendant of Sthūlāṣṭhīva,' is the patronymic of a grammarian in the Nirukta (vii. 14; x. 1).

Snātaka, the designation of the student 'who has taken the bath,' marking the termination of his studentship under a religious teacher, occurs in the Śatapatha Brāhmaṇa (xii. 1, 1, 10), and repeatedly in the Sūtras. *Cf.* **Brahmacārin.**

1. **Snāvanya**, used in the plural, denotes particular parts of the body of a horse in the Taittirīya Saṃhitā (v. 7, 23, 1).

2. **Snāvanya** appears to be the name of a people in the Baudhāyana Śrauta Sūtra.[1]

[1] ii. 5 (in a Mantra). *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Snuṣā denotes the 'daughter-in-law' in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda[1] in the epithet *su-snuṣā*,

[1] x. 86, 13.

'having a good daughter-in-law,' used of Vṛṣākapāyī, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned,[2] a respect which spirituous liquor alone causes to be violated.[3] See also **Śvaśura** and **Pati.**

[2] Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7; Taittirīya Brāhmaṇa, ii. 4, 6, 12.
[3] Maitrāyaṇī Saṃhitā, ii. 4, 2; Kāṭhaka Saṃhitā, xii. 12 (*Indische Studien*, 5, 260).
Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 414, 415.

Spandana in one passage of the Rigveda[1] denotes a certain tree. Roth,[2] however, reads *syandana*, 'chariot.'

[1] iii. 53, 19.
[2] St. Petersburg Dictionary, *s.v.*
Cf. Aufrecht, *Rigveda*, 2, vi; Zimmer, *Altindisches Leben*, 63.

Sparśu is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

Spaś. See **Rājan.**

Sphūrjaka denotes a tree (*Diospyros embryopteris*) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

Smad-ibha is found once in the Rigveda,[1] where Roth[2] takes the word as perhaps the name of an enemy of **Kutsa.** *Cf.* **Ibha.**

[1] x. 49, 4.
[2] St. Petersburg Dictionary, *s.v.*
Cf. Oldenberg, *Rgveda-Noten*, 1, 380; Hillebrandt, *Vedische Mythologie*, 3, 291, n. 5.

Syandana, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda,[1] where **Spandana** is the received reading.

[1] iii. 53, 19, according to Roth. A wood called Syandana seems to be meant in the Kauśika Sūtra, viii. 15.

Syāla, a word occurring in only one passage of the Rigveda,[1] appears to denote the brother of a man's wife, who is regarded as willing to protect her, and so secure a marriage for her.[2]

[1] i. 109, 2.
[2] So Sāyaṇa on Rv., *loc. cit.* *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 517; Pischel, *Vedische Studien*, 2, 79.

Syūma-gabhasti. See **Gabhasti.**

Syūma-gṛbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda[1] denotes, according to Roth,[2] the strap fastening the door of a house, the Homeric ἱμάς, δεσμός.

[1] iii. 61, 4. [2] St. Petersburg Dictionary, *s.v.*

Syūma-raśmi is the name of a protégé of the Aśvins in the Rigveda.[1]

[1] i. 112 16; viii. 52, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 150, 163.

Srakti is found in the description of the **Dāśarājña** in the Rigveda,[1] where Hopkins[2] thinks the sense of 'spears' essential.

[1] vii. 18, 17. [2] *Journal of the American Oriental Society*, 15, 264, n.

Sraj, 'garland,' is mentioned in the Rigveda[1] and later[2] as often worn by men when anxious to appear handsome, as at a wedding and so on. The Aśvins are described as 'lotus-wreathed' (*puṣkara-sraj*).[3]

[1] iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3.
[2] Av. i. 14, 1 (where it means a 'cluster of flowers' from a tree); Pañcaviṃśa Brāhmaṇa, xvi. 4, 1; xviii. 3, 2; 7, 6; Śatapatha Brāhmaṇa, xiii. 5, 4, 2, etc.
[3] Rv. x. 184, 3. *Cf.* Zimmer, *Altindisches Leben*, 265.

Srāktya is an adjective describing an amulet (**Maṇi**) in the Atharvaveda.[1] According to Weber,[2] it designates a crystal (literally 'many-cornered'). The commentators,[3] however, agree in explaining the word to mean 'derived from the Sraktya'—*i.e.*, from the Tilaka tree (*Clerodendrum phlomoides*).

[1] viii. 5, 4. 7. 8. *Cf.* ii. 11.
[2] *Indische Studien*, 13, 164.
[3] See Bloomfield, *American Journal of Philology*, 7, 477; *Hymns of the Athar vaveda*, 577.

Sruc denotes a 'large wooden sacrificial ladle' (used for pouring clarified butter on the fire) in the Rigveda[1] and later.[2] It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

[1] i. 84, 18; 110, 6; 144, 1, etc.
[2] Av. v. 27, 5; vi. 114, 3; ix. 6, 17, etc.
Cf. for its shape, etc., Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, xli, lxxx; Eggeling, *Sacred Books of the East*, 12, 67; 26, 20, 23.

Sruva, as opposed to **Sruc**, denotes in the ritual literature[1] a small ladle used to convey the offering (**Ājya**) from the cooking-pot (**Sthālī**) to the large ladle (**Juhū**). In the Rigveda,[2] however, it was clearly used for the actual Soma libation.

[1] Āśvalāyana Śrauta Sūtra, i. 11, 10, etc.
[2] i. 116, 24; 121, 6, etc.
Cf. Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, viii; Caland and Henry, *L'Agniṣṭoma* xliv; Plate I., No. 9; Plate II., No. 11 Eggeling, *Sacred Books of the East*, 12, 68; 26, 20.

Sreka-parṇa in the Brāhmaṇas[1] seems to mean 'like the oleander leaf.'

[1] Taittirīya Brāhmaṇa, iii. 6, 6, 3; Aitareya Brāhmaṇa, ii. 6, 15.

Svaja in the Atharvaveda[1] and later[2] denotes the 'viper.' The word is explained by the commentators as *sva-ja*, 'self-

[1] iii. 27, 4; v. 14, 10; vi. 56, 2; x. 4, 10. 15. 17; xii. 3, 58.
[2] Taittirīya Saṃhitā, v. 5, 10, 2; 14, 1; Aitareya Brāhmaṇa, iii. 26, 3.

born,' but Roth,[3] Weber,[4] and Zimmer[5] prefer to derive it from the root *svaj*, 'clasp,' 'encircle.' In the Maitrāyaṇī Saṃhitā[6] the **Hariṇa** is said to kill the viper.

[3] St. Petersburg Dictionary, *s.v.*, gives the alternative *vivipara*.
[4] Taittirīya Saṃhitā, 2, 89, n.
[5] *Altindisches Leben*, 95.
[6] iii. 9, 3.

1. **Svadhiti** in the Rigveda[1] denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that Saṃhitā[2] the sense of 'axe' for cutting wood is adequate; reference is made in one place[3] to sharpening the axe on the whetstone (*kṣṇotra*). In the Atharvaveda[4] the term seems once to denote the copper (*lohita*)[5] knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there.[6] Later the word means 'axe' generally.[7] As a weapon it does not appear at all.[8]

[1] i. 162, 9. 18. 20.
[2] ii. 39, 7; iii. 2, 10; 8, 6. 11; v. 7, 8; vii. 3, 9; viii. 102, 19; x. 89, 7. *Cf.* n. 8.
[3] ii. 39, 7.
[4] vi. 141, 2. *Cf.* Mantra Brāhmaṇa, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, *Vedische Studien*, 2, 159, who is inclined to compare **Paraśu** in Rv. iii. 53, 22.
[5] Geldner, *loc. cit.*, understands this word to mean 'red-hot.'
[6] ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, *op. cit.*, 845.
[7] Taittirīya Saṃhitā, vi. 3, 3, 2; Vājasaneyi Saṃhitā, ii. 15 (the slaughtering-knife); v. 43 (the axe to fell the tree), etc.
[8] In Rv. x. 92, 15, Svadhiti may refer to the thunderbolt of Indra.

2. **Svadhiti** in certain passages of the Rigveda[1] denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

[1] v. 32, 10; ix. 96, 6. *Cf.* i. 88, 2.

Svanad-ratha ('having a rattling car') is taken by Ludwig[1] as a proper name of **Āsaṅga** in the Rigveda.[2] But the word is most probably only an epithet.

[1] Translation of the Rigveda, 3, 159.
[2] viii. 1, 32.

Svanaya Bhāvya is the name of a prince on the **Sindhu** (Indus) who bestowed gifts on **Kakṣīvant**, according to the Rigveda (i. 126, 1. 3). He is called Svanaya Bhāvayavya in the Śāṅkhāyana Śrauta Sūtra (xvi. 11, 5).

Svapna, 'dream,' is referred to in the Rigveda[1] and later.[2] Evil dreams[3] are often mentioned. The Āraṇyakas of the Rigveda[4] contain a list of dreams with their signification, as well as of *pratyakṣa-darśanāni*, 'sights seen with one's own eyes.'

[1] ii. 28, 10; x. 162. 6.
[2] Av. vii. 101, 1; x. 3, 6; Vājasaneyi Saṃhitā, xx. 16; Śatapatha Brāhmaṇa, iii. 2, 2, 23, etc.
[3] Rv. ii. 28, 10; Av. x. 3, 6.
[4] Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 3. *Cf.* Kauśika Sūtra, xlvi. 9 *et seq.*; Atharvaveda Pariśiṣṭa, lxviii.

Svar denotes the 'sun'[1] and the 'heaven of light' in the Rigveda[1] and later.[2]

[1] i. 71, 2; 105, 3; 148, 1, etc.; Nirukta, ii. 14.
[2] Rv. iii. 2, 7; v. 83, 4; x. 66, 4. 9, etc.; Av. iv. 11, 6; 14, 2, etc.

Svara denotes in the Upaniṣads[1] the sound of a vowel: these are described[2] as being *ghoṣavant*, 'sonant,' and also as *balavant*, 'uttered with force.' The precise word for a mute is *sparśa*,[3] 'contact,' while *ūṣman* denotes a 'sibilant,' and *svara* a 'vowel,' in the Aitareya[3] and Śāṅkhāyana Āraṇyakas.[4] The semivowels are there denoted by *anta-sthā* ('intermediate')[5] or *akṣara*.[6] Another division in the Aitareya Āraṇyaka[7] is into *ghoṣa*, *ūṣman*, and *vyañjana*, apparently 'vowels,' 'sibilants,' and 'consonants' respectively. *Ghoṣa* elsewhere in that Āraṇyaka[8] seems to have the general sense of 'sounds.' The Taittirīya Upaniṣad[9] refers to *mātrā*, a 'mora';[10] *bala*, 'force' of utterance, and *varṇa*, 'letter,' an expression found elsewhere[11] in the explanation of *om*, as compacted of *a* + *u* + *m*.

[1] Chāndogya Upaniṣad, ii. 22, 5; Taittirīya Upaniṣad, i. 2, 1.
[2] Chāndogya Upaniṣad, *loc. cit.*
[3] iii. 2, 1, etc.
[4] viii. 1, etc.
[5] Aitareya Āraṇyaka, iii. 2, 1.
[6] Śāṅkhāyana Āraṇyaka, viii. 1.
[7] ii. 2, 4.
[8] ii. 2, 2. *Cf.* Keith's edition, p. 213.
[9] *Loc. cit.*
[10] Also Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 13.
[11] Aitareya Brāhmaṇa, v. 32, 2; Kauṣītaki Brāhmaṇa, xxvi. 5; Āśvalāyana Śrauta Sūtra, x. 4; Weber, *Indische Studien*, v. 32.

The Aitareya Āraṇyaka[12] and the Śāṅkhāyana Āraṇyaka[13] recognize the three forms of the Rigveda text as *pratṛṇṇa*, *nirbhuja*, and *ubhayam-antareṇa*, denoting respectively the Saṃhitā, Pada, and Krama Pāṭhas of the Rigveda.[14] The same authorities[15] recognize the importance of the distinction of the cerebral and dental *n* and *s*, and refer[16] to the **Māṇḍūkeyas'** mode of recitation. They also discuss[17] Sandhi, the euphonic 'combination' of letters.

The Prātiśākhyas of the several Saṃhitās develop in detail the grammatical terminology, and Yāska's Nirukta[18] contains a good deal of grammatical material. The Śatapatha Brāhmaṇa[19] distinguishes the genders, and the Pañcaviṃśa Brāhmaṇa[20] the division of words in the Sāman recitation.

[12] iii. 1, 3. 5.
[13] vii. 10, 12.
[14] Max Müller, *Ṛgveda Prātiśākhya*, ii *et seq.*; *Nachträge*, ii; Oldenberg, *Prolegomena*, 380 *et seq.*; *Sacred Books of the East*, 30, 146 *et seq.*; Macdonell, *Sanskrit Literature*, 51.
[15] Aitareya, iii. 2, 6; Śāṅkhāyana, viii. 11.
[16] Aitareya, iii. 1, 1; 2, 6; Śāṅkhāyana, vii. 2; viii. 11.
[17] Aitareya, iii. 1, 2. 3. 5; 2, 2; Śāṅkhāyana, vii. 13; viii. 1. 2.
[18] See Roth's edition (1852), p. 222, for a list of teachers cited by Yāska, especially **Kautsa** and **Śākaṭāyana**.
[19] x. 5, 1, 2. 3.
[20] x. 9, 1. 2.
Cf. von Schroeder, *Indiens Literatur und Cultur*, 701 *et seq.*

Sva-rāj, 'self-ruler,' 'king,' is found frequently in the Rigveda[1] and later.[2] It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.[3]

[1] i. 36, 7; 51, 15; 61, 9, etc. (of gods).
[2] Av. xvii. 1, 22; Taittirīya Saṃhitā, ii. 3, 6, 2; iv. 4, 8, 1; v. 5, 4, 1, etc.
[3] viii. 14. *Cf.* perhaps the republican form of government of which traces are seen in the Buddhist literature by Rhys Davids, *Buddhist India*, 19.

Svaru in the Rigveda[1] or later[2] denotes a 'post,' or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.[3]

[1] i. 92, 5; 162, 9; iii. 8, 6, etc.
[2] Av. iv. 24, 4; xii. 1, 13, etc.
[3] Aitareya Brāhmaṇa, ii. 3, 8; Taittirīya Saṃhitā, v. 5, 7, 1; vi. 3, 4 9, etc.; Śatapatha Brāhmaṇa, iii. 7, 1, 22; 8, 1, 5, etc.

Svar-jit Nāgna-jita ('descendant of **Nagna-jit**') is the name of a royal personage in the Śatapatha Brāhmaṇa,[1] a **Gandhāra** prince, whose views on the ritual are referred to with contempt.

[1] viii. 1, 4, 10. *Cf.* Muir, *Sanskrit Texts*, 1², 515.

Svar-ṇara appears to be the proper name of a sacrificer in two verses of the Rigveda.[1] According to Geldner,[2] it everywhere[3] means a specially sacred lake and the Soma-producing district around it.

[1] viii. 3, 12; 12, 2. *Cf.* Ludwig, Translation of the Rigveda, 3, 160; Hopkins, *Journal of the American Oriental Society*, 17, 89.

[2] *Rigveda, Glossar*, 209.

[3] Rv. iv. 21, 3; v. 18, 4; 14, 1; viii. 6, 39; 65, 2; 103, 14; ix. 70, 6; x. 65, 4. Perhaps in viii. 12, 2, it means 'coming from Svarṇara.'

Svar-bhānu Asura is the name, in the Rigveda[1] and later,[2] of a demon supposed to have eclipsed the sun. See **Sūrya.**

[1] v. 40, 5. 6. 8. 9.

[2] Taittirīya Saṃhitā, ii. 1, 2, 2; Pañcaviṃśa Brāhmaṇa, iv. 5, 2; 6, 13; vi. 6, 8; Śatapatha Brāhmaṇa, v. 3, 2, 2; Kauṣītaki Brāhmaṇa, xxiv. 3.

Sva-sara, according to the St. Petersburg Dictionary, denotes 'cattle stall,'[1] and more generally 'dwelling-place,' 'house,'[2] and then 'nest of birds.'[3] Geldner,[4] however, shows that the real sense is the 'wandering at will' of cattle, more precisely their 'grazing in the morning,'[5] and in the case of birds their 'early flight' from the nest,[6] while metaphorically it is applied first to the morning pressing of Soma and then to all three pressings.[7]

[1] Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1; Sāmaveda, i. 5, 2, 3, 2.

[2] Rv. i. 34, 7; iii. 60, 6; 61, 4; vi. 68, 10; viii. 99, 1; Śatapatha Brāhmaṇa, iv. 3, 5, 20.

[3] Rv. ii. 19, 2; 34, 5.

[4] *Vedische Studien*, 2, 110-115.

[5] Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1.

[6] Rv. ii. 19, 2; 34, 5.

[7] Rv. i. 34, 7; iii. 60, 6; vi. 68, 10; viii. 99, 1. In Śatapatha Brāhmaṇa, *loc. cit.*, it is equivalent to 'libation.'

Svasṛ is the regular word from the Rigveda onwards[1] for 'sister.' Like the word **Bhrātṛ**, the term sister can be applied

[1] Rv. ii. 32, 6; vi. 55, 4. 5; viii. 101, 15; x. 108, 9, etc.

to things not precisely so related. For example, in the Rigveda the fingers and the seasons are 'sisters,' and night is the sister of dawn, for whom, as the elder, she makes way.[2] The **Paṇis** offer to adopt Saramā as their sister;[3] but this use is not applied—any more than in the case of Bhrātṛ—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the Rigveda[4] and the Aitareya Brāhmaṇa.[5] Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into Hetairai;[6] but it is not certain whether this was due, as Zimmer[7] thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters **Putrikās**, in order that they themselves, instead of the husbands, should count the daughters' sons as their own.[8] See also **Jāmi.**

[2] Rv. i. 124, 8. See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463; Rv. i. 62, 10; 64, 7; 71, 1, etc.
[3] Rv. x. 108, 9.
[4] x. 85, 46. *Cf.* ix. 96, 22.
[5] iii. 37, 5.
[6] Av. i. 17, 1; Rv. i. 124, 7; iv. 5, 5; Nirukta, iii. 5.
[7] *Altindisches Leben*, 328.
[8] *Cf.* Geldner, *Rigveda, Kommentar*, 22, 48, 49 (on Rv. iii. 31, 1 *et seq.*).

Svasrīya occurs in the sense of 'sister's son' in the description of Viśvarūpa's ancestry in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, ii. 5, 1, 1; Maitrāyaṇī Saṃhitā, ii, 4, 1. *Cf.* Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 485.

Svātī. See **Nakṣatra.**

Svādhyāya ('reciting to oneself') in the Brāhmaṇas[1] denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. *Cf.* **Brāhmaṇa.**

[1] Śatapatha Brāhmaṇa, iii. 4, 3, 6; iv. 6, 9, 6; xi. 5, 6, 3; 7, 1. 4. 7; Chāndogya Upaniṣad, i. 12, 1; 8, 15; Kauṣītaki Upaniṣad, i. 1.

Svāyava, 'descendant of Svāyu,' is the patronymic of **Kuśamba Lātavya** in the Pañcaviṃśa Brāhmaṇa (viii. 6, 8).

Svā-rājya. See **Rājya.**

Sveda-ja, 'born of sweat'—that is, 'engendered by hot moisture'—is used in the Aitareya Upaniṣad (iii. 3, 3) as a term designating a class of creatures comprising vermin of all sorts. The Mānava Dharma Śāstra (i. 45) explains it as 'flies, mosquitos, lice, bugs, and so forth.'

Cf. Keith, *Aitareya Āraṇyaka*, 235.

Svaidāyana, 'descendant of Sveda,' is the patronymic of a **Śaunaka** in the Brāhmaṇas.[1]

[1] Śatapatha Brāhmaṇa, xi. 4, 1, 2. 3; Gopatha Brāhmaṇa, i. 3, 6.

Svaupaśa. See **Opaśa.**

H.

Haṃsa in the Rigveda[1] and later[2] denotes the 'gander.' These birds are described as dark in colour on the back (*nīla-pṛṣṭha*);[3] they fly in troops,[4] swim in the water (*uda-prut*),[5] make loud noises,[6] and are wakeful at night.[7] The Haṃsa is credited with the power of separating Soma from water (as later milk from water) in the Yajurveda.[8] It is also mentioned as one of the victims at the Aśvamedha ('horse sacrifice').[9]

[1] Rv. i. 65, 5; 163, 10; ii. 34, 5; iii. 8, 9, etc.
[2] Av. vi. 12, 1, etc.
[3] Rv. vii. 59, 7.
[4] Rv. iii. 8, 9.
[5] Rv. i. 65, 5; iii. 45, 4.
[6] Rv. iii. 53, 10.
[7] Av. vi. 12, 1.
[8] Kāṇaka Saṃhitā, xxxviii. 1; Maitrāyaṇī Saṃhitā, iii. 11, 6; Vājasaneyi Saṃhitā, xix. 74; Taittirīya Brāhmaṇa, ii. 6, 2, 1.
[9] Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3; Vājasaneyi Saṃhitā, xxiv. 22. 35.

Cf. Zimmer, *Altindisches Leben*, 89, 90; Lanman, *Journal of the American Oriental Society*, 19, 151; Macdonell, *Sanskrit Literature*, 150.

Haṃsa-sāci is the name of an unknown bird mentioned in the Taittirīya Saṃhitā[1] as one of the victims at the Aśvamedha ('horse sacrifice').

[1] v. 5, 20, 1. *Cf.* Zimmer, *Altindisches Leben*, 93.

Haya denotes 'horse' in the Rigveda[1] and later.[2]

[1] v. 46, 1; vii. 74, 4; ix. 107, 25.
[2] Vājasaneyi Saṃhitā, vii. 47; xxii. 19, etc.
Cf. Zimmer, *Altindisches Leben*, 231

Hara-yāṇa in the Rigveda[1] is clearly the name of a man mentioned along with **Ukṣaṇyāyana** and **Suṣāman.**

[1] viii. 28, 22; Nirukta, v. 15. *Cf.* Ludwig, Translation of the Rigveda, 3, 162.

Hariṇa in the Rigveda[1] and later[2] denotes a 'gazelle.' It is at once a type of speed[3] and terror.[4] Its horns are used as amulets.[5] It is fond of eating barley (**Yava**).[6] In the Maitrāyaṇī Saṃhitā[7] it is said to kill vipers (**Svaja**). *Cf.* **Kuluṅga, Nyaṅku.** The feminine is Hariṇī.[8]

[1] i. 163, 1; v. 78, 2.
[2] Av. vi. 67, 3, etc.
[3] Av. iii. 7, 1.
[4] Av. vi. 67, 3.
[5] Av. iii. 7, 1. 2.
[6] Taittirīya Saṃhitā, vii. 4, 19, 2 (*hariṇī*); Vājasaneyi Saṃhitā, xxiii. 30; Maitrāyaṇī Saṃhitā, iii. 13, 1; Kāṭhaka Saṃhitā, Aśvamedha, iv. 8 (also *hariṇī*); Taittirīya Brāhmaṇa, iii. 9, 7, 2 (*hariṇī*).
[7] iii. 9, 3.
[8] Taittirīya Saṃhitā, vii. 4, 19, 2, and see n. 6.
Cf. Zimmer, *Altindisches Leben*, 83; Bloomfield, *Hymns of the Atharvaveda*, 336, 337.

1. **Harita** seems to mean 'gold' in a few passages of the Saṃhitās.[1]

[1] Av. v. 28, 5. 9; xi. 3, 8; Kāṭhaka Saṃhitā, viii. 5.

2. **Harita Kaśyapa** is mentioned as a teacher, a pupil of **Śilpa Kaśyapa,** in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.[1]

[1] vi. 4, 33 (Mādhyaṃdina = vi. 5, 3 Kāṇva).

Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (*Pinus deodora*).

Hariman in the Rigveda[1] and the Atharvaveda[2] denotes yellowness' as a disease, 'jaundice.'

[1] i. 50, 11 *et seq.*
[2] i. 22, 1; ix. 8, 9; xix. 44, 2.

Cf. Zimmer, *Altindisches Leben*, 378, 388.

Hari-yūpīyā is mentioned in a hymn of the Rigveda[1] as the scene of the defeat of the **Vṛcīvants** by **Abhyāvartin Cāyamāna**. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig[2] took it as the name of a town on the river **Yavyāvatī**, which is identified with it in Sāyaṇa's commentary on the passage. Hillebrandt[3] thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (**Krumu**), but this is not at all probable.

[1] vi. 27, 5.
[2] Translation of the Rigveda, 3, 158.
[3] *Vedische Mythologie*, 3, 268, n. 1. *Cf.* Zimmer, *Altindisches Leben*, 18, 19; Kaegi, *Rigveda*, n. 328.

Hari-varṇa Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or chant in the Pañcaviṃśa Brāhmaṇa.[1]

[1] viii. 9, 4. 5. *Cf.* Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 63.

Hari-ścandra Vaidhasa ('descendant of Vedhas') **Aikṣvāka** ('descendant of **Ikṣvāku**') is the name of a probably mythical king whose rash vow to offer up his son **Rohita** to Varuṇa is the source of the tale of **Śunaḥśepa** in the Aitareya Brāhmaṇa (vii. 14, 2) and the Śāṅkhāyana Śrauta Sūtra (xv. 17).

Harmya denotes the Vedic 'house' as a unity including the stabling[1] and so forth, and surrounded by a fence or wall of

[1] Rv. vii. 56, 16. *Cf.* x. 106, 5.

some sort.[2] It is several times referred to in the Rigveda[3] and later.[4] *Cf.* **Gṛha.**

[2] Rv. vii. 55, 6. Geldner, *Vedische Studien*, 2, 278, n. 2, takes *hārmyasthāḥ* 'standing on a house' (Rv. vii. 56, 16), to refer to princes on the roof of a palace.

[3] i. 121, 1 (the people, *viśaḥ*, of the house); 166, 4; ix. 71, 4, 7[6], 3; x. 43, 3; 73, 10, etc.

[4] Av. xviii. 4, 55 (a palace of Yama); Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc. *Cf.* Zimmer, *Altindisches Leben*, 149.

Halikṣṇa[1] or **Halīkṣṇa**[2] is mentioned as one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. The commentator Mahīdhara[3] thinks that it is a kind of lion, Sāyaṇa[4] that a green Cātaka bird or a lion (*tṛṇa-hiṃsa*)[5] is meant. In the Atharvaveda[6] Halīkṣṇa seems to be some particular intestine, but Weber[7] thinks it may mean 'gall.'

[1] Maitrāyaṇī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.

[2] Taittirīya Saṃhitā, v. 5, 12, 1; 7, 23, 1.

[3] On Vājasaneyi Saṃhitā, *loc. cit.*

[4] On Taittirīya Saṃhitā, *loc. cit.*

[5] *Tṛṇa-siṃha* is not much more intelligible.

[6] ii. 33, 3.

[7] *Indische Studien*, 13, 206. *Cf.* Zimmer, *Altindisches Leben*, 70.

Havir-dhāna ('oblation receptacle') denotes primarily the cart on which the Soma plants are conveyed to be pressed,[1] then the shed in which these Soma vehicles were kept.[2]

[1] Taittirīya Saṃhitā, iii. 1, 3, 1; vi. 2, 9, 1, 4, etc.

[2] Taittirīya Saṃhitā, vi. 2, 11, 4, etc.

See **Gṛha**; Zimmer, *Altindisches Leben*, 154.

Haviṣ-kṛt Āṅgirasa ('descendant of **Aṅgiras**') is the name of the seer of a Sāman or chant according to the Pañcaviṃśa Brāhmaṇa[1] and the Taittirīya Saṃhitā.[2] See the following.

[1] xi. 10, 9. 10; xx. 11, 3.

[2] vii. 1, 4, 1.

Cf. Hillebrandt, *Vedische Mythologie*, 2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 62.

Haviṣmant Āṅgirasa is mentioned along with **Haviṣkṛt**, in the Taittirīya Saṃhitā and the Pañcaviṃśa Brāhmaṇa,[2] as the seer of a Sāman or chant.

[1] vii. 1, 4, 1.

[2] xi. 10, 9. 10; xx. 11, 3.

Havis is the general term for an offering to the gods, 'oblation,' whether of grain, or Soma, or milk, or clarified butter, etc. It is common from the Rigveda[1] onwards.[2]

[1] i. 24, 11; 26, 6; 170, 5, etc. [2] Av. iii. 10, 5; vi. 5, 3, etc.

Hasta. See **Nakṣatra.**

Hasta-ghna denotes in the Rigveda[1] a 'hand-guard,' a covering used as a protection of the hand and arm from the impact of the bowstring. The word is of remarkable and still unexplained formation.[2] Lāṭyāyana[3] has *hasta-tra* and the Epic *hastāvāpa*[4] as its equivalent in sense.

[1] vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittirīya Saṃhitā, iv. 6, 6, 5; Maitrāyaṇī Saṃhitā, iii. 16, 3; Vājasaneyi Saṃhitā, xxix. 51.

[2] Pischel, *Vedische Studien*, 1, 296; Oldenberg, *Ṛgveda-Noten*, 1, 416.

[3] Śrauta Sūtra, iii. 10, 7.

[4] Hopkins, *Journal of the American Oriental Society*, 13, 308.

Hastādāna. See **Paśu.**

Hastin, 'having a hand,' with **Mṛga,** 'beast,' denotes in the Rigveda[1] and the Atharvaveda[2] the 'elephant.' Later the adjective alone comes to mean 'elephant.'[3] The animal was famed for its strength[4] as well as its virility.[5] It is mentioned with man and monkey as one of the beasts that take hold by the hand (*hastādāna*), as opposed to those that take hold by the mouth (*mukhādāna*).[6] It was tamed, as the expression **Hastipa,** 'elephant-keeper,' shows, and tame elephants were used to catch others (see **Vāraṇa**). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

[1] i. 64, 7; iv. 16, 14.

[2] xii. 1, 25. Elsewhere Hastin is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.

[3] Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29; Pañcaviṃśa Brāhmaṇa, vi. 8, 8; xxiii. 13, 2; Aitareya Brāhmaṇa, iv. 1, 14; v. 31, 2; vi. 27, 2; Śatapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 22. 1.

[4] Rv. *loc. cit.*; Av ii. 22, 1. 3.

[5] Av. iii. 22, 6; vi. 70, 2.

[6] Taiittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv, 5, 7.

their times.[7] The Atharvaveda[8] alludes to its being pestered by mosquitoes.

[7] Von Schroeder, *Indiens Literatur und Cultur*, 434.

[8] Av. iv. 36, 9. *Cf.* Zimmer, *Altindisches Leben*, 80.

Hasti-pa, 'elephant-keeper,' is mentioned as one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Saṃhitā, iii. 4, 9, 1.

Hasrā ('laughing woman') in the Rigveda[1] denotes a courtesan according to Pischel.[2]

[1] i. 124, 7. [2] *Vedische Studien*, 1, 196, 308.

Hāyana denotes a 'year,' usually in compounds.[1] In the Kāṭhaka Saṃhitā[2] and the Śatapatha Brāhmaṇa[3] the term appears as a designation of a species of red rice. As an adjective in the sense of 'lasting a year' or 'recurring every year,' it is applied to fever in the Atharvaveda.[4]

[1] Av. viii. 2, 21; *śata-hāyana*, 'a hundred years old,' viii. 2, 8; 7, 22; *hāyanī*, xii. 1, 36 (probably corrupt).

[2] xv. 5.

[3] v. 3, 3, 6 (the Taittirīya Saṃhitā, i. 8, 10, 1, has instead *mahā-vrīhi*, 'great rice').

[4] xix. 39, 10. *Cf.* Schrader, *Prehistoric Antiquities*, 301.

Hārikarṇī-putra, 'son of a female descendant of Harikarṇa,' is the name of a teacher, a pupil of **Bhāradvājī-putra**, in the last Vaṃśa (list of teachers) in the Mādhyaṃdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Hāridrava is the name of a yellow bird in the Rigveda,[1] perhaps the 'yellow water-wagtail.'[2] Geldner[3] compares the Greek χαραδριός.

[1] i. 50, 12; viii. 35, 7.

[2] Sāyaṇa on Rv. i. 50, 12; Taittirīya Brāhmaṇa, iii. 7, 6, 2, treats it as the name of a plant (*cf.* Zimmer, *Altindisches Leben*, 62). But on Av. i. 22, 4, he takes it as *gopītanaka*, 'wagtail.'

[3] *Rigveda, Glossar*, 213. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 264, n. 1; 266; Whitney, Translation of the Atharvaveda, 23.

Hāridravika is the title of a work by Hāridravin mentioned in the Nirukta.[1]

[1] ix. 5. See Roth, *Nirukta*, xxiii; von Schroeder, Maitrāyaṇī Saṃhitā, i, xiii.

Hāri-drumata, 'descendant of Haridrumant,' is the patronymic of a **Gautama** in the Chāndogya Upaniṣad (iv. 4, 3).

Hāliṅgava, 'descendant of Haliṅgu,' is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas[1] is the name of certain 'veins.' *Cf.* **Hirā.**

[1] Bṛhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20; Kauṣītaki Upaniṣad, iv. 19.

Hima, denoting 'cold,' 'cold weather,' is quite common in the Rigveda,[1] but less frequent later.[2] As 'snow' the word appears as a masculine in the Taittirīya Brāhmaṇa,[3] and often later as a neuter.[4] *Cf.* **Hemanta.**

[1] i. 116, 8; 119, 6; viii. 32, 26, etc.
[2] Av. vii. 18, 2; xiii. 1, 46; xix. 49, 5 (night as mother of coolness), etc.
[3] iii. 12, 7, 2.
[4] Ṣaḍviṃśa Brāhmaṇa, vi. 9, etc. *Cf.* Hillebrandt, *Vedische Mythologie*, 3, 192-195.

Himavant, 'snowy,' appears as an epithet of mountains in the Atharvaveda.[1] It is also used both there[2] and in the Rigveda,[3] as well as later,[4] as a noun. There seems no reasen to deny that in all the passages the word refers vaguely to the mountains now called Himālaya, though it is possible that the name may include mountains not strictly in that system, like the Suleiman hills.[5] See also **Mūjavant** and **Trikakubh.**

[1] xii. 1, 11.
[2] vi. 95, 3. See also iv. 9, 9; v. 4, 2. 8; 25, 7; vi. 24, 1 (where reference is made to the rivers of the Himālayas); xix. 39, 1.
[3] x. 121, 4.
[4] Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the **Uttara Kurus** and **Uttara Madras** live beyond it; perhaps in Kaśmīr), etc.
[5] Ludwig, Translation of the Rigveda, 3, 198. *Cf.* Zimmer, *Altindisches Leben*, 29; Weber, *Indische Studien*, 18, 12, who inclines to see a reminiscence of the Caucasus.

Himā denotes 'winter' in the combination a 'hundred winters' in the Rigveda[1] and elsewhere.[2]

[1] i. 64, 14; ii. 33, 2; v. 54, 15; vi. 48, 8.

[2] Av. ii. 28, 4; xii. 2, 28; Taittirīya Saṃhitā, i. 6, 6, 3; Vājasaneyi Saṃhitā, ii. 27.

Hiraṇin, 'rich in gold,' is apparently an epithet of **Trasadasyu** in one verse of the Rigveda,[1] referring to the golden raiment or possessions of the king. Ludwig,[2] however, thinks the word is a proper name, possibly of Trasadasyu's son.

[1] v. 53, 8. [2] Translation of the Rigveda, 3, 155.

Hiraṇina is found in one passage of the Rigveda,[1] where Ludwig[2] takes the word as a name of **Śāṇḍa**. But it seems to be an adjectival form of *hiraṇin*, 'golden.'

[1] vi. 63, 9. [2] Translation of the Rigveda, 3, 158.

Hiraṇya in the Rigveda[1] and later[2] denotes 'gold.' It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called 'golden'[3] and 'of golden stream.'[4] Apparently the extraction of gold from the earth was known,[5] and washing for gold is also recorded.[6]

Gold is the object of the wishes of the Vedic singer,[7] and golden treasures (*hiraṇyāni*) are mentioned as given by patrons[8] along with cows and horses. Gold was used for ornaments for neck and breast (**Niṣka**), for ear-rings (**Karṇa-śobhana**), and even for cups.[9] Gold is always associated with the gods.[10]

[1] i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc.

[2] Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.

[3] Rv. x. 75, 8.

[4] Rv. vi. 61, 7; viii. 26, 18.

[5] Rv. i. 117, 5; Av. xii. 1, 6. 26. 44.

[6] Taittirīya Saṃhitā, vi. 1, 7, 1; Śatapatha Brāhmaṇa, ii. 1, 1, 5.

[7] Rv. vi. 47, 23; viii. 78, 9; Pischel and Geldner, *Vedische Studien*, 1, xxiv.

[8] *Cf.* also **Hiraṇyastūpa** as a proper name.

[9] Taittirīya Saṃhitā, v. 7, 1, 3; Taittirīya Brāhmaṇa, i. 3, 3, 7; Śatapatha Brāhmaṇa, v. 1, 2, 19; 5, 28.

[10] All that is connected with them is of gold; the horses of the sun are *hiraṇya-tvacas*, 'gold-skinned' (Av. xiii. 2, 8), and so on.

In the plural Hiraṇya denotes 'ornaments of gold.'[11]

A gold currency was evidently beginning to be known in so far as definite weights of gold are mentioned: thus a weight, *aṣṭā-prūḍ*, occurs in the Saṃhitās,[12] and the golden *śatamāna*, 'weight of a hundred (Kṛṣṇalas)' is found in the same texts.[13] In several passages,[14] moreover, *hiraṇya* or *hiraṇyāni* may mean 'pieces of gold.'

Gold is described sometimes as *harita*,[15] 'yellowish,' sometimes as *rajata*,[16] 'whitish,' when probably 'silver' is alluded to. It was obtained from the ore by smelting.[17] Megasthenes[18] bears testimony to the richness in gold of India in his time.

[11] Rv. i. 122, 2; 162, 16; ii. 33, 9; v. 60, 4; Av. iv. 10, 6; Vājasaneyi Saṃhitā, xv. 50; xx. 37; also in the singular, Av. i. 35, 1; xviii. 4, 56.

[12] Taittirīya Saṃhitā, iii. 4, 1, 4; Kāṭhaka Saṃhitā, xi. 1; xiii. 10; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

[13] Śatapatha Brāhmaṇa, v. 5, 5, 16; xii. 7, 2, 13; 9, 1, 4. *Cf.* xiii. 1, 1, 4; 2, 3, 2; 4, 1, 13; 2, 7. 13; xiv. 3, 1, 32; Taittirīya Saṃhitā, ii. 3, 11, 5; Kāṭhaka Saṃhitā, viii. 5; xxii. 8; Weber, *Indische Streifen*, 1, 101. Geldner, *Vedische Studien*, 1, 268, is inclined to think that a gold unit is alluded to in the vague phrases 'thousands,' etc., of the Rigveda. See viii. 1, 13; 65, 12; x. 95, 3, etc.

[14] Taittirīya Brāhmaṇa, i. 4, 7, 4; iii. 8, 2, 2; Śatapatha Brāhmaṇa, xii 7, 1, 7; xiii. 4, 1, 6, etc.

[15] Kāṭhaka Saṃhitā, x. 4; Śatapatha Brāhmaṇa, xii. 4, 4, 6; Ṣaḍviṃśa Brāhmaṇa, ii. 9.

[16] Taittirīya Saṃhitā, i. 5, 1, 2; Śatapatha Brāhmaṇa, xii. 4, 4, 7; xiii. 4, 2, 10, etc.

[17] Śatapatha Brāhmaṇa, vi. 1, 3, 5. *Cf.* ii. 2, 3, 28; xii. 4, 3, 1; Pañcaviṃśa Brāhmaṇa, xvii. 6, 4 (*niṣ-ṭap*, 'heat'); Jaiminīya Brāhmaṇa, i. 10 (*Journal of the American Oriental Society*, 16, 234, ccxliii); Lāṭyāyana Śrauta Sūtra, iii. 1, 9, etc.; Jaiminīya Upaniṣad Brāhmaṇa, iii. 34, 6.

[18] See Diodorus Siculus, ii. 36; Strabo, pp. 703, 711.

Cf. Zimmer, *Altindisches Leben*, 49-51; Macdonell, *Sanskrit Literature*, 151.

Hiraṇya-kaśipu in the Brāhmaṇas[1] denotes a 'golden seat,' probably one covered with cloth of gold.

[1] Taittirīya Brāhmaṇa, iii. 9, 20, 1; Aitareya Brāhmaṇa, vii. 18, 12. *Cf.* the word as an adjective with the sense of 'having a golden cloth,' Av. v. 7, 10.

Hiraṇya-kāra denotes a 'worker in gold' mentioned in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.[1]

[1] Vājasaneyi Saṃhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.

Hiraṇya-dant ('gold-toothed') **Vaida** ('descendant of Veda') is the name of a teacher in the Aitareya Brāhmaṇa (iii. 6, 3) and the Aitareya Āraṇyaka (ii. 1, 5). The name presumably refers to the use of gold to stop the teeth; see **Dant.**

Hiraṇya-nābha is the name of a **Kausalya** or Kosala prince, whose horse sacrifice appears to be alluded to in the Śāṅkhāyana Śrauta Sūtra (xvi. 9, 13). He is also referred to in the Praśna Upaniṣad (vi. 1), and may have been connected with **Para Āṭṇāra.** *Cf.* **Hairaṇya-nābha.**

Hiraṇya-stūpa is the name of a man in the Rigveda[1] and in the Śatapatha Brāhmaṇa.[2] He is called an **Āṅgirasa** in the Aitareya Brāhmaṇa,[3] which credits him with the authorship of a Rigvedic hymn.[4] The Anukramaṇī (Index) ascribes to him several other hymns.[5]

[1] x, 149, 5.
[2] i. 6, 4, 2.
[3] iii. 24, 11.
[4] i. 32.
[5] i. 31-35; ix. 4. 69. *Cf.* Ludwig, Translation of the Rigveda, 3, 104, 141.

Hiraṇya-hasta is in the Rigveda[1] the name of a son given by the Aśvins to **Vadhrimatī** (who, as her name denotes, was the wife of a eunuch).

[1] i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7. He appears to be called **Śyāva** in x. 65, 12. *Cf.* Macdonell, *Vedic Mythology*, p. 52.

Hirā in the Atharvaveda[1] denotes 'vein,' like **Hitā.**

[1] i. 17, 1; vii. 35, 2; Vājasaneyi Saṃhitā, xxv. 8. *Cf.* Weber, *Omina und Portenta*, 346.

Hṛtsv-āśaya Āllakeya is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Vaṃśa (list of teachers) as a pupil of **Somaśuṣma Sātyayajñi Prācīnayogya.**

Hṛdayāmaya, 'disease of the heart,' is mentioned in the Atharvaveda in connexion with **Yakṣma**[1] and with **Balāsa.**[2]

[1] v. 30, 9.
[2] vi. 14, 1; 127, 3.

Zimmer,[3] who thinks that **Balāsa** is consumption, connects the name with the later view of the medical Saṃhitās,[4] that love is one of the causes of the disease. But it would be more natural to see in it a disease affecting the heart.

[3] *Altindisches Leben*, 387.
[4] Wise, *Hindu System of Medicine*, 321, 322.

Hṛd-yota[1] (for **Hṛd-dyota**) and **Hṛd-roga**,[2] 'heart disease,' are mentioned in the Atharvaveda and the Rigveda respectively. Zimmer[3] identifies the disease in the Atharvaveda with **Hṛdayāmaya**, 'consumption caused by love.' In the Rigveda this is not at all likely: later in the medical Saṃhitās the word probably denotes *angina pectoris*.[4]

[1] Av. i. 22, 1. *Cf.* vi. 24, 1.
[2] Rv. i. 50, 11.
[3] *Altindisches Leben*, 388.
[4] Wise, *Hindu System of Medicine*, 321.

Heman (used only in the locative singular) denotes 'winter' in the later Saṃhitās and the Brāhmaṇas.[1]

[1] Taittirīya Saṃhitā, ii. 6, 1, 1; Kāṭhaka Saṃhitā, xxxvi. 6; Taittirīya Brāhmaṇa, i. 4, 10, 10; Śatapatha Brāhmaṇa, i. 5, 4, 5; xi. 2, 7, 32.

Hemanta, 'winter,' occurs only once in the Rigveda,[1] but often in the later texts.[2] Zimmer[3] is inclined to trace differences of climate in the Rigveda: he thinks that certain hymns,[4] which ignore winter and insist on the rains, indicate a different place and time of origin from those which refer to the snowy mountains.[5] It is, however, quite impossible to separate parts of the Rigveda on this basis. It is probable that that text owes its composition in the main to residents in the later **Madhyadeśa**; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons,

[1] x. 161, 4.
[2] Av. vi. 55, 2; viii. 2, 22; xii. 1, 36; Taittirīya Saṃhitā, v. 7 2, 4; Vājasaneyi Saṃhitā, xiii. 58; Pañcaviṃśa Brāhmaṇa, xxi. 15, 2; Taittirīya Brāhmaṇa, i. 4, 10, 10; Śatapatha Brāhmaṇa, x. 4, 5, 2 etc.
[3] *Altindisches Leben*, 40.
[4] Rv. vii. 103; x. 90.
[5] Rv. x. 68, 10; 121, 4 (both these are not early hymns).

which represents clearly the earlier advance of the Indians (see **Ṛtu**).

The Śatapatha Brāhmaṇa[6] describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

[6] i. 5, 4, 5.

Haita-nāmana, 'descendant of Hitanāman,' is the patronymic of a teacher apparently called Āhṛta in the Maitrāyaṇī Saṃhitā,[1] though the verse is a strange one.

[1] iii. 4, 6. See Pāṇini, vi. 4, 170, Vārttika, and von Schroeder, Maitrāyaṇī Saṃhitā, 2, ix.

Hairaṇya-nābha, 'descendant of **Hiraṇyanābha,**' is the patronymic of **Para Āṭṇāra,** the **Kosala** king, in a **Gāthā** occurring in the Śatapatha Brāhmaṇa (xiii. 5, 4, 4).

Hotṛ is the name of one of the oldest and most important priests of the Vedic ritual, the counterpart of the Zaotar of the Avestan priesthood.[1] The word must be derived from *hu*, 'sacrifice,' as was held by **Aurṇavābha**;[2] this indicates a time when the Hotṛ was at once sacrificer (the later Adhvaryu) and singer. But the functions were already clearly divided in the Rigveda, where the Hotṛ's chief duty was the recitation of the **Śastras.** He was also in the older period often the **Purohita** of the king, an office later filled by the **Brahman** priest.

[1] Rv. i. 1, 1; 14, 11; 139, 10, etc.; **Hotra**, the 'Hotṛ's office,' Rv. ii. 1, 2; 36, 1; 37, 1, etc.

[2] Nirukta. iv. 26. *Cf.* Oldenberg, *Religion des Veda*, 380 *et seq.*

Hotraka in the Aitareya Brāhmaṇa[1] denotes 'assistant of the Hotṛ' priest.

[1] ii. 36, 5; vi. 6, 2. In the Sūtras it is variously used—sometimes in this sense, sometimes more widely—so as to include all the priests except the four chief priests (*cf.* Āśvalāyana Śrauta Sūtra, v. 6, 17).

Hyas in the Rigveda[1] and later[2] denotes 'yesterday.'

[1] viii. 66, 7; 99, 1; x. 55, 5. [2] Pañcaviṃśa Brāhmaṇa, xi. 9, 3.

Hrada in the Rigveda[1] and later[2] denotes a 'lake' or 'pond.'

[1] i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7; 71, 7; 102, 4; 142, 8, etc.
[2] Av. iv. 15, 4; vi. 37, 2; Pañcaviṃśa Brāhmaṇa, xxv. 10, 18; Śatapatha Brāhmaṇa, iv. 1, 5, 12; 4, 5, 10; xi. 5, 5, 8, etc.

Hrade-cakṣus in one passage of the Rigveda[1] is thought by Jackson[2] to mean 'will of the wisp.'

[1] x. 95, 6. [2] *Proceedings of the American Oriental Society*, May, 1890, iv.

Hrasva Māṇḍūkeya ('descendant of Maṇḍūka') is the name of a teacher in the Aitareya Āraṇyaka.[1]

[1] iii. 1, 5; 2, 1. 6. *Cf.* Weber, *ndische Studien*, 1, 391. The word must be regarded as a proper name, given from a personal characteristic, much as **Sthavira** is used.

Hrāduni denotes 'hail' in the Rigveda[1] and later.[2]

[1] i. 32, 13; v. 54, 3.
[2] Taittirīya Saṃhitā, vii. 4, 13, 1; Vājasaneyi Saṃhitā, xxii. 26; xxvi. 9, etc.

Hrūḍu is a word of unknown meaning applied to **Takman** in the Atharvaveda.[1] It is variously spelled in the manuscript as *hruḍa*, *hūḍu*, *rūḍu*, and so forth; the Paippalāda recension reads *huḍu*, 'ram.' Henry[2] has conjectured that the word is the equivalent of a proto-Semitic *ḥarūḍu*, 'gold' (Assyrian *huraçu* and Hebrew *ḥarūç*), while Halévy[3] suggests that it may be the Greek χλωρός, 'greenish-yellow'; but both conjectures are highly improbable.[4] Weber[5] thinks 'cramp' is meant.

[1] i. 25, 2. 3.
[2] *Journal Asiatique*, 9th series, 10, 513.
[3] *Ibid.*, 11, 320 *et seq.*
[4] Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1106.
[5] *Indische Studien*, 4, 420.
Cf. Lanman on Whitney, Translation of the Atharvaveda, 26; Bloomfield, *Hymns of the Atharvaveda*, 273.

Hvaras in three passages of the Rigveda[1] denotes, according to Roth,[2] a part of the Soma sieve, perhaps the part through which the Soma juice flowed. But Geldner[3] thinks that in all these cases the sense is merely 'hindrance.'

[1] ix. 3, 2; 63, 4; 106, 13.
[2] St. Petersburg Dictionary, *s.v.* 1; Zimmer, *Altindisches Leben*, 278, n.; Hillebrandt, *Vedische Mythologie*, 1, 203.
[3] *Vedische Studien*, 2, 20.

ADDENDA AND CORRIGENDA

Aṅguli, 'finger-breadth,' is mentioned as the 'lowest measure' in the Śatapatha Brāhmaṇa.[1]

[1] x. 2, 1, 2. See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231.

Anas.—In the Sūtras[1] mention is made of a part of the cart called Gadhā, which in Garbe's[2] opinion means 'roof.'

[1] Baudhāyana Śrauta Sūtra, xiii. 38; Āpastamba Śrauta Sūtra, xix. 26, 4. *Cf. tri-gadha, ibid.*, xix. 26, 2.
[2] Edition of Āpastamba, 3, 356.

Araṇī is the designation, in the Rigveda[1] and later,[2] of the two pieces of wood used in producing the sacrificial fire by friction. The upper (*uttarā*) and the lower (*adharā*) are distinguished.[3] The upper, in the form of a drill, is made of the hard wood of the **Aśvattha**,[4] the lower, in the form of a slab, of the soft wood of the **Śamī**.[5] The drill is twirled forcibly (*sahasā*)[6] backwards and forwards with the arms (*bāhubhyām*)[7] by means of cords (*raśanābhiḥ*).[8] The action doubtless resembled that by which butter is separated from milk in India

[1] i. 127, 4; 129, 5; iii. 29, 2; v. 9, 3; vii. 1, 1; x. 184, 3.
[2] Av. x. 8, 20; Śatapatha Brāhmaṇa, iii. 1, 1, 11; iv. 6, 8, 3; xii. 4, 3, 3. 10; Kaṭha Upaniṣad, iv. 7; Śvetāśvatara Upaniṣad, i. 14. 15; Āśvalāyana Gṛhya Sūtra, iv. 6.
[3] Śatapatha Brāhmaṇa, iii. 4, 1, 22; xi. 5, 1, 15; Kātyāyana Śrauta Sūtra, v. 1, 30, etc.
[4] Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 13; Kātyāyana Śrauta Sūtra, iv. 7, 22.
[5] Av. vi. 11, 1; 30, 2. 3; Taittirīya Brāhmaṇa, i. 1, 3, 11 *et seq.*
[6] Rv. vi. 48, 5.
[7] Aitareya Brāhmaṇa, iii. 4, 7. *Cf.* Rv. x. 7, 5.
[8] *Cf.* Rv. x. 4, 6. See Macdonell, *Vedic Mythology*, p. 91.

at the present day, the same verb (*math*, 'twirl,' 'churn')[9] being used for both processes. This method of producing the sacrificial fire still survives in India. Specimens of the modern apparatus may be seen in the Indian Institute and in the Pitt-Rivers Museum at Oxford.

[9] Fire: Rv. vi. 15, 17; 48, 5. etc. Butter: *dugdhaṃ mathitam ājyaṃ bhavati*, Taittirīya Saṃhitā, ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6; Kātyāyana Śrauta Sūtra, v. 8, 18.

Aratni, 'cubit.' According to the Śulvasūtra of Baudhāyana,[1] this measure is equal to 24 Aṅgulas or 'finger-breadths.' The Śatapatha Brāhmaṇa[2] also mentions 24 Aṅgulis or 'finger-breadths' as a measure, but without reference to the Aratni.[3]

[1] Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, n. 2.
[2] x. 2, 1, 3.
[3] *Cf.* Eggeling, *Sacred Books of the East*, 43, 300, n. 3.

Arka (*Calotropis gigantea*) is often referred to in the Śatapatha Brāhmaṇa (ix. 1, 1, 4. 9; its leaf: *arka-parṇa*, 42; *arka-palāśa*, i. 2, 3, 12. 13).

Ādhāna denotes 'bridle,' and especially the 'bit' of the bridle in the Yajurveda Saṃhitās.[1]

[1] Taittirīya Saṃhitā, vi. 5, 9, 2. 3; Kāṭhaka Saṃhitā, xxviii. 9; Maitrāyaṇī Saṃhitā, iv. 7, 4; Taittirīya Brāhmaṇa, i. 6, 3, 10.

Itihāsa.—The question of the nature of the Vedic Itihāsa has been further considered by Keith, *Journal of the Royal Asiatic Society*, 1911, 979-995; 1912, 429-438; and by Oldenberg, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1911, 441-468.

Aikṣvāka. For 'Vārṣṇi' read 'Vārṣṇa.'

Kakṣa, 1, 131, should be 2. **Kaṃsa**, coming before **Kakara**, 1, 130, and after **Kaṃsa**, 'pot or vessel of metal,' which should be 1. **Kaṃsa**.

Kamboja.—For these Iranian connexions, see Kuhn, *Avesta, Pehlvi and Ancient Persian Studies in Honour of the late Shams-ul-ulema Dastur Peshotanji Behramji Sanjana* (Strassburg und Leipzig, 1904), 213 *et seq.*; Grierson, *Journal of the Royal*

Asiatic Society, 1911, 801, 802; 1912, 255; G. K. Nariman, *ibid*, 255-257; Muir, *Sanskrit Texts*, 2^2, 355, 356.

Kāṇḍā-viṣa, I, 148, should be **Kāndā-viṣa**.

Kāṇvī-putra, I, 147, should come after **Kāṇvāyana**.

Kumāra-hārita, I, 172, should come after **Kubhra**, I, 162.

Kumala-barhis, I, 172, should be **Kulmala-barhis**.

Kuṣumbhaka, according to Egerton (*Journal of the American Oriental Society*, 31, 134), denotes 'poison-bag' in both passages of the Rigveda.

Kṛṣṇala, line 1 and note [4], read 'seed' for 'berry.'

Kraivya.—For 'on the **Parivakrā**' read 'at **Parivakrā**.'

Krośa.—In note [1], for 'about two miles' read '1⅛ miles.' See Fleet, *Journal of the Royal Asiatic Society*, 1912, 237.

Grāma.—The phrase Grāmin, 'possessing a village,' occurs often in the Taittirīya Saṃhitā (ii. 1, 3, 2; 6, 7; 2, 8, 1; 11, 1; 3, 3, 5; 9, 2), usually in connexion with various rites for acquiring a village. Since in these cases repeated mention is made of obtaining pre-eminence over **Sajātas** and Samānas, 'equals,' it is probable that allowance must also be made for the control over his fellow-villagers which an ambitious man could obtain (*e.g.*, by loans), and which might end by giving him the position of a great landlord, even without the intervention of the king.

Caṇḍātaka in the Śatapatha Brāhmaṇa (v. 2, 1, 8) and the Kātyāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg[1] considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the **Kośa** and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

[1] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 459-470.

process. **Kalaśa** similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of **Camū** was reserved for the two vessels *par excellence*. In the later ritual the Camūs are replaced by the Droṇa-Kalaśa and the Pūtabhṛt, which was, however, assimilated in form and material (being made of clay, not of wood) to the Ādhāvanīya, the later name of the Kośa. The main difficulty of this theory is that it is hard to explain why Kalaśa never occurs in the dual. Geldner[2] falls back on the older view that in Camū (dual) the two boards of the Soma press are meant.

Ṛgveda, Glossar, 60.

Cāṇḍāla, 1, 258, should come after **Cākṣuṣa.**

Jābāla.—For 'descendant of **Jabāla**' read 'descendant of **Jabālā.**'

Talava, 1, 302, should come after **Tarya**, 1, 301.

Dṛṣadvatī.—The identification of this river with the Ghaggar (Macdonell, *History of Sanskrit Literature*, 142) seems to be wrong. It is almost certainly the modern Chitang (which is the correct spelling according to Raverty, *Journal of the Asiatic Society of Bengal*, 61, 422), or Chitrung (Oldham, *Journal of the Royal Asiatic Society*, 25, 58; *cf.* the sketch map opposite p. 49). See **Sarasvatī**, 2, 435, note [4].

Devabhāga, is also mentioned in the Taittirīya Saṃhitā (vi. 6, 2, 2) as having ruined the **Sṛñjayas** by an error in the sacrifice, and as a contemporary of **Vāsiṣṭha Sātahavya.**

Nakṣatra.—In note [137], 1, 424, supply 'of' before 'the criticisms made,' and in the following lines read '*Journal*' and '466.'

Niṣāda.—The Niṣādas, according to the Mahābhārata (iii. 10, 538), are situated beyond **Vinaśana**, the 'place of disappearance' of the **Sarasvatī.**

Nṛmedha.—For **Sumedhas** read **Sumedha.**

Pati, 1, 489, note 145, line 7, after 'ritual' delete 'of.'

Parāvṛj, 1, 493, headline, for '49,' read '493.'

Paṣṭhavāh in the later literature appears sometimes as Praṣṭhavāh: if Bloomfield's view[1] that **Praṣṭi** is from *pra* and *as*, 'be,' is correct, this may be the older form. Against this, however, is to be set the constant earlier tradition.[2] Macdonell[3] connects the word with *pṛṣṭhavāh*, 'carrying on the back.'

[1] *Journal of the American Oriental Society*, 29, 78 *et seq.*

[2] Wackernagel, *Altindische Grammatik*, 1, 235.

[3] *Vedic Grammar*, p. 48.

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the Taittirīya Saṃhitā (vi. 5, 6, 3; 8, 4. 5), 'men do not deliver up even one deserving death(*vadhya*) who has come to them for protection (*prapanna*).' *Cf.* **Paridā.**

Pravarta.—The sense of 'ear-ornament' is justified by Āpastamba Śrauta Sūtra, xix. 23, 11; 24, 10. *Cf.* Baudhāyana Śrauta Sūtra, xiii. 31.

Praṣṭi is considered by Bloomfield[1] to refer to a horse yoked in front to guide the team, a sense clearly occurring in some places, and to be derived from *pra* and *as*, 'be,' as in **Upasti.** The word is usually[2] considered to be connected with *parśu*, 'rib.'

[1] *Journal of the American Oriental Society*, 29, 78 *et seq.*

[2] Wackernagel, *Altindische Grammatik*, 1, 230, 235; Macdonell, *Vedic Grammar*, p. 43.

Balbūtha, 2, 64, should come after **Balbaja**, 2, 63.

Bāhīka.—For the later traditions, see Muir, *Sanskrit Texts*, 2^2, 482 *et seq.*; Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68, 73.

Brahmacarya.—The later rules are exhaustively given by Glaser, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 1 *et seq.*

Bhaṅga-śravas is the form of a man's name found in the Kāṭhaka Saṃhitā (xxxviii. 12) in the parallel to the passage of the Taittirīya Āraṇyaka (vi. 5, 2), which has **Bhaṅgyaśravas.**

Bhiṣaj, 2, 104, should be 1. **Bhiṣaj.**

Matya, 'harrow' or 'roller,' is found in the Brāhmaṇa portions of the Saṃhitās.[1] Sāyaṇa[2] takes it as 'manure.'

[1] Taittirīya Saṃhitā, vi. 6, 7, 4; Kāṭhaka Saṃhitā, xxix. 4; Pañcaviṃśa Brāhmaṇa, ii. 9, 2. *Cf.* *sumatitsaru*, above, i. 334.

[2] On Taittirīya Saṃhitā, *loc. cit.*

Māya, 2, 155, should be **Māyā**.

Māsa, 2, 157, note [10], add: according to Taittirīya Saṃhitā, iii. 5, 1, 3, the new moon begins the month.

Yuga.—Tilak[1] has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of 'month,' interpreting the legend of **Dīrghatamas** (= the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation[2] of the Aitareya Brāhmaṇa[3] reference by the theory that it portrays the various stages of the life of the Āryans.

[1] *The Arctic Home in the Vedas*, 172-187. *Cf.* Bloomfield, *Journal of the American Oriental Society*, 30, 60.

[2] *Op. cit.*, 455.

[3] vii. 15.

Yojana.—From the attribution of thirty Yojanas to the dawn in the Rigveda,[1] Tilak[2] has argued that the dawns of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See **Māsa**.

[1] i. 123, 8. *Cf.* vi. 59, 6, and the thirty dawns of Taittirīya Saṃhitā, iv. 3, 11, 1.

[2] *The Arctic Home in the Vedas*, 103-107.

Rakṣas in the early Vedic literature normally refers to demons, and is only metaphorically[1] applied to human foes. No definite tribe is meant.[2]

[1] Rv. iii. 30, 15-17; vii. 104, 1. 2; Muir, *Sanskrit Texts*, 2², 389 *et seq.*

[2] *Cf.* Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68. Similarly **Piśācas** are not a tribe in Vedic literature, whatever they may be later.

Rājasūya.—Read 'victor' for 'victim' in line 12.

Lāhyāyana, 2, 232, should be **Lāhyāyani**, and the reference, iii. 3, 1, 2.

1. **Varṣā-hū**, 'frog' ('calling in the rains'), is one of the victims at the Aśvamedha ('horse sacrifice') in the Vājasaneyi Saṃhitā (xxiv. 38).

2. **Varṣā-hū** ('produced in the rains') is the name[1] of a plant (*Boerhavia procumbens*) in the Taittirīya Saṃhitā (iii. 4, 10, 3).

[1] The form seems to show *h* for *bh*, as in other cases given by Wackernagel, *Altindische Grammatik*, 1, 217*b*; *varṣā-bhū* actually occurs in the same sense in post-Vedic Sanskrit.

Vaśā is frequently qualified by *anūbandhyā*[1] ('to be bound for slaughtering'); the economy of killing a barren cow probably tended to produce the sense of 'barren' in the word.

[1] *E.g.*, Taittirīya Saṃhitā, ii. 2, 9, 7; Kāṭhaka Saṃhitā, x. 1.

Vāc.—Grierson, in his discussion[1] of the Paiśācī speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmaṇa, *he 'lavo* (=*he 'rayaḥ*),[2] can be regarded as in Paiśācī just as much as in Māgadhī, since the change of *r* to *l*, and of *y* to *v*, is found in Paiśācī also. Sten Konow,[2] however, considers that Paiśācī was the speech used in the Vindhya region. It would be unwise, as a matter of fact, to lay stress on the phrase *he 'lavo*, because both the reading and the sense are by no means certain.[3] But it should be noted that the easterners and the Asuras are elsewhere in the Śatapatha Brāhmaṇa[4] connected: this tells against Dr. Grierson's view.

[1] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 66, n. 1.

[2] *Op. cit.*, 64, 104 *et seq.*

[3] It should be noted that the phrase cannot be genuine Prākrit as it stands, for that would not give us *he 'lavo he 'lavaḥ*.

[4] xiii. 8, 1, 5. Probably the view of the earlier part of the Śatapatha Brāhmaṇa (iii. 2, 1, 23) would be the same, since its reputed author, **Yājñavalkya**, is connected in tradition with the East. Dr. Grierson's argument would have been stronger had the reference occurred in one of the **Śāṇḍilya** books.

Vātāvata and **Vātāvant**, 2, 284, should be read for **Vātavata** and **Vātavant**.

Vāsas.—In the Taittirīya Saṃhitā (ii. 2, 11, 4) *upādhāyya-pūrvaya*, as an epithet of Vāsas, appears to denote 'fringed (*citrānta*) according to Āpastamba Śrauta Sūtra, xix. 20, 2.

Viṣāṇakā, 2, 313, headline, for '31,' read '313.'

Vehat occurs in conjunction with **Vaśā** in the Kāṭhaka Saṃhitā (xxxviii. 10), the Maitrāyaṇī Saṃhitā (iii. 11, 11), the Vājasaneyī Saṃhitā (xxi. 21), and the Taittirīya Brāhmaṇa (ii. 6, 18, 4).

Vairiṇa, 2, 318, should be **Vīraṇa**.

Vyat, 1, 523, should be Vyant.

Śamyā in the Brāhmaṇas[1] frequently denotes the wooden support on which the lower of the two millstones (**Dṛṣad**) is placed.

[1] Taittirīya Brāhmaṇa, i. 6, 1, 1; Satapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16; v. 2, 3, 2; Baudhāyana Śrauta Sūtra, i. 7; Āpastamba Śrauta Sūtra, xviii. 8, 12, etc.

Śyāmaiajayanta, 1, 185, should be **Śyāmasujayanta**.

Śruṣṭi (more correctly **Śnuṣṭi**) **Āṅgirasa**, 2, 397, should come on p. 403, before **Śruṣṭigu**; and **Sukurīra** before **Sukeśin**, 2, 453.

Saṃvatsara.—Tilak[1] argues that the Rigveda[2] and the Atharvaveda[3] contain signs of a dating by season and day, but neither of the passages adduced by him is at all probably so taken.

[1] *The Arctic Home in the Vedas*, 280-288.
[2] ii. 12, 11 (*catvāriṃśyāṃ śaradi*).
[3] xii. 3, 34 (*saṭyāṃ śaratsu*; the plural, Tilak thinks, denotes 'every year').

Sāyakāyana, 1, 155, **Sobhari**, 1, 261, **Saukarāyaṇa**, 1, 155, should be read for Sāyakāyana, Sobhari, and Saukarāyaṇa respectively.

Several misprints are due to the loss of diacritical marks: thus for Ajya read Ājya, 2, 20; for Arcatka, Ārcatka, 2, 357; for Artava, Ārtava, 1, 63; for Apayā, Āpayā, 1, 218; for Amikṣā, Āmikṣā, 1, 250; for Aśuṃga, Āśuṃga, 2, 387; for Asandī, Āsandī, 2, 383; for Dirghatamas, Dīrghatamas, 1, 366; for Satapatha, Śatapatha, 1, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433; for Srauta, Śrauta, 1, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for Sāṅkhāyana, Śāṅkhāyana, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for Sāṭyāyanaka, Śāṭyāyanaka, i. 407; for Sāvasāyana, Śāvasāyana, 2, 376.

I. SANSKRIT INDEX

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